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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

A
DESCRIPTIVE CATALOGUE
OF
BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION I:
Prose Chronicles.

14474
PART I:
Jodhpur State



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BY
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Bardic & Historical Survey of Rajputana;
A descriptive catalogue of Bardic & Historical
Manuscripts - section 1. Prose chronicles
Pt 1. Jodhpur Slat.

By

L. P. Tessitore

Fasciculus 1

Under the general title of "Prose Chronicles," the present section of the *Descriptive Catalogue of Bardic and Historical Manuscripts* includes all kinds of works in prose, such as those meant by the Marwari terms *khyāta*, *vāta*, *vigata*, *vāṃśāvalī*, *pīḍhis* and similar ones, all of which partake more or less of an historical character. Bardic poems and songs, as well as works on non-historical subjects, when found interspersed in the same manuscripts, have also been described, though much more cursorily. In quoting extracts, preference has often been given to passages containing dates, figures, names, etc., or supplying some new information.

The importance of this section of the *Descriptive Catalogue* is increased by the fact that the works described in it form the rich source of information available in connection with the mediaeval history of Rajputana, and one of the scopes of the present *Catalogue* is to collect and classify all such materials—which to this day have mostly remained scattered and ignored—so as to make identification and reference possible and easy. Almost the generality of these works being anonymous and titleless, the number under which they are registered in the present *Catalogue* will enable one easily to cite them in any work of historical research that may be compiled in future.

L. P. T.

Jodhpur, August 1915.

Calcutta - 1917



A DESCRIPTIVE CATALOGUE OF BARDIC AND HISTORICAL MSS.

MS. I :—**फुटकर ख्यात**.

A MS. consisting of 262 sheets of paper, folded in the middle and bound so as to form a book of 524 leaves and 1048 pages. Each page measures $9\frac{1}{2}$ to 6 inches, and contains from 15 to 17 lines of about 10 to 13 *akṣaras*. On both sides of the writing there is a narrow margin, on which, at the left, the mere word *ख्यात* is written. The MS. originally numbered only 193 sheets, *i.e.* 386 leaves, of which only 315 were written, apparently by the same hand. Subsequently the remaining leaves were also filled with writing and 69 sheets, making 138 new leaves, were inserted in the middle between the two leaves of sheet 193, thereby cutting the original MS. in the middle and causing an interruption in the context. The insertion of these new leaves has been dissimulated by continuing in them the progressive numeration of the first 193 leaves. The MS., as it stands now, consists therefore of the parts following :—

(a) The original फुटकर ख्यात, being a collection of miscellaneous notes on historical subjects, compiled at about the time of mahārājā Abhē Siṅgha of Jodhpur, who is mentioned in leaf 41b, or shortly afterwards. Like all *khyātas*, it is in prose, but all sentences are numbered and the progressive numeration goes from 1 to [2]293. It is a curious *zibaldone* of summary informations on the most different subjects, given one after the other without any order, probably as they occurred to the mind of the writer, or as he came across them in reading or conversation. A few extracts will best help one to get an idea of the nature of the collection :—

पुरसोत्तमपुशी मै पहला रहियौ जिग्न वद्धचारौ कासौजौ
असौबाट माथै जगन्नाथजौ रौ मिंदर करायौ ॥ १ ॥ गोगाजौ रौ मा
वाह्लदे बाप जौवराज घोड़ौ नौलौ सहर ददरेवौ ॥ २ ॥ खातण्ण मोतौ
रांण्णं भौमसिंघजौ रै मरजौ रौ खवास जिग्न रै गुर साहपुरा रौ साद
आंनदासजौ ऊतो ॥ ३ ॥ रूपसिंघजौ इतनसिंघजौ [.....] इण्णं
तीनां राजवियां नै अभैसिंघजौ मराया ॥ ५२० ॥ विलायत सू
मिसरौ आवै है जिका तुरसाई लियां है है जवासा रा पांनां माथै पड़ै

ओस बरप जिण सूं उवा झचै है ॥ ६०१ ॥ गुजरात [श]
 नाम मै आतै है रात जिण सूं इण मै अंधारौ है ॥ ६०५ ॥ रुपियां भरै
 गागरी जदौ वहै नागरी ॥ ६०६ ॥ ... महाराज राजसिंघजौ है पांच
 बेटा झच्चा सामतसिंध जिके नागरौदास कहांगा १ फतेसिंघजौ
 डंगरपु[र] सूं परण घरां नूं आवतां महो नदौ री तौर देवजोक झच्चा
 २ सुखसिंघजौ कांनां है चौरै छाथां सूं लियो राजसिंघजौ उणां नूं
 कैद मै हौज राखिया ३ वौरसिंघजौ ज्यां है वडा बेटा [अमरसिंघजौ]
 केकड़ी उणां सूं छोटा सुरतसिंघजौ रजावतै ४ बाहादरसिंघजौ
 किसनगठ कौ राज बांधियो [५] ॥ २६२ ॥ ... etc.

The collection ends :—

चातक दादुर मोर तौनूं हौ मेघ रा मित्र है वाला है जिणां मै
 मयर अतउत्तम है ॥ [२] २६१ ॥ मेघ चातक है फायदौ कहै दादुर है
 अत फायदौ कहै मोर है क्यूं हौ पायदौ कहै नहीं ॥ [२] २६२ ॥ सोक
 संहोह पाथोद पटलानिलं ॥ [२] २६३ ॥

(b) A continuation of the same फुटकर खात, written on the
 69 sheets inserted in the middle of the book. This is also
 made on the same lines as the former, and is at least posterior
 to Samvat 1825, which seems to be the most recent date men-
 tioned in it. About 25 leaves in the middle are left blank, on
 the margin of each there being mentioned the subject for which
 they were reserved, namely : जिनमत, राजा, चारण, वेदांत, वैस, मेद,
 नाम, बबचार, सामान्य. At page 209a and ff. there is a long list of
 names of Cāraṇas, grouped under their different *khāpas*. Page
 236a gives the following summary account of the Jain philo-
 sophy :—

नेत्र ज्ञापणा मै अनंत समय वितीत है जैन मै कहै ॥ [१] ३२६ ॥
 जिनमत मै सब्द नूं पुढ़ल मानै ॥ [१] ३३० ॥ रूपी नव रा परमाणु
 कहीजै अरुपी नव रा प्रदेस कहावै ॥ [१] ३३१ ॥ जीव १ धर्मस्ति-
 काय २ अधर्मस्तिकाय ३ आकास ४ यां आशां रा प्रदेस कहीजै जिणा
 है खंड न होय सो प्रदेस ॥ [१] ३३२ ॥ आकास रा धर्मस्तिकाय रा
 अधर्मस्तिकाय रा जिता प्रदेस इता एक जीव रा प्रदेस ॥ [१] ३३३ ॥
 चतुरेणु रौ तीसमौ हैंसौ परमाणु ॥ [१] ३३४ ॥ ... etc.

(c) A continuation of the same फुटकर ख्यात, written by the same hand as (b), on 39 of the blank leaves at the end of the original MS. Beginning:—

सुंहणौतां रौ पौडी लिखते ॥ धृष्टङ् १ रायपाल २ मोहण ३
सुभट्सेन ४ महेव ५ देवीचंद ६ जैमल २२ नैणसौ २३ करमसी
२४ ... राव रिणमलजौ राणा लाखा नूं ले आया संवत् १४४४ नागौर
लौवी
The last six leaves contain a series of dates in chronological order, ranging from Sañvat 1671 to 1765. Then comes:

(d) An anonymous work in 137 Sanskrit verses beginning ये मञ्चनि निमच्चर्थनि च, and ending भ्रमति पुलिनष्टे चक्रवचकवाकः १३७ . and after that :

(e) Three *gītas* of 4 verses each, by Vākī Dāsa, the great-grandfather of the actual possessor of the MS., beginning: बज्जां जौत नित पास जौधां भडां बडोहां . and ending: गुडा केष जेषां वासा भेडिया गुमान ॥ ४ ॥

The MS. is in the possession of the Kavirājā Cāraṇa Āsiyō Gāñesa Dāna of Jodhpur.

MS. 2 :—फुटकर ख्यात वात तथा गौत.

A MS. consisting of 192 sheets of rough paper folded and stitched in the middle so as to form a book of the same description as the preceding MS. Almost all written by the same hand, probably Vākī Dāsa's. In this case too, owing to the particular character of the collection, it is impossible to give a brief and at the same time exhaustive description of its contents. The MS. properly begins page 4a, with the words:

श्रीगणेशाय नमः बौर पौथियां माहे सूं न्यायादिकां रौ वात इण
पोथी मै लिखणी ।,

which show that the author derived his information from different books. At page 5a there is the following definition of the terms: *itihāsa*, *vāta*, *prasāṅga* and similar ones:

जिण खिसा मै दराजौ रहै सो खिसौ इतिहास कहावै १ जिण
खिसा मै कम दराजौ सो खिसौ वात कहावै २ इतिहास हो अवयव
प्रसंग कहावै ३ जिण वात मै एक प्रसंग हीज चमलाईक होय तिका
वात दासतान कहावै ४

The first pages contain many extracts from some *Jaina Pattiāvalī*. At page 24a the following account of the origin of some of the different *gacchas* is given :—

संवत ११६७ वर्षे श्रीजिनवज्ञभृत्यस्त्रिवारके महाकरणगच्छो जातः ॥
१ ॥ संवत १२[०]५ वर्षे श्रीजिनदत्त[स्त्रूरि]वारके श्रीजिनसेखरतः रुदे-
लौआगच्छो जातः ॥ २ ॥ संवत १३३० वर्षे श्रीजिनसिंहस्त्रितः लङ्घडा-
खरतरगच्छो जातः ॥ ३ ॥ संवत १४२२ वर्षे श्रीजिनोदयस्त्रिवारके
वेगडागच्छो जातः ॥ ४ ॥ ...

At page 96a we find a quotation of some Sanskrit verses giving a definition of the four *bhūṣās*, viz. Sanskrit, Prakrit, Apabhrañña and Paiśācī:

संखुतं प्राकृतं तम्याप्यन्तं भूतभाषितं ।
इति भाषाच्चत्वोऽपि यांति काव्यस्य कायतां १
संखुतं खर्गिणां भाषा सञ्चास्त्वेषु निश्चिता ।
प्राकृतं तज्जतत्तुल्यं देख्यादिकमनेकधा २
अप्यन्तस्तु यच्चुदं तत्तदेसेषु भाषितं ।
यद्युतैरुच्चते किञ्चित् तद्वैतिकमिति सूतं ३ ...

Pages 101a—103a give a list of 233 Prakrit words with their Sanskrit equivalents. The words are in alphabetical order and go from the letter अ (अज्ञो जिनः १) to the letter द (दूमर परिनापथति १३३).

The historical information contained in the MS. is comparatively very scanty, most of the subjects being of a non-historical character. The *gītas* are interspersed with the prose, and they are mostly by Vākī Dāsa. Occasionally, quotations of Sanskrit *ślokas* are also met with.

The MS. is in the possession of the Kavirājā Cāraṇā Āsiyò Gāneśa Dāna of Jodhpur.

MS. 3 :—जोधपुर रा राठोडँ रौ खात .

An anonymous work in four huge volumes, leather-bound, giving a detailed history of the Rāthōra rulers of Jodhpur with many particulars, names, dates and figures concerning Rajput chiefs, grants, income, etc., from the creation (see MS. 4) to the reign of mahārājā Māna Siṅgha. Modern, but very accurate copy. Size of the leaves 16 to 13½ inches. Each page generally contains 16 lines of about 22 akṣaras, a blank margin of 2 inches being left on all the four sides of the writing. Mārwārī script. The original was probably compiled, from similar chronicles, in the last years of the reign of Māna Siṅgha. The first volume is missing.

The second volume consists of 269 leaves, of which 265 contain the text of the *khyāta*. The remaining 4 leaves had been left blank, 2 at the beginning and 2 at the end. Subsequently, the two blank leaves at the beginning were partially filled by other hands (apparently Murāri Dāna's and Ganesa Dāna's): the first with a copy of two letters by mahārājā Māna Siṅgha to *thākura* Nāthū Siṅgha of Pisāgāna, dated Samvat 1862 and 1863, in both of which Nāthū Siṅgha is earnestly requested to go with an army to the help of Māna Siṅgha at Meratō; and the second with the *janmapat्र* of Karaṇṭa Mahāvīra Durgā Dīsa (Samvat 1695, dvitiya śāvana sudi 4 somavārā gharī 20 pala 25). The volume contains :—

(a) महाराजा अजितसिंघजी रौ खात, from p. 1a to p. 166b. After four preliminary lines giving the principal dates in the life of mahārājā Ajita Siṅgha, the narrative begins from the very death of Jasavanta Siṅgha :—

समत १७३५ रा पोस वद १० माहाराज जसवंतसिंघजी पिसोर
में देवलौक छआ पोस वद ११ राठोड़ रिंग्कोड़दास सूरजमल सग-
रामसिंघ ऊरेसिंघ दुरगदास पंचोली अण्डरूप रघवनाथ हरकिसन
हरीदास पंचांथणदास वर्गेरे सारे साथ सलाह कर पातसाहाजी मुं
सुलेह राखण वास्ते सेकूलाखां रो हिलाखां रो बेटा ने भतीज — — —
— — — — — काजी वाकानवेस ने वुलाय नै संभालो
दिशयो ने कारखांना ऊपर महोशं कराई ।

Pages 38 and ff. contain a description of the glorious battle fought by the Rāthōras in the streets of Dillī (Samvat

1736) to defend their baby prince and their honour, and the list is given of all Rāthoras who were killed or wounded on that occasion. The account of the parricidal murder of Ajita Siṅgha is given p. 159a, and Bakhat Siṅgha is represented as the perpetrator of it, at the instigation of Abhē Siṅgha. The *khyāta* ends with a list of the wives and concubines of Ajita Siṅgha who mounted his funeral pyre.

(b) महाराजा अमेसिङ्गजी रौ ख्यात, from p. 167a to p. 225b.

After five lines giving the dates of mahārājā Abhē Siṅgha's birth (Samvat 1759), installation (S. 1781), and demise (S. 1805), the chronicle begins :—

जोधपुर माहाराज अजीतसिंघजी देवलोक छवा आंण दुवाई
माहाराज अमेसिंघजी रौ फिरौ ने बखतसिंघजी वडा माहाराज
देवलोक छवां रौ हकीकत अमेसिंघजी ने लिखी सो दिलौ खबर
पोइती तरे अमेसिंघजी संपाडो करण जमनाजी पधारिया संबत
१७८२ रा सांवण वद ८ सुकर राजतिलक विशाजिया ।

The narrative ends with a list of the *satis*.

(c) महाराजा शामसिङ्गजी तथा महाराजा बखतसिङ्गजी रौ ख्यात, from p. 226a to p. 265b.

The reason for the two above-mentioned kings being grouped together is, of course, that the former was dispossessed by the latter. The chronicle begins with a description of the gifts distributed by Rāma Siṅgha on the event of his accession (Samvat 1806) :—

माहाराज श्रीशामसिंघजी गठ ऊपर राजतिलक विशाजिया तरै
इतरौ इनायत कौयो तिण रौ विगत ॥१ धायभाई देवकरण ने पचास
५०००० रुजार रुपियां रो पटो ने हाथी घोड़ो पालखी जडाऊ
तरवार कटाई मोतियां रौ कंठी किलंगी सिईपेच ऊठण बेठण रौ
कुरब ...,

and ends with the names of the ten *satis* of Bakhat Siṅgha. The account of the circumstances under which the latter prince died, differs from that given by Tod, and is, indeed, much more likely. It will be seen from it, that the chronicler simply relates the particulars of the sudden illness and death of the prince as they are positively known to him, and refrains from casting any suspicion on anybody as to the cause of the same. Here is the sober account of the chronicler :—

पछै अजेनकवर बाई सुं मिलण मांह पधारिया अजेनकवर बाई किसनगढ रा राजा — — — सिंघजी री बेटी था सो पछै माधौ-सिंघजी रा डेरां सु पाक्षा पथारतां माथा में दरद हँडौ सो हाथी सुं खासै अखार होय गया ताव चठ गयौ डेरां पधारिया तहै उलटौ हँई तरे बेद सुरजमलजी नाड देखतां हौ कहौ के चा जुर आक्षी नहि चाकरां रा करम पतला है तौजे दिन समत १८०६ रा भादवा सुद १३ तेरस विसपतवार दोफार रा माहाराज श्रीवरखतसिंघजी देवलोक छँचा .

The third volume consists of 196 leaves, of which 189 are filled with writing. It contains the following chronicles:—

(d) माहाराजा विजैसिङ्हजी री ख्यात, from p. 1a to p. 171b.
It begins:—

माहाराज श्रीविजेसिंघजी ॥ समत १७८६ रा मिगसर वद ११ ब्रसपतवार रो जनम समत १८०६ रा भादवा — — — तु माहारोट में टौके विराजिया समत १८०६ रा माहा वद १२ मंगलवार जौधपुर पथार सिंगमारचोकी राजतिलक विराजिया समत १८४६ रा असाठ वद ११ (?) देवलोक छँवा |

It will be noted that the last date differs from that in Tod, which is Samvat 1850. The day of the demise is again given in p. 153b as Samvat 1849, Asādha vadi 14, midnight. The chronicle of Vijē Sīngha does not end with page 153b, nor with the list of his *sals* and of the public works completed under his reign, but an addition of 12 more pages is made, in which some subsidiary information is given and some particular events are related, which had been omitted in the main narrative. This addition is introduced p. 158b with the words:—

माहाराज श्रीविजेसिंघजी रा वखत री वातां बाकी रहौ सो अठे लिखौ री विगत ॥

This addition exhibits, besides less important information, a copy of two letters, dated Samvat 1829, by rāṇā Ara Sī, in which he commits the province of Godhvāra to the care of Vijē Sīngha (pp. 161b—162b), and a detailed account of how the latter wrested Ūmarakotā from the Tālapuriyās, got rid of

Vijara, etc. (pp. 162b—171b). At the end the date of the loss of Umarakoṭa (Samvat 1869) is anticipated.

(e) महाराजा भौमसिङ्घजी रौ ख्यात, from p. 172a to p. 188b.

After four lines giving the principal dates, the chronicle begins:—

माहाराज श्रीभौवसिंघजी पोहोकरण सुं जेसलमेर परणौजगा
पधारिया था सो उठे माहाराज श्रीविजेसिंघजी देवलोक झवां रौ खबर
पोहोती तहै ताकौद सुं कूच कर पोहोकरण पधारिया ।,

and ends with the list of *satis*. The last page gives the date of birth (S. 1818) and demise (S. 1848) of Guman Singhā, son of Vijē Singhā, and the date of birth of his son Māna Singhā (S. 1839).

The fourth volume consists of 313 leaves, of which 4 are blank, 2 at the beginning and 2 at the end. It contains:—

(f) महाराजा मानसिङ्घजी रौ ख्यात, from p. 1a to p. 313a.

This begins:—

माहाराज विजेसिंघजी रे माहाराज कवार फतेसिंघजी पाटवौ
ह्वा सो चलियां पक्के पासवानजी अरज कर ने कवरजी सेसिंघजी नू
जुगराजपदवौ दिशाई थौ ने पासवानजी रा वाभा तेजसिंघजी चल गया
तरे मानसिंघजी ने पासवानजी आप रे खोलै ज्युं राखिया था

In pages 46a—49b a list is given of the chiefs, officers and Cāraṇas who in the fort of Jodhpur sustained the siege of Samvat 1863; the number of the Cāraṇas being seventeen, whereon Māna Singhā composed the following couplet:—

ठोड़ ठोड़ त्रंक ठहठहिया । भड़ अहिया के क्षोड़ भव ।
वालौ लाज तजै के वहिया । सतहै जद रहिया सकव ॥ १ ॥

In pages 104a—106a the chronicler gives the Marwari text of the treaty concluded with the East India Company, Samvat 1875, and in pp. 158a—168b that of the conventions with Colonel John Sutherland. Pages 172b—243a contain a table exhibiting the names of the chiefs and fiefs of Marwar, and the figures of their respective income. In pages 169b—170a it is stated that the aforesaid table or report was caused to be drawn up by Māna Singhā at the instance of Colonel Sutherland. From p. 244a to p. 289a we have a :—

सिरदारौं रौ पौड़ियाँ रौ विगत, containing genealogies of the different chiefs, with occasional particulars concerning the fiefs in their possession, as in the following genealogical account of the Cāpāvatas of Āūvō:—

खांप चांपावतां रा टिकांगां रौ पौड़ियाँ । १ गांव आऊवो ।
राठोड़ देवौसिंघ २ कुसालसिंघ ३ खोले लांबियाँ सुं आया वखतावर-
सिंघ ४ माधोसिंघ ५ सिवसिंघ ६ जेतसिंघ ७ कुसजसिंघ ८ तेज-
सिंघ ९ आईदान १० दलपत ११ गोपालदासोत १२ मांडण १३ जसो
१४ भेरहास १५ चांपावत १६ आईदानोत वाजै आऊवौ जसाजौ
रो वसायो है पेहली सुरजमलोतां रे ह्वो तेजसिंघजौ सुं इणां रै ह्वचौ
न्हाराज अजौतसिंघजौ दौयो ॥

The chronicle is resumed p. 289b, with the composition of the *pañcāyata*, in Samvat 1896. The demise of Māna Singh is described p. 300a.

The MS. belongs to the Kavirājā Cāraṇā Āsiyō Gāṇesa Dāna of Jodhpur.

MS. 4:—जोधपुर रा राठोड़ रौ ख्यात .

The same work, complete in three volumes, leather-bound, in the shape of a *vahī* or account-book, each leaf measuring $3\frac{3}{4}$ to $7\frac{1}{2}$ inches¹ and containing from 45 to 60 lines of 16 to 23 *akṣaras*. The MS. contains the same and identical text as the preceding one (MS. 3), and, being somewhat older, appears to be the original from which the latter was copied. It is itself a copy of an older original, of which no mention is made.

The first volume consists of 118 leaves, of which the first two were originally left blank, and are therefore not included in the original numeration, though afterwards they were also filled with some subsidiary information and all the leaves were numbered afresh. The volume contains:—

(a) मंडोवर का वर्णन, p. 1b, a very short description of Mandora, in Hindi, not going beyond 29 lines of writing. It begins:—

¹ This is the size of the first volume. The other two measure only 26 to $6\frac{1}{2}$ inches.

अबल में यहाँ मांडव रिसी का आखम था इस सबव से इस जगे का नाम मांडवाखम छवा इस लफज विगड़ कर मंडोवर छवा है...

It states that the first inhabitants of Mandora were Nāgas and supports the statement by quoting the word *Nāgadarī*, the name of the torrent which flows at Mandora in the rainy season, and the *Nāgapañcamī* festival, which is still held there.

(b) क्रितरीक वाताँ नौचला पानाँ मांहै बाकौ रहौ तिके अठै लिखौ, pp. 2a and 3a-b, some subsidiary information to be added to the text of the *khyāta* below. It comprises three notes: one on Jē Canda and Prithī Rāja to be inserted p. 5, one on Salakhō to be inserted p. 10, and one on the ancient history of Marwar. This is written in Hindi. The note on Jē Canda begins:—

राज जेचंद राजसु जिग क्रियौ जि[ण] मै सारा राजा आया चवांण प्रिधीराज नहौ आयौ

(c) राठौडँ श्री वंसावली, from p. 4a to p. 5a. A genealogy of the Rāthōras from the creation to Bharatha—the 123rd in descent from Nārāyana—, who is represented as having installed himself on the throne of Kanoja, after killing its Pānvāra ruler Ajē Pāla, in the year Samvat 516, or shortly afterwards. The first lines are in a kind of Hindi, corrupted by Māravāī peculiarities:—

ईसवर अरूप है जिस के जिहांन वनानै कौ म[न]सा छ्वई जब जमीन पानौ आग हवा आसमांन वगैरै पेदा छ्ववै

(d) राठौडँ श्री वंसावली तथा स्वात आदिनाशयण सूँ महाराजा जसवन्तसिङ्घजी ताँई, from p. 6a to p. 117b. In the beginning it is a mere genealogical list of names borrowed from the Purānas, with occasional biographical notes, which become more and more diffuse as we go on, till with *rāva Sihō*—the 131st in the genealogy—the *vamsāvalī* takes the form of a real *khyāta*. The origin of the Rāthōras is traced to Kalyāṇī, in the Karanātaka, and thence to Kanōja:—

उतन तुकणदेस गठ कल्याणी करणाटक पक्षे कनवज थी कनोजीया कहांणा (p. 6a).

Leaf 9 is blank. For Jē Canda two dates are given, viz. Samvat 1132 and Samvat 1181, the former being the date of his

accession to the throne, and the latter the date of his death. He is represented as having had a son by name Varadāi Sena, who, at his turn, had two sons, Seta Rāma and Thira Pāla. The former was the father of Sihò. The account of the exploits of Malinātha, son of Salakhò and step-brother of Vīrama De, which is one of the most important omissions in Tod's *Annals of Marwar*, is given p. 10a ff. Here Malinātha is represented as having made himself king of Khera, in Mahevò, in the year Samvat 1431. Of his eldest son, Jagamāla, it is said that he helped Ghāra Si of Jesalmer against the Muhammadan invaders. The date of the death of Virama De is given as Samvat 1440.

With p. 17a begins the *khyāta* of Cūdò, the first episode related being the well-known legend of the hospitality granted him by the Cārana Ālhò at Kālāū :—

वैरमजी जोयावटि मै माराणा तहै चूंडाजी रौ मा मांगलियांखौ
चूंडाजी नै ले नै मारवाड़ मै आई सो थलि मै गांव कालाऊ चारण
आल्हा बारठ है घै आय मांगलियाखौ आप रो आपो क्षिपाय रहौ
चूंडोजी चारण आल्हा है केरडा चरावै ...etc.

The particulars of the death of Cūdò are not related, but it is simply stated, as also remarked by Tod, that he died in battle together with one thousand Rajputs :—

पछै कवरां रो साथ नागैर सु नौसरौयौ नै राव चूंडो अेक
हजार रजपुतां सु काम आयौ (p. 18b).

The history of Cūdò's successors proceeds in chronological order, and particulars become more and more diffuse as we come down with the times. The last reign described in this volume is that of Jasavanta Singha, whose chronicle begins from p. 77b. After the figures of the income of the *jāgīr* of Marwar, drawn up by the Pañcoḷī Manohara Dāsa, the narrative begins as follows :—

महाराज जसवंतसिंघजी संवत् १६८३ रा महावद ४ मंगलवार
रौ बुरहांगपुर हवैलौ मै जनम संवत् १६६१ रा सावण सुद ६ कासमीर
मै राजा गजसिंघजी पातसाह साहजिहां सू अरज कर वडौ बेटौ
अमरसिंघजी टीका थी दूर कर जसवंतसिंघजी टीका नू थापिया संवत्
१६६४ रा असाठ बद ७ महाराज जसवंतसिंघजी नू टीकौ पातसाह
साहजिहां आपरा हाथ सू आगरै दियौ जसवंतसिंघजी जोधपुर सू
बुंदी परणीजग्य गया उठै महाराज गजसिंघजी रौ खबर आई नै

पातसाहजी रौ छकम चायौ दरगा आवजो तरै आगहै पधारिया ...
etc.

After the *khyāta* of Jasavanta Siṅgha, which comes to an end p. 105a, we have :—

(e) राव अमरसिङ्घजी रौ वात, from p. 106a to p. 110a, namely a biographical account of Amara Siṅgha (see MS. 5 (j)) beginning :—

महाराज गजसिंघजी रे पाटवो कवर अमरसिंघजी था सौ
महाराज इणां सु नाराज था तिण सु अमरसिंघजी नै टौका सु दूर
कीया संवत १६६१ लाहौर बुलाय पातसाहजी रै जूदा चाकर राखीया
तरै पातसाह साहजिहां अठाई हजारी जात दोठ हजार असवारां रौ
मनसब दीयौ तिण मै बड़ोद वगैरै पांच परगना दीया ...etc.

(f) राव रायसिङ्घजी रौ वात, from p. 110b to p. 112a. After five introductory lines, the narrative begins :—

पछै संवत १७१५ ओरंगजेब रे नै साहस्रजा है पटणा कनै गाव
कुरड़ै लड़ाई छ्वै तिण मै रायसिंघजी वडी बाहादुरी कीवौ ...,

and closes with the information that mahārājā Ajita Siṅgha put to death the two sons of Indra Siṅgha and mahārājā Abhē Siṅgha took Nāgōra from Indra Siṅgha.

(g) महाराजा अजितसिङ्घजी रौ ख्यात, from p. 115a to p. 117b. The beginning of the chronicle of Ajita Siṅgha, ending abruptly in the penultimate page of the book with the words :

श्रीजी रै उमरावां नू फुरमान,

in the description of the march of the Rāthōras from Pisōra to Lāhōra. In the second volume the same chronicle is started afresh.

The second volume consists of 290 leaves, and contains :—

(h) जोधपुर रा राठौड़ाँ रौ ख्यात महाराजा अजितसिङ्घजी
सुँ महाराजा बखतसिङ्घजी ताँई, from p. 1a to p. 184b. A chronicle of the reigns of Ajita Siṅgha, Abhē Siṅgha, Rāma Siṅgha, and Bakhat Siṅgha, identical with the contents of the second volume of the preceding MS.

(i) महाराजा रामसिङ्हजी रौ ख्यात, from p. 187a to p. 190a.

The beginning of the chronicle of Rāma Siṅgha related again in the same words as in the corresponding place in (h) above, and going as far as the mention of six elephants given by Rāma Siṅgha to the six most eminent *jāgīrdārs*.

The third volume consists of 334 leaves, of which the last 18 are blank. The numeration begins with p. 5, which is marked 1, and goes as far as p. 266, marked 262. The next four pages are blank, and then come other 45 pages, which have a numeration by themselves. The volume contains :—

(j) महाराजा विजैसिङ्हजी रौ ख्यात, from p. 1a to p. 3b.

Only the beginning, a duplicate copy of the beginning of the following (k).

(k) जोधपुर रा शाठौड़ाँ रौ ख्यात महाराजा विजैसिङ्हजी सूँ

महाराजा मानसिङ्हजी ताँई, from p. 5a to p. 266a. Identical with the correspondent part in the preceding MS.

(l) ख्यात माँहलौ वात महाराजा विजैसिङ्हजी है गाज रौ सिन्ध रौ मुलक ऊमरकोट टालपुरियाँ कना सूँ लियौ नै विजड़ नै चूक करायौ तिण रौ विगत, from p. 271a to p. 276a. Identical with the contents of pp. 154a—158b, in the third volume of the preceding MS.

(m) महाराजा मानसिङ्हजी है राजलोक कँवर बायाँ पड़दा-बायाँ वाभाँ वगैराँ रौ विगत, from p. 277a to p. 278a. A list of the wives and sons of Māna Siṅgha.

(n) वौकानेर रा राजा डूँगरसिङ्हजी है नाँवै करनेल ज्याँ बुरक साहेब बहादुर अजराण गवर्नर जनरल राजपूताना कौ तरफ सूँ खरौतौ आयौ तिण रौ नक्कल, from p. 279a to p. 280b. A copy of an official letter by Col. John Brook to māharājā Dūgara Siṅgha of Bikaner, dated the 24th January 1873. In Hindūstānī. It begins :—

अप्रसं च आप कुं गदौनसौनौ रथास्त वौकानैर फरमाया गया
ओर दौनसौनौ का खिलत सिरकार दोलतमदार की तरफ से कल

आप कुं पेहनाया गया परंत आप कुं मालुम होय के पिछले वरस इस रथास्त मैं वेइंतजांमी फेल रही थी

(o) सिरदाराँ दौ पौढियाँ दौ विगत, from p. 282a to p. 315a.

A genealogical account of the *Sirdārs* of the Jodhpur State, at the time of Māna Singha. The work properly begins p. 283a, with the genealogy of the *thākura* of Āūvō :—

गांव आउवो र ॥ कुसालसिंघ १ बखतावरसिंघ २ माधोसिंघ ३ सिवसिंघ ४ ... etc.

In the last pages genealogies of *mutasaddis*, *Osavālas*, etc., are also incorporated.

(p) मुक्क वसिया जिणां दौ विगत, from p. 315a to p. 316a.

A note giving the dates of the foundation of the principal cities of Rajputana. Cfr. MS. 5, (h).

The MS. belongs to the Kavirājā Cāraṇā Āsiyō Gaṇesa Dāna of Jodhpur.

MS. 5.—फुटकर ख्यात .

A MS. in the form of a *vahī*, consisting of 330 leaves, 24 $\frac{3}{4}$ " to 6" in size, stitched together at one end. Each page contains from 45 to 60 lines of writing, and each line from 18 to 24 *akṣaras*. Marwari script, written in a running hand. The main part of the MS. may be a hundred years old at the most, but possibly some leaves at the beginning and certainly about 100 leaves at the end were written subsequently. In the oldest part of the MS. there are frequent additions by a later hand. The enumeration begins after leaf 6, and goes from 1 to 229, but leaves 220—229 are somewhat later in time. The original MS. is therefore represented by pp. 1—219. The remaining pages are not numbered.

The MS. contains :—

(a) किसनगढ़ दौ ख्यात, from p. 1a to p. 3a¹. A very summary historical sketch of Kisanagadha, probably compiled during the time of mahārājā Māna Singha of Jodhpur. It

¹ For the sake of simplicity, I disregard the original enumeration, and number all the leaves afresh from 1 to 330.

starts from the birth of Kisana Singha and the *jāgīr* obtained by him at Āsopa :—

मोटा राजा उद्देसिंघजौ रा बेटा कौसनसिंघजौ कक्षावा रा
भाणेजा राणी मनरंगदै रा पेट रा स° १८३६ रा जेठ व्य २ रो जनम ।
मोटा रा[जा] उद्देसिंघजौ स° १८५१ आसोप कौसनसिंघजौ ने
पटै दीवौ

(c) राठोड़ाँ री वंसावली, p. 4a. Incomplete, as it does not go beyond the first page. A genealogy tracing the origin of the Rāthōras to Ādi Nārāyaṇa, through Brahmā, Marīci, Kaśyapa, etc. It begins :—

श्रीचादनारायणजौ री नाभ सूं कमल उतपन झवौ तिण मै
श्रीव्रह्माजौ प्रगट झवा ...

(e) राजाँ री तथा पातसाहाँ री जनमपत्रियाँ, from p. 6a to p. 6b. Horoscopes of some of the Rāthōra rulers of Jodhpur from Jodhō to the sons of Māna Singha, as well as of Cauhāvāṇa Pṛthvi Rāja, Kachavāhā Savāl Jē Singha and Pratāpa Singha, and of four of the emperors of Dillī, from Akbar to Orangzeb. P. 6a the horoscope of Jasavanta Singha II has been added by a later hand.

(d) कौलनामौ सिरकार अङ्गरेजँ है नै जोधपुर महाराजा मानसिंहजौ है, from p. 9a to p. 10b. A copy of the treaty between the Hon. East India Company and mahārājā Māna Singha of Jodhpur, concluded at Dillī by Mr. Charles Theophilus Metcalfe and Vyāsa Āsopā Visena Rāma. Saṃvat 1875 (*sic!*). It begins :—

सौरकार अंगरेज कंपनी बहादुर कै अर माहाराज मानसिंह बहादुर राज जोधपुर जुगराज महाराज कवार क्षत्रसिंघ बहादुर कै अर मौसतर मटकलप चारलस साकलस¹ बाहदुर

(e) जोधपुर री ख्यात, or, more properly, जोधपुर रा राठोड़ाँ री ख्यात, from p. 11a to p. 76b. A history of the Rāthōras of Marwar from the settlement of Sihō to the death of Jasavanta

¹ Corrupt rendering of Theophilus.

Singha. The first two pages contain a description of Mandora. The text begins :—

... जोधपुर रौ इकीगत [॥] आद सहर मंडोवर थो सासन्न मै पदमपुरांग मै इण समत ने मंडोवर सुभेर रो बेटो कहै क्वै तौण रो माहातम घणो कहै क्वै मंडलेश्वर माहादेव नंदी नागदरौ सुरजकुँड रो घणो माहातम क्वै

The chronicle ends with the names of the *satis* of Jasavanta Singha.

(1) अजितविलास or महाराजा अजितसिङ्हजी रौ ख्यात, from p. 77a to p. 121a. A chronicle of the reign of Ajita Singha mahārājā of Jodhpur. The chronicle does not begin with the birth of Ajita Singha, as might be supposed, but starts from the very migration of Seta Rāma and Sīhō from Kanōja. According to this account, the Solankinī obtained in marriage by Sīhō, was the sister of Cāvarō Mūla Rāja of Pāṭāna :—

बथ राठोड़ मारवाड़ मै आया तीण रौ इकिगत लौखंतै ॥ राव सौहोजी सेतराम रो राव सौहोजी कनवज सु आया स० १२१२ रा कातो सुद २ लाखा फुलांगो नु मार पाटण रा चावडा मूलराज नु पतै दौराई नै मूलराज रे बेण सोलंकणो परणीजीया

Follows the story of the dream had by the Solankinī in Khera, and then a very summary account of the Rāthōra princes intervening between Sīhō and Ajita Singha, with many quotations of traditional songs, till p. 82b the history of the latter prince commences from his birth at Lihōra. From p. 99b to p. 103a, the narrative is broken by the insertion of a small poem of 212 *dūhās*, composed by Ajita Singha to record the names of those faithful ones who served him during his exile. It begins :—

करौ वीखा मै चाकरै,

and ends :—

सदा इहै निज दास ॥ २१२ ॥.

From p. 108b to p. 110a again there is an insertion of 117 *dūhās*, the first part of which were composed by Ajita Singha in Samvat 1773, to commemorate the death of Kalyāṇa Singha, thākura of Alaniyāvāsa, and Sirdār Singha, thākura

of Riyā. These *dūhās* are stated to have been composed at Dvārikā, where Ajita Singhā went to worship in Sañvat 1773. The first *dūhō* runs as follows :—

ओर सबै आणंद झवौ अेक वात नह चाह ।
कील्यांणो राजड़ तणो मुवो इस्का माह ॥१॥

Dūhō 47 contains a reproach to the two wives of Sirdār Singhā, who refused to share their husbands' funeral pyre :—

सिरदारै साथे झंतौ नाहौ परतग दोय ।
ठालौ भूलौ रहे गई साथ गई नह कोय ॥४७॥

Next follow four *dūhās* commemorating the kāyastha Rāma Kisana, who also died in Sañvat 1773 at Barodā. It seems that Ajita Singhā's pilgrimage to Dvārikā was saddened by some epidemic disease, which decimated his retinue, for in *dūhō* 61 he regrets the loss of three thousand people :—

तौरथ आवत जीवतां मर गा तौन हजार ।

and in *dūhō* 63 says that animals also died in considerable number :—

इतै मर गे राह में माणस तौन हजार ।
उंट तुरंगम बैल रो कर कुंण सकै सुमार ॥६३॥

The remaining *dūhās* give an account of what passed during Ajita Singhā's march back to Jodhpur, beginning from the injunction received at Viramagāva from the Emperor, to return immediately (*dūhō* 65).

The murder of Ajita Singhā is related p. 120b, but no mention is made of the author of it. It is simply stated that :—

चूक सु न्हाश बैंठ पधारौया .

With the beginning of p. 121a, the life of Ajita Singhā comes to an end, but the chronicle is further continued, without any interruption, as far as Māna Singhā. Since this part has nothing to do with the title of *Ajita-vilāsa* given above, it may be better classed separately, as follows :—

(g) जोधपुर रौ आवत महाशाजा अभैसिङ्गजी सुं महाशाजा मानसिङ्गजी ताँइ, from p. 121a to p. 285b. It contains a continued chronicle of the reigns of Abhē Singhā, Rāma Singhā, Bakhat Singhā, Vijē Singhā, Bhima Singhā, and Māna Singhā. P. 145b the chronicler relates the death of Bakhat Singhā,

without making any allusion to his having been poisoned, and then makes a very interesting remark concerning his capabilities :—

स० १८०६ रा चासौज वद १३ न्हाराज श्रीबखतसिंघजी सोनोली
रां डेरां दैवलोक ज्ञां नै कदास उमर बोहोतेरी ज्ञवै तो दौली
बौराजै जौसो तैज थो ... ,

namely : he was such a powerful genius that, had he lived somewhat longer, he might have possibly sat on the throne of Dilli. It is noteworthy that the same opinion is expressed by Tod, p. 105 of his II volume (2nd edition). The reign of Vijē Singha begins p. 147a, that of Bhima Singha p. 184a, and that of Māna Singha p. 202a. As remarked above, the pages subsequent to p. 219 have been written somewhat later. P. 235a the following *gīta rō dūhō* is reported as having been composed by Māna Singha on the death of the Cāraṇa Vāṇasūra Jugatō Tejavata :—

पूर्वै पखै चाकरी पूगौ मरजै रौ मुख मौठौ ।
सुकवां जुगता सुकव सरीनौ दुथणौ जणौ न दौठौ ॥

Another interesting information, which testifies to Māna Singha's predilection for the Cāraṇas, is given p. 242a, where it is recorded that on the Cāraṇa Vākī Dāsa's telling Māna Singha that he had a sum of 84,000 rupees in his possession, and would like to make up one *lākha*, he at once gave orders for 16,000 rupees to be paid to him. The *khyāta* ends abruptly p. 285b.

Then comes :—

(h) याद जो स्त्रैर गाँव वसिया तिणाँ रौ संक्षेप [स्त्रृ], from p. 286a to p. 287b. A short note giving the dates of the foundation of the most important cities in Rajputana. It begins with Dilli, and ends with Kucāmanā and gāva Rāhāna. The list contains 34 items, and is apparently compiled from different sources, as in places it is stated that one *khyāta* gives one date and another another.

Next comes :—

(i) और इलकाबगाँवौ अङ्गरेजाँ रौ तरफ स्त्रृ श्रीहजूर साहिबाँ
है नावै आवै तथा श्रीहजूर साहिबाँ गै तरफ स्त्रृ जावै निश गै नकल,

from p. 288a to p. 291a. A collection of formal modes of beginning and closing an official letter, as practised by the English, the Mahārājā of Jodhpur and the other native rulers in their mutual correspondence.

The following pages contain :—

(j) रावजी अमरसिङ्घजी रौ वात, from p. 292a to p. 297b.

A biographical sketch of Amara Singha of Jodhpur, the eldest son of mahārājā Gaja Singhā, who was excluded from the succession and met a violent death at the imperial court at Agra. It begins :—

अमरसिंघजी रो जनम १६७० रो थो नै १६८० रा बै० द० मै
राजाजी श्रीगजसिंघजी बास्टो दौयो जद पतस्यां स्हाजांहां लोहोर
पधारैया थां सु छाराज पौण साथै लाहोर थां नै कंवर अमरसिंघजी
बरस २० रौ उमर मे थां

At the end it is stated that the *vāta* is a true copy from the original, which was written in the year Samvat 1703.

(k) महाराजा मानसिङ्घजी रै राण्याँ पासवानाँ कँवरा वाभा
भाई ज्वा तिखाँ रौ विगत, from p. 298a to p. 299a. A list of the sons of Māna Singha, both legitimate and non-legitimate.

(l) महाराजा तखतसिङ्घजी रै कँवराँ रौ विगत, from p. 300b to p. 301a. A similar list of the sons of Takhat Singhā.

(m) सासाण बटूदरसाण रै गाँव, from p. 302a to the end. A list of *śāsanas* with the figures of their income, etc.

The MS. is in the possession of Cāraṇā Vanasūra Mahā Dāna of Jodhpur.

M. 6:—मूहणौत नैणसौ रौ ख्यात नै फुटकर वाताँ.

A MS. in the form of a *vahi*, leather-bound, originally consisting of 137 leaves, of which 116 filled with writing, and subsequently enlarged by the addition of 23 more leaves containing some extraneous matter. Size of the leaves 32" x 7½", 5½ to 60 lines of writing per page, 18 to 25 *akṣaras* per line.

The MS., as it stands now, contains :—

(a) ख्यात मूहणौत नैणसौजी शै वगायोडी, from p. 4a to p. 119a. The famous *Khyāta* or rather collection of *Khyātas*

by Mūhanōta Nēna Sī Jēmalōta, formerly *hākim* at Malāraṇ, then minister to mahārājā Jasavanta Singhā from Samvat 1714 to 1723. The *khyāta* is incomplete, as it contains only the first half of the work, namely the genealogies of the different Rajput tribes, as far as the end of the *Kānhara De rī vāta*. Copied by the Pañcoli Gūmān Malla, in Samvat 1928.

The chapters contained in the text are the following:—

1. सौसोदियाँ रौ ख्यात, from p. 4a to p. 22b. It starts with a legend tracing the origin of the Sisodiyās to ten generations before rāvala Bāpō, namely to Soma Datta, a posthumous son to a king of Nāsika, born at Nāgadraha and grown up by a brāhmaṇa named Vijē Datta. The text begins:—

आदि सौसोदिया आदि गैहिलोत कहीजे ओक वात यं सुग्णौ
इणाँ रौ ठाकुराई पेहली दिखण तु नासक चंबक झती स्तु इणाँ रै
पूरबज है सूरज रौ उपासन झतो ... etc.,

and closes with a note on *Devaliyō*.

2. बुँदौ रा धणिया हाडाँ रौ ख्यात, from p. 22b to p. 26b. It begins with Vāgō's son Hādō Devō, who went from Bhēsara to Būdī and after killing the Miṇō king ruling there, made himself lord of the place. At the end a list of the Rajputs residing in the State of Būdī is also added.

3. वागडियाँ चञ्जवाणाँ रौ पौटी, from p. 26b to p. 27a. A genealogy of the Vāgaras from Brahmā (1st) to Lāla Siṅgha (39th).

4. दहियाँ रौ वात, from p. 27a to p. 27b. Written at Parbatasara in the year Samvat 1722. It traces the origin of the Dahiyās from Thālānerā to Ajamera, where they became possessors of Derāvara (Parbatasara), Harasora, and Māharōta. Then follows a genealogy from Ādi Nārāyaṇa (1st) to Mahā Siṅgha (47th).

5. बुँदेलाँ रौ वात, from p. 27b to p. 28a. The chapter consists of three parts: an account of the *gadhas* held by the Būdelās, compiled from informations supplied to the author by Cakra Sena, cākara of rājā Vara Siṅgha, in Samvat 1710, then the *vāta* proper compiled from Kesō Dāsa's *Kavipriyā*; and lastly a genealogy from rājā Virū (1st) to Vikramajita (18th), son of Juga Rāja.

6. गठ बन्धव रा धणियाँ रौ वात, from p. 28a to p. 28b.

7. सौरोही रा धणिया देवडाँ रौ ख्यात, from p. 28b to

p. 37b. Composed in Samvat 1717. It begins with the sacrifice on Mount Ābū, and closes with a long series of *chappaya kavittas*, by Āsiyò Mālō.

8. भायलाँ रौ वात, from p. 38a to p. 38b.

9. सोनगरा चज्जवाणाँ रौ वात, from p. 39a to p. 43a. It starts from rāva Lākhāna, who obtained the sovereignty of Nādūla through the favour of Asāpūrī devī, and ends with the death of Kānhara De, Samvat 1368.

10. साचोर रा चज्जवाणाँ रौ वात, from p. 43a to p. 45b.

11. बोडा चज्जवाणाँ रौ वात, p. 46a.

12. काँपलिया चज्जवाणाँ रौ वात, from p. 46a to p. 46b.

13. खौचिया चज्जवाणाँ रौ वात, from p. 46b to p. 48a. In the beginning a short genealogy is given from rāva Lākhāna to Māṇaka Rāva, and then the *vāta* proper begins from the latter.

14. अगहलवाडा पाटण रौ वात, from p. 48a to p. 48b. From the foundation of Anahilavārā by Cāvarò Vana Rāja to the conquest of Gujarat by Akbar, Samvat 1629.

15. सोलङ्किया पाटण आयाँ रौ वात, from p. 48b to p. 49a.

16. जाडेचा लाखा नूँ सोलङ्की मूलशाज मारियाँ रौ वात, from p. 49a to p. 50b.

17. रुदमालौ प्रासाद सौधराव [जैसिहंदे] करायौ तिण रौ वात, from p. 50b to p. 52a.

18. सोलङ्किया खेराडाँ रौ वात, from p. 52a to p. 52b.

19. सोलङ्किया नाथवत रौ वात, from p. 52b to p. 53a.

20. कक्षवाहाँ रौ ख्यात, from p. 53a to p. 61a. The work starts with a *vāta* rājā Prithī Rāja rī, giving an account of his pilgrimage to Dvārikā and his marriage with the daughter of rānḍò Sāgò. Then a long *vamśāvalī* is exhibited, in which, on the authority of Bhāta Rāja Pāṇa, the origin of the Kachavāhas is traced to Ādi Nārāyaṇa. This *vamśāvalī* ends with Kirata Śīṅha (180th), and then another *vamśāvalī* is given from Nārāyaṇa (1st) to rājā Puñjana (68th), after which the *khyāta* begins with an account of the foundation of Rohatāsa gadha by Robitāsa, of Lāhōra by Lava, and of Gvālēra by Dholē, the son of Nala and husband of Māravaṇī.

21. खेरा रा धरिया गोह्हिलाँ रौ वात, from p. 61a to p. 61b.
It starts from the siege of Khera by the Muhammadan invaders from Khurasan.
22. पँवाराँ रौ उतपत, from p. 61b to p. 62a.
23. साँखला पँवाराँ रौ वात, from p. 62a to p. 65a.
24. सोठा पँवाराँ रौ वात, from p. 65a to p. 66b.
25. भाटियाँ रौ ख्यात, from p. 66b to p. 112b. The chapter includes also separate histories of the different branches, such as: Urajanôta, Jesâ, Rûpasî, Saravahiyâ, Jârêcâ.
26. भालाँ रौ ख्यात, from p. 112b to p. 113b.
27. राव सौहा रौ वात, from p. 114a to p. 116a.
28. कानड़दे रौ वात, from p. 116a to p. 119a.

The extraneous matter that has been incorporated in the MS. is the following :—

(b) तुंवर रामदेजी रौ वात, p. 1a. The subject of the *vâta* is the well-known Râma Sâ Piâ, son of Aja Mala and founder of Râmadevarô, three *kosa* to the north of Pohakarâna. The date given for him is Samvat 1600. The *vâta* begins :

दौली उपर तुंवराँ रो राज रयो हो सो तुंवर अनंगपाल रे
बेटो झवो नहो जौण सुं अजमेर रो राजा चवांण पौरधीराज दोइतो
हो जौकण ने सं ॥ ११३८ रा मौगसर सुद ५ दौली रो राज दौधो...

(c) गोगाजी रा जनम रौ विगत, p. 1a. A very short account of the birth of Gogô, son of Cahavâna Jêvara, and of how he caught a serpent, when a baby in his cradle, and put the serpent's head in his mouth to suck it. Said to have lived in Samvat 1300. It begins :—

चवांण जेवर तौण रो राणा खेताब थो गठ ददरेवे राजधानी थो
जौण रौ राणी रो नांव वक्कल थो ...

(d) इलकाबनावौ राजावाँ रै आपस मै खलिता लिवै तिग रौ, from p. 138a to p. 138b. Similar contents to MS. 5, (i). A small collection of forms of official letters as used by the Jodhpur Darbar in their correspondence with the rulers of Udepura, Jepura, Vikânêra, Kisanaganâlha, Sirohi, and the Dakhina.

(e) उदैपुर रौ राज रौ वंसावलौ, from p. 139a to p. 140a. A genealogy of the rulers of Mevāra, from Grahāditya (1st), the father of rāvala Bāpō, to Simbhū Singha (83rd).

(f) उदैपुर रा ऊमराव सोले सिरा रा बैठक रौ विगत, p. 140a. Sixteen items showing the rank and order according to which the sixteen chief *emirs* of Udèpura sit in the presence of the Rāñā.

(g) दैवाण राजाचौ पाँतचौ बैसै तहै डावी जौँवणी मिसल रौ विगत, p. 140. A similar note regarding the rank and order of the said sixteen *emirs* at the Rāñā's table. At the end, the following *dūhō* is given, in which the different clans of the sixteen *emirs* are specified :—

चण भाला चण पुरव्या चूँडावत भिड़ चार।

दोय सगता दोय राठवड़ सारंगदे र पंवार ॥१॥

(h) उदैपुर रा जागीरदारां रौ विगत खाँपवार आसामौवार, from p. 140b to 142b. A list of the *jāgīrdārs* of the Mevāra State, grouped under their different *khāpas*. At the end, a table is also given of the horses and foot-soldiers each of them is bound to supply to the State.

(i) जेसलमेर रा भाटौ महारावल रौ वंसावलौ, from p. 143a to p. 143b. A genealogy of the Bhāti mahārāvalas of Jesalamerā, from Ādi Nārāyaṇa (1st) to Verisāla Kesari Singhōta (155th).

(j) बौकानेर रा राजावाँ रौ पौढियाँ, from p. 144a to p. 144b. A genealogy of the Rāthōra rulers of Vikānera from rāva Vikō (1st) to mahārājā Dūgara Singha (17th).

(k) किसनगढ रा राजावाँ रौ पौढियाँ, from p. 145a to p. 146b. A genealogy of the Rāthōra rulers of Kisanagadha from Udē Singha to Prithī Singha. It is something more than a mere genealogy as it also contains some further information, derived apparently from at least two different *khyātas*. At the end the *pñdhīs* of Fatehgadha and Raliyāvatō are also added.

(l) ईडर रा धणी राठोड़ा रौ पौढियाँ, p. 147a. From the

settlement of Sonaga, son of Sihò, to Bhavāni Singha. At the end *pīdhīs* of Sitāmaū, Ratalāma and Āmajharò are also given.

(m) दिल्ली रौ पातसाही रा सोबा २२ सिंहकाशँ १७८ नै पशगना
४७६४ रौ पेटास रौ विगत, p. 148a. Tables exhibiting the figures, in *dāma* and rupees, of the income of each of the 22 provinces of the Dillī Empire. They bear no date.

(n) आंविर तथा जैपुर रै राज रौ पौठियाँ नै राज कियौ तिण
रौ विगत, from p. 150a to p. 150b. Tables exhibiting the names of the rulers of Dhūḍhāra from Sodhadēva (1st) to Savāj Rāma Singha (38th), together with the years, months and days of the reign of each.

(o) जोधपर रा राजावाँ रा पश्वागाँ रौ नकल, from p. 152b to p. 154a. Six *paravānās*, three of mahārājā Ajita Singha, two of Abhè Singha, one of Vījē Singha, and one of kāvāra Bhīva Singha, addressed to the *īmīdā kiledārs* of Jodhpur. The dates are Samvat 1760, 1765, 1770, 1781, 1781, 1811, 1849, respectively. The fourth *paravānō* was issued by Abhè Singha at Jahānābād, on the occasion of Ajita Singha's death.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gānesa Dāna of Jodhpur.

MS. 7 :—मूहणौत नैणसौ रौ ख्यात नै फुटकर वाताँ.

A MS. in the form of a *pothī*, cloth-bound, numbering 176 leaves, 13 $\frac{3}{4}$ " to 8 $\frac{3}{4}$ " in size. Current Marwari script. Each page contains about 25 lines of 18 to 23 *akṣaras*.

The contents are identical with those in the foregoing MS., of which this MS. appears to be a copy—made in Samvat 1941 — except for some extraneous information on *śāsanās* granted to Cāraṇas, which is inserted pp. 3a—10a. Another difference from the before mentioned MS. is that the order of the different parts is inverted, the *khyāta* of Mūhanōtā NēnaSi coming last. The new information contained in the present MS. is the following :—

(a) चारणाँ रा मासणाँ रौ विगत, from p. 3a to p. 10a. Consisting of seven separate notes as below :—

1. A note recording that the village Jodharāvasa was given in *śāsana* to Khiriyò Cira, at the time of rāja Prithi Rāja of Vikānēra and Sagara of Mevāra, in the year Samvat 1672 (p. 3a). After three introductory lines the text begins:—

खिरिया चांगचौ रा बेटा तो लूणकरण्जौ तिणां रा बेटा
रायमलजी तिणां है चिरचौ तिके गांव गोधेलावस रहता पक्षे उठा
सुं जाय वौकानेर रा न्हाराज श्रीप्रथोराजचौ किलांग्सिंघोत हौ
चाकरी लागा

On the margin there is the remark that the *tāmrapatra* recording the grant of the *śāsana* is still extant.

2. A note on three other villages given by the same Sagara to the Cāraṇas: Āsiyò Guṇesa, Misāṇa Duragò, and Siṇḍhāyaca Khīdò.

3. A *kavitta* and a few lines of prose, recording that rāva Kīṇamala, who was killed at Citoṛa, was burned by Khiriyò Cāñana, who, in consequence, was deprived of his *śāsana* by rāpò Kūbhò, and emigrated to Marwar, where rāva Jodhò gave him the village of Godhelāva, Samvat 1518 (p. 4a). The *kavitta* begins:—

चूक झबो चौतोङ् राव रिणमल माराणौ ।

4. A short note giving the names of the descendants of Cira (p. 5a)

5. A note on the Debhālā Cāraṇas of Curali (pp. 6a—6b).

6. A note on the Āsiyā Cāraṇas of Khūḍālò and Khāṭāvasa (pp. 7a—8b). The history of the Āsiyās is traced back to the time of Nāhara, the Parihāra ruler of Mandora, whose son Dhōma is said to have been killed by one of them. In consequence the Āsiyās were obliged to leave the Parihāras, and to go to the Sīdhalas. The fact is recorded in a *kavitta* beginning:—

धोम कंवर मारियौ राव नाहड़ रौसांगौ ।

गौ आसल सौंधला साम सुं दोह कहांगौ । १ ... etc.

Afterwards rāva Jodhò gave the village of Khūḍālò to Āsiyò Pūnaga. The descendants of the latter are traced as far as Khāṭò Lābāvata, who lived under Udè Singhā, and got from him a newly founded village, which was called Khāṭāvasa, after him.

7. A note on the Khiriyā Cāraṇas of Jagateshpurò (p. 10a)

The MS. belongs to Vāṇasūra Mahā Dūna of Jodhpur.

**MS. 8 :—राठौडँ रौ फुटकर कविता तथा
ख्यात नै पौदियाँ .**

A MS. in the form of a *rāhi*, leather-bound, consisting of 133 leaves, 32 $\frac{1}{4}$ to 11 inches in size. Accurate and beautiful handwriting. Each page generally comprises 26 lines, and each line consists of from 30 to 35 *akṣaras*. The MS. contains :—

(a) ख्यात रौ फुटकर कविता, from p. 7b to 9b. A collection of miscellaneous songs commemorating some historical persons or facts. The first one is a somewhat disconnected series of verses referring to Prithī Rāja Cāhavāṇa and Jē Canda of Kanōja. It begins :—

ग्याहै सै अकावनै	चैत तैज रविवार ।
कनवज देखण कारणै	चल्यौ तु संभस्वार ॥ १ ॥

Next follow miscellaneous commemorative songs of the Rājdhāras of Marwar, from Cūḍò to Rāghò Dāsa Dvārakādāsota. The first one is by Bāratha Dūḍò, and begins :—

असुरा सुं कौध कमंध असंकित ।

The songs are not given in due order. After a series of 27 *dūhās* on mahārāja Gaja Singha, by Khrīyò Narbada (p. 9a), the songs come of Karana Rāmota, Jāhaṇa Sī, Dvārakā Dāsa Khaṅgārōta, and Rāghò Dāsa Dvārakādāsota.

(b) राठौडँ रौ वंसावली तथा ख्यात वच्चा सुं महाराजा जसवन्तसिङ्गजी ताँई, from p. 13a to p. 45b. In the beginning it is a mere list of names, but from rāva Sihò the *vamśāvalī* is enlarged into a real *khyāta*, illustrated by frequent quotations of *phuta-kara kavita*. It begins :—

वच्चा १ मरौच २ कश्यप ३ सूर्य ४ मनु ५ इत्याकु ६ विक्रुक्ष ७
दुर्जय ८ प्रथुराज ९ समुद्र १० etc.

The *khyāta* ends abruptly p. 45b with Jasavanta Singha's marriage at Sirohi, Samvat 1715 :—

पक्षे महाराज जोधपुर सुं सं १७१५ चैत सुह ५ असवार छच्चा
दसराहौ सथलाणै कियौ पक्षे वैर मैं सौरोहौ परण्या ॥

Possibly, the *khyāta* was composed at about that time or shortly afterwards.

Between this part of the MS. and the next (c), some disconnected information is inserted, namely:—

1. An account of how the Bhātī Māgō married the daughter of the Cāraṇa Varasarō Māvala, her name Jhimā, and had a son, by name Canda, from her. And:

2. An account of the feud between the Bhātī Goyanda Dāsa, a subject of mahārāja Sūra Singha of Jodhpur, and Kisana Singha, and of the revenge Sūra Singha took on Kisana Singha (Samvat 1671).

(c) राठौडँ रौ खाँपाँ रौ पौछियाँ, from p. 46a to p. 123b. Genealogies of the Rāthoras, according to their different khāpas, from rāva Rinamala to about the end of the Samvat-century 1600. Cfr. MS. 18, below. Beginning:—

राव रिणमल वडौ रज्यूत अवसार्णसिध राहवेधी असंख प्रवाड़ै
जैतवादी मंडोवर राज कियौ सता कन्हा सूँ मंडोवर लियौ। राव चूंडा
है पाट ओक वार केहिक वरस कांहौ बैठौ यहै कांहौ कना राव
रिणमल नूँ मंडोवर लैण रौ सूंस थौ ... etc.

(d) फुटकर ख्यात रौ वाताँ, p. 128b. A few short notes on different historical subjects, i.e. the sons of Tidō and Sałakhō, the date of Sihō's killing Lākhō Phūlāñi (Samvat 1209), of Cūdō's taking Mandora (Samvat 1438) and Nāgora (S. 1456), the Pamvāra and Parihāra rule on Navakoñi Māravāra, the founding of Mandora by Parihāra Nāhāra, the descendants of Nāhāra, etc.

The MS. belongs to the Kavirājā Cāraṇa Āsiyō Gaṇesa Dāna of Jodhpur.

MS. 9:—राठौडँ रौ ख्यात नै फुटकर वाताँ .

A MS. in the form of a *vahī*, numbering 192 leaves, of which about 70, partly at the end and partly in the course of the volume between one section and another, are blank. Size of each leaf 26" to 10½", number of lines and *aksaras* in each page very irregular. Pages 148b—171a are written in big calligraphical letters, very carefully. The MS. contains:—

(a) फुटकर कविता तथा ख्यात, from p. 1b to p. 2a, which includes:—

1. गौत वीकानेर रा राजा रायसिङ्हजी रहै, a song celebrating rājā Rāya Singha's marriage with Jasamā De, a daughter to rānā Udē Singha, and his fulfilling of Padamani's vow by sleeping in the palace of Citora after making a gift of 52 elephants. It begins :—

रहस्यी जग बोल धण दिन राता ।

The song is followed by a short commentary in prose.

2. गुणजोधायण माँयला कवित दूहा, 3 *chappaya kavitas* and 4 *dūhās* from the *Guṇa Jodhāyāṇa* by Gāḍaṇa Pasāyata.

3. सेत्रावा रा धणौ रावत लूँणा रहै वात, incomplete. Rāvata Lūṇo was contemporary with rāva Jodhò, the founder of Jodhpur. The *vāta* begins :—

तदि घोड़ा रावजौ कनै घोड़ा अर सेत्रा रा धणौ रावत लूँण
कनै घोड़ा धणा छ्वता सो रावजौ सेत्रावै घोड़ा लैंण साहू लूँण कनै
गया

(b) राठौड़ी रही ख्यात राव जोधा सूँ राव गाँगा ताँई, from p. 9b to p. 17b. A history of the Rāthòras of Jodhpur from rāva Jodhò to rāva Gāggò. Pages 12b—14a contain a list of the *sāsanas* granted by Jodhò to Purohitas, Brāhmaṇas, Bhopas and Cāraṇas. The *khyāta* begins.—

राव जोधौ बडौ आखाड़सिङ्ह रजपूत गई भोम रहै वाहृ हङ्कौ
असंख्य प्रवाड़ा किया वैर वाहृ हङ्कौ जैतवादै हङ्कौ। राव राणगे
रो दोहौत रहै कोडमदे भटियांणी रा पेट रहै ...,

and ends with the accession to the throne of rāva Mala De (Samvat 1589).

(c) राठौड़ी रही वंभावलौ तथा ख्यात श्रीचादिनारायण सूँ राव
गाँगा ताँई, from p. 18a to p. 17b. The same subject as above except that the history of the Rāthòras is here traced back to the creation and corroborated by frequent quotations of commemorative songs. Amongst these there is a *Vela Vikānera rārā Sūra Singhaji rī*, in 15 verses, by Gāḍaṇa Colò (pp. 41 a—b). The list of the *sāsanis*, etc., granted by Gāggò is found pp. 46b—47b. After a *vamśāvalī*, in which rāva Sihò is placed as the 144th, the *khyāta* proper begins with him as follows :—

राव सौहौ वडौ ठाकुर झओ वडा साथ रौ धणी हङ्गौ मास ६
सिकार रमतै नै भाई अल्ह कनैज रहतै

(d) राठोडँ रौ ख्यात महाराजा गजसिंहजी सूँ इन्द्रसिंहजी ताँइ,
from p. 54b to p. 67a. After a line giving the date of the birth
of rāvā Amara Singha, the text begins with a list of the wives
and concubines of Gaja Singha, including those who became
satis as well as those who did not. The first one is a Vāghelī
and the account given of her runs as follows:—

१ वह्न वाघेलौ कस्दंभदे सांगा रौ बेटौ डोलौ जोधपुर लाया था
संवत् १८७२ सोभा सिकदार रै घरे परणिया सु रहौ तलाव कागड़ौ
नवौ बंधायौ सं १७१५.

Next comes a list of the *sāsanas* granted by Gaja Singha. The
khyāta of Jasavanta Singha begins p. 55a. The events in
his reign are narrated very summarily till Saṃvat 1714, when
the battle of Ujain is related with some particulars, and a list
is given of the Rajputs who were killed or escaped (pp. 56a—
58b). The names of the rānis and concubines are given pp. 60b—
61b, and after these follows the list of *sāsanas* (p. 61b).
Pp. 62b—63b contain an *Amara Singhaji nī vāta*, and pp. 63b—
64b a list of the Rajputs who were killed in the fight between
Bhāti Sabala Singha and Jodhō Indra Bhāna (Saṃvat 1709).
Next comes a *Rāya Singhaji nī vāta* (pp. 65a—66b), and after
this, a biographical account of Rāya Singha's son Indra Singha
(pp. 66b—67a) and brother Isari Singha.

(e) राठोडँ रौ ख्यात राव मालदेजी सूँ महाराजा गजसिंहजी
ताँइ, from p. 83a to p. 105b. The text begins with a list of
names of rāvā Gāgō's *parivāra*, after which comes the *khyāta*
of Māla De and goes from p. 84b to p. 88a, where it ends with
the list of *sāsanas*. Next comes the *khyāta* of Candra Sena
(pp. 88b—91a, pp. 90a—90b being left blank), and after this
an account of the contest between Ugra Sena and Āśakarāṇa,
which goes as far as p. 92a where the *khyāta* of Ude Singha
begins. This also ends with the list of *sāsanas*, p. 97b. Next
comes the *khyāta* of Sūra Singha, also ending in the same
manner p. 102b, and finally that of Gaja Singha, ending
abruptly p. 106a with the list of *satis*.

The *khyāta* of Māla De begins:—

राव मालदे वडौ प्रतापीक झओ हिंदुसथान रौ पातसाह
कहांणौ कहै क्षै पांडव सहदेव रौ अवतार जिण संसार ऊपर जगहथ

बाधौ इण रा प्रवाड़ां रौ लेखौ न्हौं दिहाड़ा जिता हौ प्रवाड़ा किया
केर्ई गठ कराया केर्ई गठ लिया केर्ई गठ पाड़िया ... etc.

(f) वौका जोधावत रा परवार रौ विगत, from p. 123b to
p. 125a. A genealogical and biographical account of the
descendants of Vikò, son of Jodhò and founder of Vikānera.
It begins:—

राव वौका जोधावत सांखला मांडा रा दोहौतौ नैरंगदे सांखलौ
ख्णेची रो बेटौ सं० १४६७ रौ जन्म ... etc.

(g) ऊदावत खाँप रौ विगत, from p. 130b to p. 133b. It be-
gins from Māla De with the words:—

२ मालदे ऊदावत अेक वार ऊदा मूझां पक्षे जैतारण गादौ
बेठौ ...,

and ends with the name of Prithī Rāja Jētasihōta.

(h) राव मालदे रा बेटाँ पोताँ रौ विगत, from p. 142b to
p. 170b. A genealogical account, with some historical particu-
lars and dates, of the descendants of rāva Māla De, from the
“motò rājā” Udè Singha down to Mana Rūpa Kalyāṇadāsōta.
It begins:—

१८ मोटौ राजा उदैसिंघ मालदे रौ।

१९ जैतसिंघ उदैसिंघौत कक्खवाहौ रौ रावलै पहिला भेटनडा
रौ पटौ थौ पक्षे जैतारण झई तरै रावडौयाख दौयौ थौ वसौ भेटनडा
थौ रावडौयाख गई सु पक्षे सं० १६७५ छांडि राणाजी है गया ... etc.

(i) चाँपावनाँ ऊदावताँ मेड़तियाँ रौ पौन्हियौ, pp. 176b, 178b,
180b respectively.

(j) ऊमरावाँ रौ ख्यात, from p. 181a to p. 183a. Apparently
incomplete. It gives a genealogical list, with occasional his-
torical and biographical notes, of the Cāpāvata chiefs from
rāva Rīṇamala (1st) to Simbhu Siṅgha of Āūvò (18th) and
Maṅgala Siṅgha of Pohakarana (17th), who is still living. This
part of the MS. is quite modern. It closes with the remark
that the Cāpāvatas are the first in rank and dignity amongst
all the khñpas of the Rāthoras.

The MS. belongs to the Kavirājā Cāraṇā Āsiyō Gāñeṣa Dāna of Jodhpur.

MS. 10:—जोधपुर रा महाराजा मानसिङ्घजी रौ तथा तखतसिङ्घजी रौ ख्यात .

A MS. in the form of a *vahi*, originally consisting of 28 + 176 leaves, 26½" to 10" in size, and afterwards enlarged by the addition of some other 40 pages. Each page contains from 30 to 45 lines of writing, and each line from 15 to 25 *aksaras*. The original 204 leaves (28 + 176) seem to have been written by one and the same hand, though at different periods

The MS. contains :—

(a) महाराजा मानसिङ्घजी रौ ख्यात संवत् १८६५ सँ संवत् १९००

मैं धाम पद्धारिया जठा ताँई रौ, from p. 1a to p. 28b. A chronicle of the last five years in the reign of Māna Singha of Jodhpur (Samvat 1895-1900). The work is introduced by a description of the internal troubles and difficulties caused by the autoocracy of Bhīva Nātha :—

ओर भौवनाथजी उद्देमदरवाला रौ राज है कांम मे आग्या हालै
को सरब ओधा खिजमतां त्या जबतौ वाहालौ त्या केद कर विगाड़णा
भौवनाथजी रौ दुवायतौ सुं ऊवैः अर भौवनाथजी रा बेटा लिखमौ-
नाथजी माहामंदर रा जियां है बाप बैटां है आपस मै मेल नहौः ...,
and ends p. 28b with the date of the demise of Māna Singha.

(b) महाराजा तखतसिङ्घजी रौ ख्यात संवत् १९०० सँ संवत्
१९२१ ताँई, from p. 1a (the numeration is started afresh after
the completion of the *khyāta* of Māna Siṅgha) to p. 176b. A continuation of the above chronicle, referring to the reign of Māna Singha's successor, Takhat Siṅgha. It begins with a description of the funeral ceremonies of Māna Singha. After the list of the *satis* (1 rāṇī, 1 maid, and 4 concubines), three *gītas* and eleven *dūḥhās* by Sevaga Magō are quoted, as having been composed on the occasion of the mahārājā's demise. The first *gīta* begins :—

समत रे वुरा सईका शाका दुसमण भादूड़ा दुखदांन ।
सोभा सुख संपत रौ सागर मुखधर धग्गी लियो ते मान ॥ .

Next follows a राष्ट्रजी देवदौ [जी] रो गौत. possibly also composed by the same Magò, and after it two *kavittas* by Lālā Ānandi Bagasa, *vakil* of Kisanagadha. These are in Braja. The first begins :—

धर ह्वै को मेरु आ कुवेरु दांन कंचन को ।

The chronicle of Takhat Singha, which follows, has a particular interest of its own on account of the number of minute details it contains. It is in fact a kind of diary or register of daily events, put down by the compiler day by day, just as they happened, and he witnessed them or heard about them. The particulars are often trifling and unimportant from the historical point of view, but not the less interesting as a fresh picture of life in those, not distant, days. The few quotations below will suffice to give a fairly correct idea of the nature of the chronicle :—

१६०२ वैसाख सुद २ आखातीज रो उक्तव दसतूर मुजब ज्वो ।

१६०२ जैथ सुद १३ श्रीहजूर रो वरसगांठ रो उक्तव सदामंद मुजब ज्वो ।

१६०२ खाँ[वण] सुद १ अजंटस्हा आबृजी सं आथा मुसायब दिवांग बगसी वगेरे सांमा दसतूर मुजब गया । (Pp. 26b—27a).

१६१२ मिगसर व्द ७ अंगरैजी नटां रो तमासो श्रीहजूर साहवा कायलांगे करायो ।

१६१२ फागुण व्द १२ मंगलवार ओर आज परभात रा चप आळण कानी धरधराट झय धरती धृजी पुल २ ताँई धृजी । (P. 73a).

The chronicle continues in due order as far as the date Samvat 1921, Āsoja suda 10.

(c) फुटकर ग्यात, in the last 40 pages. This part was written at different periods and by different hands, and contains separate sections following each other without any chronological order. These are the following :—

1. A fragment chronicle, compiled on the same lines as the above (b), but written by another hand, going from Samvat 1924, Migasara vadi 2, to Samvat 1925, Vaisākha vadi 11.

2. Ditto, from Samvat 1928, Āsādha vadi 13, to Samvat 1929, Jētha vada... (?). In this section is comprised the account of the demise of Takhat Singha, which occurred Samvat 1929, Māgha sudi 15.

3. Ditto, from Samvat 1919, Āsoja sudi 11, to Samvat 1919, Posa vadi 1.

4. Ditto, from Samvat 1921 to Samvat 1924, Migasara vadi 12. This appears to be the continuation of the *khyāta* marked (b) and described above.

5. The text of the treaty (*ehadanāmō*) concluded between the Jodhpur State and the English in Samvat 1874, at Dilli. See MS. 5, (d).

6. A copy of the correspondence passed between mahārājā Vijē Singha and rāṇā Ara Si, Samvat 1827, concerning the province of Godhavāra, which in that year was confided by the latter to the care of the former.

The MS. belongs to Cāraṇa Vāṇasūra Mahā Dāna of Jodhpur.

MS. 11 :—फुटकर ख्यात .

A MS. in the form of a *vahī*, consisting of 244 leaves of writing, wrongly numbered 242. Size of the leaves 24 $\frac{1}{2}$ " to 6". The number of the lines of writing in each page varies from 32 to 58, and that of the *aksaras* in each line from 12 to 20. Marwari script. A very important MS. containing a considerably rich mine of valuable information, mostly referable to, and compiled at the time of, mahārājā Jasavanta Singha of Jodhpur (beginning of Samvat century 1700). The following is a complete list of the works contained in the MS. :—

(a) खाबडिया राठोडँ री ख्यात, from p. 1b to p. 3b. An historical sketch of the Khābariyā Rāthōras, who, with the title of *rāvatas*, ruled in Khābara, having first Nilamō and afterwards Girāba for their capital. The work starts from the conquest of Khābara by Rinamala Jagamālōta and the founding of Nilamō. One of Rinamala's descendants was Gāgō, whose sister was married at Jesalmer, after which Gāgō himself went and settled at Jesalmer, where his house is said to be still in existence. Under Tāmala the Khābariyās lost much of their territory to the Sodhās, inclusive of their capital Nilamō, and in consequence founded another capital, which was Girāba. Their territory was at last incorporated into the Jodhpur State, at the time of rāvata Dhana Rāja and mahārājā Vijē Singha. The work begins :—

रिडमल जगमालैत खावड़ लौवी नै खावड़ मैं नौलमौ सहर
रिडमल वसाय आप री रजधानी नौलमैं बांधी ; पक्के रिडमल रा वंस
मैं गंगौ खाबडियौ छङ्गौ etc.

P. 1b it is recorded that the village of Bālevò was given as a *sāsana* to Rohariyò Bāratha Acalò by rāvata Bhara Mala in Samvat 1707, and the *kavitta* composed by Acalò on the occasion is also quoted. Next follows a list of other *sāsanas* granted to other Cāraṇas. Pp. 2b ff. an account is given of the descendants of three other sons of Jaga Māla, namely Bhāra Mala, Mandalaka and Lākò. Bhāra Mala's descendants are called Posamiyā, and they are found in the Dedariyāra *talō*, half *kosa* from Bālevò, and in two villages in Dhāta Mandalaka and Lākò took Bāharamera and Jūnò from Mūdhò Cāhavāna. Subsequently, Jaga Māla went to Bāharamera and took Mandalaka to Jasola, whilst Lākò remained in Jūnò and founded an independent kingdom. His *pīdhīs* are : (1) Lākò, (2) Sekhò, (3) Jētò, (4) Rato, (5) Bhīmò (who transferred the capital from Jūnò to Bāharamera), (6) Kalyāna Mala, (7) Rāma Siṅgha, (8) Rāja Si, (9) Bhāra Mala, (10) Lāla Canda, (11) Māna Siṅgha, (12) Padama Siṅgha, (Māna Siṅgha's brother), (13) Bhabhūta Siṅgha, (14) Panajī. From this point to the end, we have the genealogy of the sons of Bhāra Mala.

(b) वौकानेह रा राठोड़ राजावाँ रौ वंसावलौ, from p. 4a to p. 4b.

A genealogical list of the Rāthòra rulers of Bikaner from Ādi Nārāyaṇa (1st) to mahārājā Ratana Siṅgha (162th). It contains only bare names. The list was evidently compiled under Ratana Siṅgha. At the end, the name of Ratana Siṅgha's successor Sirdār Siṅgha has been added by a later hand.

(c) राठोडँ रौ ख्यात सुरु सूँ महाराजा अजितसिङ्गचौ ताँई,

from p. 5a to p. 99b. On the margin of the leaves, the work is called a *vamśāvalī*, and in fact it starts as such from Ādi Nārāyaṇa. After Sihò's demise, the continuity is broken by the insertion of another *vamśāvalī*, also from Ādi Nārāyaṇa to Sihò, after which the *khyāta* proper continues with the sons of the latter. After the reign of each *rāva* and *mahārājā*, lists of *rāñis* and their sons and also of *sāsanas* are given with many details. In the beginning especially, less afterwards, additions are inserted between the lines of the writing by a later hand. Some of these additions are stated to have been taken from *khyātas* in possession of Moti Canda, a *yati* who lived under mahārājā Māna Siṅgha. The work is much richer in names and dates than in particulars referring to historical facts, though from *rāva* Māla De particulars become also abundant. The account of *rāva* Māla De starts p. 22a as follows :—

संवत् १५८८ राव गांगे रै मरण राव मालदे टौका धडि (?)

सौंधल वौरम नू मार भाद्राजण लौ शयपुर रा सौंधल मार शयपुर रौ

जायगा मालगढ़ करायौ। सं० १५६२ भाद्रवा वद ई राव मालदे नागौर लौथौ वीरम मांगलौयौ हाकम राखीयौ [नागौर मैं। कूंपौ मेहराजौत फौज मैं मुसायब थौ नागौर लियौ तद गुरां ही ख्यात मैं सं० १५६८ भाद्रवा वद ई नागौर लियौ लिखियौ है] .¹

After the account of the murder of Ajita Singha (p. 94b), a life of Amara Singha is added, beginning as follows :—

कंवर अमरसिंघजौ सं० १६७० रा पोस वद १० रवि रात बड़ी २ पल २ जातां जनम राजा श्रीगजसिंघजौ है वडौ बेटौ टीका-यत। कुंवर श्रीजसवंतसिंघजौ है भाग कर राजा श्रीगजसिंघजौ है मन मैं आई टीका थौ दूर कौचै तहै राजा श्रीगजसिंघजौ कंवर अमरसिंघ नै लाहोर थौ लिख मेलीयौ जोधपुर थौ थे मेड़तै जाजौ

(d) वीकानेर रा राठौड़ राजावाँ ही पौठियाँ राव वीका सुँ महाराजा अनोपसिङ्गजौ ताँई, pp. 100a-b. At the end there is an appendix containing also *pādkis* of the Rāthòra rulers of Idara, from Sonaga to Bhagavāna Dāsa.

(e) खीचौबाड़ा रा राठौड़ री पौठियाँ, p. 101a. A genealogical list of the descendants of Hara Rāja, son of Dei Dāsa, son of Sūjō, who settled in Maū, in Khīcivār. The list bears the date Samvat 1693.

(f) राठौड़ अखैराजौताँ ही पौठियाँ, from p. 101a to p. 102b. Genealogical tables of the descendants of Rāthòra Akhè Rāja Rinamalota, i.e. Kṛipāvatas, Pañcainotas, etc.

(g) ख्यात ही फुटकर वाताँ, from p. 103a to p. 108a. Miscellaneous historical information, beginning with some old traditions of the Rāthòras, headed as *Rāthorā rī jūnī vātā* and containing particulars referring to Karaima Si Jodhāvata, Pābū Dhādhālota, Nibò Jodhāvata, rāva Rinamala, rājā Rāya Singha of Bikaner, etc., and indulging especially on the war between rāva Māla De of Jodhpur and Jēta Si of Bikaner, and on some events happened during the Samvat-century 1600, as well as on Akbar, the series of the rulers of Dilli from Tūvara

¹ The part in brackets is an addition by the later hand mentioned above.

Dasaratha to Orangzeb with the years of their respective reigns, etc.

(h) सौसोदियाँ रौ वंसावलौ तथा पौढियाँ, from p. 108a to p.

112a. After a *siranāvō* (= *maṅgalācaranā*), the work is introduced as *Rānā rī vamsāvalī*. The descent of the Sisodiyas is traced back to Vijapāna, son of Vrahmā, and hence, through 56 names ending in °*armā*, 55 in °*āditya*, 29 *rāvalas* and 35 *rānās*, the genealogy is brought down as far as rānā Sarūpa Singha, who is stated to have been ruling when the list was composed. After the above *vamsāvalī*, another genealogy of the Rānās is given from Guhāditya, and this includes also *pūdhīs* of the various branches and miscellaneous information going as far as Samvat 1771.

(i) कच्चवाहाँ रौ वंसावलौ तथा पौढियाँ, from p. 113a to p.

116b. A genealogical list of the Kachavāhās from Kuntala to Jē Siṅgha Mahāsiṅghota

(j) देवडँ सौरोहौ रा धगियाँ रौ वंसावलौ तथा पौढियाँ, from p. 116b to p. 117a. A genealogical list of the Devarās of Sirohī from rāva Lākhana to rāva Akhē Rāja.

(k) राठौडँ ईडर रा धगियाँ रौ वंसावलौ तथा पौढियाँ, from p.

117a to p. 118b. A genealogical list of the Rāthòra rulers of Idara from Sonaga Sihāvata to Jaga Nātha Kalyāṇamalota. It gives also the names of the *rānās*.

(l) सौसोदियाँ रौ वंसावलौ तथा पौढियाँ नै जागौरदाराँ रौ
पेरिस्त, from p. 119a to p. 126b. A genealogical sketch of the Sisodiyas from rānā Gira Likhama Si to Jagata Siṅgha, who died in Samvat 1709, giving besides the names of the *rānās*, also those of their wives and sons. The wife of Likhama Si was Likhama De, a daughter to Rāthòra rāva Tidò, son of Chādò. After the mention of the demise of Jagata Siṅgha, which obviously took place shortly before the composition of the *vamsāvalī*, the *pūdhīs* are added of the *Sakatavata* and *Devalijā rā Sisodivās*. P. 123b we come again to the death of Jagata Siṅgha and a list of his *satīs*. Last comes a catalogue of the various *jāgīrs*, introduced by a note stating that it was compiled by Mū. Pithò Nārāyanotā and brought to Meratò in the year Samvat 1691, where it was copied by the author of the present work. This catalogue gives first the figures of the income of the *khālasī* of Jagata Siṅgha, and then the figures

of the income of the different *jāgīrs*, with the names of their holders.

(m) जैसलमेर रा भाटियाँ रौ वंसावली. from p. 127a to p. 129b. The work includes three different genealogies of the Bhāṭīs: the first from Nārāyaṇa to rāvala Jasavanta, the second from Daśaratha to Jēta Sī and hence to Sabāla Singha Dayālādāsota (Samvat 1707), and the third from Jesāla to rāvala Bhīva, born Samvat 1618. The part of the second *vamśāvalī* going from Jēta Sī to Sabāla Singha, contains also names of *rāṇīs* and sons. It is interesting to note that in both the second and third *vamśāvalī*, the Bhāṭīs are represented as *Sūryavamśīs*.

(n) बूदेलाँ रौ विगत, p. 130a-b. A genealogical note on the Būḍelās, in which they are represented as Gēravāra Rajputs and said to have migrated from the neighbourhood of Benares to Dūriyākhērō under Gēravāra Rāya Canda. At Dūriyākhērō they joined Hāla, a *sirdār* of the Bēsas, with whom they proceeded to Guḍavāṇō, and hence to Kudāra, near Oṛachō, where they settled. The *pīḍhis* go as far as the sons of Jhūjhāra Singha, whose names, however, are not given. The note begins:—

बूदेला पहिलो गैरवार रजपूत सु बाराणसी रौ तरफ नु रहता
तठे क्यों उवाको ज्वौ तिण था गैरवार राइचंद उठा था भाज नै
डुँडीयाखेड़ै आथा ...

(o) हाडाँ रौ वंसावली, from p. 131a to p. 133a. A genealogical list of the Hāḍās, in which their origin is traced to Prithī Rāja son of Somesura (1st), and hence, through Jodhō (2nd), Hāḍō (3rd), etc., brought down to Bhāva Singha Chatra Sālōta (26th).

(p) जालोर रा धक्की चौहाण कानड़दे रौ वात, p. 133a-b. A rather trustworthy account of the invasion of Jālora first by Alu Khā and afterwards by Alāva Dī, ending with Kānhara De's death in the fight with the latter (Samvat 1368), and the capture of the place. The year of Alāva Dī's death is given as Samvat 1371. At the end, lists are given of the Rajputs who were killed in battle with Kānhara De, as well as those who three days after, were killed together with Kānhara De's son Virama De. The account begins:—

जालोर गठ चौहाण कानड़दे मांडीयौ सं॥ १३०० सोनगिर

भाखर रो नांव तिण भाखर ऊपर मांडौयौ चोहांणां थी सोनगरा
कहाणां पहली भौंमाल राजधानी थी

(q) गठ कौटाँ री विगत, from p. 134a to p. 136b. A note on the foundation of Jodhpura, Mandovara, Ajamera, Citrora, Jesalamera, Jälora, Sivāṇō, Vikānēra, Sojhata, Meratō, Jētārana, Phajödhī, Sāgānēra, Pohakarana, Āgarō, Ahmadāvād, Mālapura, Ahamadnagara, Burānapura, Sikari-Phatēpura, Sivāṇō, Kumbhalamera, Udēpura and Nāgōra. The accounts of the last four places contain many more details than those of the others. The account of Sivāṇō (p. 135b) begins:—

सिवाणां गठ री विगत ॥ राजा विकरमादीत रो बेटो वैर-
नाशयण पंवार रो मांडौयो गठ इण भाखर रो नांव पहली कुंभटौ
कहौजतौ वैरनाशयण आय नै पहली तो गठ रा भाखर ऊपरै गठ
मांडौयौ पछै पौपलोद रा भाखर ऊपरै गठ मांडणों मांडौयौ

(r) जोधपुर रा देवस्थानाँ री विगत, p. 137a-b. A list of the old temples in Jodhpur, with particulars concerning their foundation, etc.

(s) जोधपुर रा निवासाँ री विगत, from p. 137b to p. 141b. A similar list of the *tūlāvas*, *kūās*, *vāvarās*, *jharanās*, *kundas*, *jhālarās*, etc., in Jodhpur city and surroundings.

(t) जोधपुर वागायत री जायगा, p. 141b. A description of the principal gardens in Jodhpur, their situation, trees, wells, etc.

(u) जोधपुर गठ थी जिके जितरे कोसे कै त्याँ री विगत, p. 142a. A table giving the distances, in *kosas*, between Jodhpur and the small places in the neighbourhood as well as the *parganas*.

(v) गर्दाँ साका झवा त्याँ री विगत, *ibid.* A short note giving the dates of the big fights resulting in the capture of Rina-thambhōra (Samvat 1352), Citrora (Samvat 1355), Jälora (Samvat 1358), and a few other places.

(w) कागदाँ रा इलकाब, from p. 142b to p. 143b. A small collection of forms of letters as used by mahārājā Gaja Siingha

and mahārājā Jasavanta Siṅgha of Jodhpur in writing to mahārājā Jē Siṅgha of Jēpura, Satra Sāla of Būdī, Karaṇa Siṅgha of Bikaner, etc., as well as to the chief *jāgīrdārs* of Marwar such as Prithī Rāja Baluvōtā, Bhīva Kilyāṇadāsotā, Mahesa Dāsa Dalapatotā, and others. A specimen of a *sanad* by mahārājā Ajita Siṅgha is also included.

(x) बदरीनाथ रा राजावाँ रौ वंसावलै तथा मारग रौ वर्णन,

pp. 144a-b This little work contains two parts: a genealogical sketch of the Gadhavālas, and a description of the road to the pilgrimage of Badarīnātha. In the former the origin of the Gadhavālas is traced to Kali Sāhi; a Pāvāra who migrated from Dhāra to Kamāū and was first employed in the service of the king of Kamāū, Likhamī Canda, who invested him with the *jāgīr* of Lohibō. But afterwards Kali Sāhi rebelled and set up himself as an independent sovereign in Gadhavāla. His successors are: Ajāna Sāhi (2), Bahādara Sāhi (3), Sahaja Sāhi (4, the founder of Śrinagara), Māna Sāhi (5), Bhāna Sāhi (6), Dāna Sāhi (7, Bhāna Sāhi's brother), Rāma Sāhi (8, Ditto), Syāma Sāhi (9, Ditto), Mahapata Sāhi (10, Rāma Sāhi's son), Prithī Sāhi (11); the last-mentioned one being the king who was ruling at Śrinagara at the time when the work was composed. The genealogical sketch was written in the year Samvat 1703, on the occasion of a Gōra vrāhmaṇa, named Bhagavāna, having come to Jodhpur from Badarīnātha. The second part gives an interesting description of the road to the pilgrimage of Badarīnātha, with many names of small localities. The work begins:—

परबतराज बड़ीजौ रौ धरती रा राजा रौ वंसावलै । जात पंवाँ धारनगरौ थो राजा कलिसाह आयो कमाऊ रा राजा लिखमौचंद है कलिसाह चाकर रथौ लोहिबौ गठ जागौरौ थो सू गठ ले नै कमाऊ रा राजा थो फिरियौ गठ लीयौ तिण थो गठवाल कहौजै कै

(y) पातसाह साहजिहाँ रै बेटाँ उमडावाँ नै मनसप रौ विगत.

from p. 145a to p. 146b. A table giving the figures of the *mansabs* of the sons and *amīrs* of Śāh Jahā, compiled by the Pañcōli Manohara Dāsa, the Jodhpur *vakīl* at the imperial capital, from documents in the imperial *daftār*, in the year Samvat 1696. It begins from the *sāhijādō* Dārā Sikō, whose figures are: *jāti* 20,000 and *asavāra* 10,000, and ends with the Kachavāhō Bhoja Rāja Manoharadāsa Khāngārōtā rō, whose figures are: *jāti* 700 and *asavāra* 300.

(z) पातसाह साहजिहाँ हैं सुबाँ रौ विगत, from p. 146b to p. 147b. A similar table giving the names of the 21 provinces of Śāh Jahā, with the number of the *sirkārs* and *parganas*, and the figures of their income. Apparently, this table too was compiled by the same Manohara Dāsa.

(A) पातसाहौ मुनसप रौ विगत, from p. 147b to p. 148a. A table of the different classes of *mansabdārs*, with the figures of their stipends.

(B) जोधपुर रा टौकायताँ है मुनसप रौ नाँवौ, from p. 148b to p. 149b. A table giving the figures of the income of all the different *parganas* in the Jodhpur State, under mahārājā Udè Siṅgha, Sūra Siṅgha, Gaja Siṅgha, and Jasavanta Siṅgha.

(C) राठौडँ रौ खाँपाँ रौ विगत नै पौठियाँ, from p. 151a to p. 152b. A list of the different *khāpas* of the Rāthōras, compiled at about the time of Jasavanta Siṅgha. Each item gives first the origin of the *khāpa* in question, and then the *pīdhis* or genealogies.

(D) खचौवंस रौ साखाँ रौ विगत, pp. 153a-b. A list of the *sākhas*, or branches, of the Pāvāras, Gēhalōtas, Cōhāṇas, Bhāṭīs, Solānkīs, Parīhāras, Joiyās, and Rāthōras.

(E) राठौडँ है गनायताँ रौ खाँपवार पौठियाँ, from p. 154a to p. 155a. A list of the non-Rāthōra *sirdārs* in the service of mahārājā Jasavanta Siṅgha of Jodhpur, with a short genealogical account of each of them.

(F) श्रीजी रा डेराँ रौ मिसल, p. 155b. A description of the places and ranks occupied by the persons in the retinue of the Jodhpur Darbār, when in camp.

(G) ज्जदागाँ है गाँव शोकड़ रौ विगत, pp. 155⁽¹⁾ a-b. A list of the villages and stipends of some Singhavī, Pañeoī, Bhandārī, and Mūhanōta State officers of Jodhpur, from Samvat 1697 to Samvat 1705, when the list was compiled.

(H) परधानाँ रौ तथा उमरावाँ रौ पटौ, from p. 155⁽¹⁾b to p. 156b. A description of the *jāqīr* of Rāthōra Rāja Siṅgha Khīvā-

vata, *pradhāna* of mahārājā Jasavanta Singhā, and of the *umarāva* Rāthōra Mahesa Dāsa Sūrajamalōtā.

(I) राजसिङ्हजी रौ बेटियाँ रा बनोला मैं दरबार स्तुं मेलियौ तिण रौ विगत, p. 156b. A description of the presents sent by mahārājā Jasavanta Siṅgha from Lāhōra to Āsopa, on the occasion of the marriage of the seven daughters of Rāja Siṅgha, in the year Samvat 1696.

(J) अविर जैसिङ्हजी रा मरणा पर टौकौ मेलियौ तिण रौ विगत, from p. 156b to p. 157a. A similar description of the *tīkō* (2 horses, 1 elephant, and several robes) sent by the Jodhpur Darbār to Āmbera, on the occasion of the succession of Rāma Siṅgha to the throne, Samvat 1724.

(K) तिंहबाश मैं मोतार पाचै लाँ रौ विगत, p. 157b. A description of the tips the Darbār used to give to his *paradār*, *nāī*, *nāyaka*, *vēda*, *nagāracī*, *dodhidār* and *sāhanī* on festive occasions.

(L) जेसलमेर रावल् अमरसिङ्हजी रा मरणा पर टौकौ मेलियौ तिण रौ विगत, p. 157b. A description of the *tīkō* (horses and robes) sent by mahārājā Ajita Siṅgha of Jodhpur on the occasion of the succession of rāvalā Jasavanta Siṅgha to the throne of Jesalmer, Samvat 1760.

(M) कँवरजी तथा बायाँ रा जनम रौ कर तथा नेग, from p. 158a to p. 159b. A description of the ceremonies observed, as well as of the gifts made to the gods and the servants, on the occasion of the birth of a son or daughter to the Darbār.

(N) वह्नजी सेखावतजी अन्नरङ्गदेजी रौ अघरणी रौ विगत, pp. 160a-b A description of the presents given on the occasion of the *āgharani*—a ceremony observed by women during pregnancy—of the Sekhāvata-jī, one of the *rānīs* of mahārājā Jasavanta Siṅgha, Samvat 1708.

(O) कँवरजी रै जनमउक्कव रा खरच तथा पटाँ रौ विगत, from p. 160b to p. 166b. An account of the gifts bestowed and the expenses met on the occasion of the birth of Prithī Siṅgha and Jagata Siṅgha, sons of mahārājā Jasavanta Siṅgha, and also of

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the *jāgīrs* assigned to them. Prithī Singha was born Samvat 1709, Ratana kanīvara—a girl—Samvat 1712, and Jagata Singha, Samvat 1723.

(P) राज्ञीपदा रौ नेग तथा पटौ, from p. 166b to p. 169b. A description of the *negas* and *jāgīrs* of Sobhaga De, a *rānī* of Sūraja Singha, Pratāpa De, a *rānī* of Gaja Singha, and Jasa-vanta De, a *rānī* of Jasavanta Singha.

(Q) पौराणिक अर्च जैनो फुटकर वाताँ, from p. 170a to p. 173a.

A collection of miscellaneous information, in the form of bare lists, on the subjects following : partitions of an army, five *Prayāgas*, five rivers, five cities in which worldly emancipation is attained, etc., according to Paurānika sources; and also : riches of a *cakravartin*, sixty-three *śalākāpurusas*, fourteen dreams seen by the mother of a *tīrthamkara*, prescriptions regarding the fast of the eleventh *tithi*, seventy-two *kalās*, eighteen *lipis*, etc., according to Jaina sources.

(R) जाताँ रौ खाँपाँ रौ विगत, from p. 174a to p. 177b

(Nos. 174 and 175 are marked twice). A collection of information, in the form of bare lists, on the *khāpas*, i.e. subdivisions, of the following septs and castes : Vaisnavas, Pirohitas, Vrāhmanas, Patēlas, Cāranas, Jijipanthis, Jātas, Kalālas, Rebāris, Kāyasthas, Jaina Gacchas, Sunāras, Dhādhis, Dūmas, Mūhanātatas and Bāniyās. On p. 177a there is a separate note on how the Rāthōra rāva Rīnamala, with the help of rānō Lākhō, wrested Nāgōra from the Muhammadans in Samvat 1444, and how Khīva Sī persuaded the Muhammadans, who had come to reconquer the place, to turn back.

(S) फुटकर वाताँ, from p. 178a to p. 181b. Miscellaneous information on different subjects, such as *vāhanas* of the gods, seventy-two *kalās*, thirty-two good qualities and thirty-two bad qualities of man, conventional system of numeration, etc.

(T) पालसाही डाकचौकी आग्रा थी अहमदाबाद ताँहै, p. 182a.

A table giving the names of the imperial post-stations between Agra and Ahmedabad and the figures of the distances, in *kosas*, between each of them, compiled Samvat 1704.

(U) पैँडाँ रौ विगत, from p. 182a to p. 186a. A similar table giving the figures of the distances, in *kosas*, between Jodhpur and the different towns in Marwar as well as some other towns in Hindustan.

(V) खलौताँ रौ नक्ष, from p. 187a to p. 188b. A copy of five letters interchanged between the Mahārājā of Jodhpur and the Rānā of Udepur, namely one by mahārājā Ajita Siṅgha to rānā Saṅgrāma Siṅgha (Samvat 1775), one by kāvara Vijē Siṅgha to rānā Jagata Siṅgha (undated), one by mahārājā Vijē Siṅgha to rānā Ara Si (Samvat 1821), one by rānā Ara Si to mahārājā Vijē Siṅgha (Samvat 1824), and one by rānā Saṅgrāma Siṅgha to mahārājā Ajita Siṅgha (undated).

(W) चारणाँ रा नाम, from p. 190a to p. 192b. Two bare lists of names of Cāraṇas, the former containing 111 and the latter 77 items.

(X) जोधपुर रा राठौड़ राजावाँ रौ ख्यात महाराजा अमैसिंघजी सूँ महाराजा विजेसिंघजी नाँई, from p. 193a to p. 228a. A chronicle of the reign of mahārājā Abhē Siṅgha of Jodhpur, beginning from the flight of Anara Siṅgha, Rāya Siṅgha, and Kisora Siṅgha after the murder of mahārājā Ajita Siṅgha, and ending with a list of the wives and children of mahārājā Vijē Siṅgha. The account of the demise of mahārājā Abbē Siṅgha (Samvat 1805) is given p. 218a. Page 229 contains two disconnected notes referring to the Samvat years 1809 and 1810. The work begins :—

‘श्रीजी¹ ने मंडोर पधरया नै बांगदुआई महाराज श्रीबखत-सिंघजी रौ फेरी नै बडा महाराज देवलोक ज्ञाँ रौ हक्कीकत महाराज नै लिखौ नै मंडोवर सूँ बलाडाँ रौ जोधौ मौहकमसिंघ जोध-सिंघोत बणदसिंघजी रायसिंघजी किसोरसिंघजी नै सतियाँ राँ घोडाँ चडाय नै ले निसरियौ ... etc.

(Y) फुटकर वालाँ, pp. 230a-b. A few miscellaneous notes on different subjects, chiefly: *sākhas* of the Guhilōtas and Solaṅkīs, *khāpus* of the Vāghelās, *sākhas* of the Parihāras and Joiyās, and lastly a biographical note on Jasa Nātha, a Jāṭa of Bikaner, who in the year Samvat 1545 became a follower of Gorakha-Nātha, and on his successor Toḍara, who was installed at Pācalō, in the year Samvat 1598.

(Z) मुज० नै नवानगर रा जाडेजाँ रौ विगत, from p. 230b to p. 231b. A note on the history of the Jārejās of Bhujanagara,

¹ Mahārājā Ajita Siṅgha.

in Kaccha, and Navò Nagara in Kāthiyāvāra. It starts with a legend connected with the founding of Bhujanagara by rāva Bhārō, in Samvat 1644. At page 231b there is a mention of a daughter of jāma Jasò, her name Premā, being married to mahārājā Gaja Singha of Jodhpur, Samvat 1680. The date of the succession of Lākhò, son of Ajò, is given as Samvat 1680, that of Rina Mala, son of Lākhò, as Samvat 1702, and that of Rina Mala's brother, Rāya Singha, as Samvat 1718. The note ends with an account of the battle of Sakhapārò (Samvat 1719), in which Rāya Siṅgha was killed together with his son Bāmā-niyò and six hundred Rajputs, after which event Satò, Rina Mala's son, was installed by Kutub-ud-Dīn and seven months afterwards deposed, and his brother Tamāyacī put in his place (Samvat 1720). The work begins :—

गौड़ियौ मंचवादौ तिण समुद्रै तट ओक वडौ सर्प मंचै बल
कादियौ आखां सुं मारै आगै साप पाढ़ै गौड़ियौ छांचौ ... etc.

After the legend explaining the founding of Bhujanagara, the historical part begins as follows :—

शब भारै भुज वसायौ तैणै रै बेटा १ खंगार १ लखधीर १
तमायचौ १ अजो १ रामसिंघ १ ऊनड १ अमेराज १ सूजो १ कूंभो १
नव तौ चै नै दसमौ भारा रौ वडो बेटो मेघ थौ सो भारै जीवतां
हौज मुवौ ... etc.

(a) हिंदूस्तान ग सहराँ री क्लेटौ तथा विगत, from p. 231b to p. 232b. A note containing brief and summary descriptions of some towns and places in India, mostly on the sea-side, e.g. Kambhāyaca, Surata, Kali koṭa, Kācī koṭa, etc.

(b) बांधवगढ रा श्रौ वाघेलां री वंसावली, from p. 232b to p. 233a. A brief genealogical note on the Vāghelās of Bāñdhavagadha, in Baghelkhand, in which their origin is traced to Gujarat, from whence they are said to have migrated to Baghelkhand under Vara Siṅgha, who went to Prayāga on pilgrimage, and to have conquered the country by killing the Lodhā Rajputs, who were occupying it. In still earlier times, one of the rulers of the country was Karna Dehiriyā rō, concerning whose birth a legend is reported, and next the information is given that he caused eighty-four tanks to be dug. The descendants of Vara Siṅgha Vāghelō are : (1) Vira Bhāṇa, (2) Rāma Candra (Vira Bhāṇa's son ?), (3) Vira Bhadra, (4) Vikrama Jita. The last-mentioned one lost his kingdom under

Akbar, but was re-installed on his throne by Jahāngīr. Vikrama Jita was succeeded by (5) Amara Singhā. The work begins :—

पहलौ वाघेला ग्रन्थात है मुलक मै भोमिया था सु वाघेलौ
वरसिंघदेव प्रथागजौ जात्रा गयौ तरें मुलक खालौ देख लौधां नूं मार
लियौ ... etc.

At the end a *kavitta* is quoted, recording the years of the reigns of the Vāghelās of Anahalanagara, from Lūñha Sāha (= Lavanya Prasāda) to Karna Gahalarō (= Ghēlō). It begins :—

लूँगसाह चंचवीस ।

(γ) अण्डलपाटण रा क्वावड़ा भाण ने सोलङ्की राज बैज तथा
मूलगञ्ज रौ विगत, p. 233a. An account of how the Solāṅki brothers Rāja and Bīja gained the favour of Bhāna, the last Chāvarō ruler of Anahalapāṭana, who gave his sister Rukamāṇī in marriage to Rāja, and how Rāja's son Mūla Rāja killed him and took possession of his kingdom. It begins :—

पाटण भाण क्वावड़ौ राज करतौ तरें सोलींकौ राज नै बैज बैहं
मारवाड़ सूं दारका जाता था सो पाटण ऊतरिया.....

(δ) राव रिणमल रौ नाडुल रा सोनगरां ने मार धरतौ लेखो,
pp. 233a-b. A description of the snare laid by the Sonigarās to the Rāthōra rāva Riṇa Mala at Nādūla and his taking revenge on them and conquering the place. Beginning :—

राव रीडमल सोनगरां है परश्चोया था तद सोनगरां रौ राजदानी
नांडोल थी नै वांव धगलो सोभत रो सोनगरां आप रौ बाई नै
दीनो थो

सोनगरौ जसवन्त काम आवण रौ विगत तथा उण रौ गौत,
from p. 233b to p. 234a. A very short note on how the Sona-
garō Jasavanta died at Bhaṭanēra fighting against odds of Muhammadaus, after cutting off his wife's head and tying it to his neck, and his commemorative *gīta* beginning :—

जुग पर पखै गा मूझ जोवतां ।

(η) जोधपुर महाराजा अजितसिङ्गजौ गौ स्वात संवत १७६४,
१७६५, १७६६, १७६७ रो, from p. 234a to p. 242b. A fragment

of a chronicle of the time of mahārājā Ajita Singha of Jodhpur, from the beginning of the negotiations with the Emperor through the Rāthōra Mukunda Dāsa, in Samvat 1764, to the execution of the Bhāndāris Vīthala Dāsa and Giridhara Dāsa in Samvat 1767. The chronicle begins:—

राठोड़ मुकंददास सुजांगसिंघ आईदानौत चांपावत पालौ रौ धर्मै
परधान नै सिंगवी तखतमल विजैमलौत दीवांग और भईयौ उदैराज
नै अेक मुनसौ आगरा रौ थौ सो यां सारां हौ नै सिरपाव दे रुपिया
दे महाराज श्रीश्चजीतसिंघजी पातसाह बहादरसाह रै सांसा मेलिया
जै जाय नवाब खांनखांना रौ मारफत पातसाह रै पावां लागा... etc.

The *vahī* belongs to the Kavirājā Cārana Āsiyò Ganesa Dāna of Jodhpur.

MS. 12:—जोधपुर रा परगनाँ रा गाँवाँ रौ विगत .

A MS. in the form of a *pothī* made up of xii + 459 leaves measuring 13½" to 10", and containing from 20 to 26 lines of writing of 20 to 30 *aksaras*. Marwari script. The MS. was written some time after the year Samvat 1937, reference to which is found p. xa, but the original from which it was copied, was composed about Samvat 1721, under the reign of mahārājā Jasavanta Singha and the ministership of Mūhan̄ota Nēṇa Sī. The MS. contains:—

(a) अकबर रै समै रौ मनमप रौ विगत, from p. ia to p. iiiia.

A table giving the figures of the stipends, horses, etc., of the different ranks of *munsabdārs*, from commanders of 10,000 to commanders of 20, under Akbar. Stated to have been taken from the *Aīni-Akbarī*.

(b) पातसाहौ हिन्दु उमरावाँ रौ विगत, from p. ivia to p. ixia.

Three tables giving the names and ranks of the Hindū *munsabdārs* under Akbar, Jahāngīr and Orangzeb.

(c) नागौर रौ हगौर, from p. xa to p. xiib. An historical and geographical sketch of Nāgōra, compiled not long after the Census of Samvat 1937. It starts with the founding of Nāgōra at the time of Cōhāna Prithī Rāja in Samvat 1115, and comes

down to the annexation of Nāgōra to the Jodhpur State in Samvat 1808. The date of the Khānjādās taking Nāgōra from Ratana Siṅgha, the son of Prithi Rāja, is given as Samvat 1173, and they are said to have retained it till Samvat 1431, when the Emperor annexed it, but Samas Khān got it again in Samvat 1435. In the year Samvat 1456 rāva Cūḍò conquered Nāgōra and retained it for three years, till Salem Khān recovered it from him, by defeating and killing him at Tukalō. Rāva Māla De conquered it again in Samvat 1592, but lost it in Samvat 1600.

(d) जोधपुर महाराजा जसवन्तसिङ्हजी है मनसप रहे नांवौ नै घोड़ौ वृत्तान्, from p. 1a to p. 7b. A prospectus giving the figures of the *munsab* of Marwar under Jasavanta Siṅgha, and a summary mention of the principal events in his reign from Samvat 1723 to 1730.

(e) जैपुर महाराजा जैसिङ्हजी है मनसप रहे नांवौ नै घोड़ौ वृत्तान्, from p. 8a to p. 13a. A similar account of the *munsab* and achievements of mahārājā Jē Siṅgha of Jēpura, with special reference to the campaigns against Sujō and Sivāji.

(f) जोधपुर दा परगनाँ है विगत तथा राजावाँ है ख्यात, from p. 14a to p. 453a. A survey of the different *parganas* of the Jodhpur State and the villages in them, containing rich information both historical and geographical and ethnological, compiled under the reign of mahārājā Jasavanta Siṅgha. The survey was probably made by Mūhanōta Nēna Sī with the help of some Pañcōlis, about Samvat 1721—1723. The list of the shops in the Jodhpur city and the measurement of the distances of the different places in the environs are stated to have been made by Pañcoli Hara Kisana, in Samvat 1721, and, though we find no more names nor dates in the rest of the work, yet it seems reasonable to infer that the survey was started in the afore-mentioned Samvat-year, and carried on contemporaneously in all the different *parganas* by different officers, and the information thus collected was embodied into one work either in the very year, Samvat 1721, or within the next one or two years.

The work has an historical introduction, in the form of a history of the Jodhpur State, from the ancient traditions referring to the Parihāra rulers of Maṇdora to the reign of mahārājā Jasavanta Siṅgha, as far as Samvat 1722, which is the latest date mentioned. In the body of the history special attention is paid to the state and conditions of the *parganas*

and villages of the State, and figures referring to income, etc.. are abundantly quoted. The introductory historical account begins :—

आदि सैहर मंडौवर थौ सु सासन माहै पदमपुरांग माहै
भोगसौल परवत सुमैर रौ बैटौ कहौ क्वै तीण रौ भोगसौल माहातम
घणौ कहौ क्वै मांडलैसर माहादेव नागद्वै नदौ सुरजकुंड रौ घणौ
माहातम बखाणीयौ क्वै ,

and ends p. 141b with a list of the Rajputs who were killed on the battle-field of Ujain, in Samvat 1714.

The work proper begins from p. 141b, with the above-mentioned list of the shops in Jodhpur :—

सं० १७२१ रा पौस माहै कसबै जौधपुर हाट क्वै स० ४० हर-
कौसन कनै कहै नै मंडाया । वैगत हाटां रौ ।

२१ नागौरी दरवाजै बाहै हाटां ... etc.

The first *pargana* described is naturally that of Jodhpur, which falls into the 19 *tapās* following : Havelī (i.e. Jodhpur), Pipāra, Bilārō, Vāhālō, Khēravō, Rohitha, Gūḍovaca, Pāli, Dunārō, Bhādrājana, Kodhanō, Vahaļavō, Setrāvō, Ketu, Dechu, Osiyā, Khivasara, Laverō, Āsopa, comprehending altogether 1039 villages, and includes also the *tapō* of Mahevō, which comprehends 128 villages. All the 1167 (1039 + 128) villages are first classified from the ethnological point of view, i.e. according to the prevailing race and caste of their inhabitants (pp. 144a-150a), and next revised systematically, *tapō* for *tapō*, and of each the figures are given of the average income and also of the actual income in the years 1715, 1716, 1717, 1718, 1719, and remarks are added concerning the predominant race of inhabitants, ponds and wells, harvest, etc. To give an illustration I may quote the following account of two villages in the Jodhpur or Havelī *tapō* :—

१ भादावसीयौ

रु० २००

रजपुत बसै वज्जबौ रे तलाव पौवै

स० १५ स० १६ स० १७ स० १८ स० १९

१० ४२ ५८ १२० १२६ (p. 151b).

१ बालरवौ

[रु०] १५००

कुंभार बोहरा बांणीयां रजपुत बसै चरट इ कौसीटा इ चांच १०
झगै दुसाखौ

स० १५	स० १६	स० १७	स० १८	स० १९
२६८	१३८८	१२७०	१२२२	१०२० (p. 153b).

The *śāsana*-villages are classed separately and in the case of all of them information is given as to the sovereign who granted them and the persons to whom they were granted.

The description of the other *parganas* of the State is conducted on about the same lines. Of the chief city in each *pargana* a more or less ample historical sketch is given, and then, after a general classification of the villages according to inhabitants, produce, fertility, etc., each village is described in particular in about the same way as shown above, only here details are more ample. The *parganas* described are :—

- (2) Sojhata (pp. 218a—268b).
- (3) Jētarāṇa (pp. 269a—300a).
- (4) Meratō (pp. 300b—373a).
- (5) Sivāṇo (pp. 373b—404a).
- (6) Phalodhi (pp. 404b—419b) [pp. 419b—421a contain a list of the villages where salt is produced].
- (7) Pohakaraṇa (pp. 421b—453a).

(g) जोधपुर सम्बन्धी प्रुटकर वाताँ, from p. 453b to p. 459b. A few disconnected notes on the following subjects: a enumeration of the villages in the Jodhpur *pargana*, made by Kānūgō Mahesa Dāsa in Samvat 1719 (1460 villages), and also tables and figures of a different numeration by Mūhanōta Nēṇa Sī and Pañcoji Nārasiṅgha Dāsa (1296 villages), as well as of a third numeration (1440 villages); a short account of the contest between rāva Rāma Siṅgha and Candra Sena (Samvat 1620—22); tables exhibiting the figures of the *tanakuhā* of the different *tapās* in the Jodhpur *pargana* under Udē Siṅgha, Sūraja Siṅgha, Gaja Siṅgha and Jasavanta Siṅgha, compiled by the afore-mentioned Kānūgō Mahesa Dāsa; a very brief note on Udē Siṅgha, referring to events occurred in the years Samvat 1641, 1643, 1644; a note referring to Samvat 1614; a record of a *lāhina* (public elarigion) given by Mūhanōta Nēṇa Sī in Samvat 1720; and lastly a note on a certain tax (*karamulō*), which bears no date.

The MS. belongs to Cāraṇa Vāṇasūra Mahā Dāna of Jodhpur.

MS 13:—मूहणैत नैणसौ रौ ख्यात .

A MS. in the form of a *pothī*, consisting of 130 leaves covered with writing, of the size of $13\frac{1}{2}$ " to $10\frac{1}{2}$ ", except the

last 20 leaves, which are only 12" to 8½" in size. Each page contains from 20 to 33 lines of writing, and each line from 30 to 40 *akṣaras*. The first 62 leaves are written in a better hand than the rest.

The MS. contains the first part of the *Khyāta* by Mūhaṇōta Nēṇa Sī (see MSS. 6, 7), but the chapters are not given in the same order in which they are found in other manuscripts. In the present MS., we have first the *khyāta* of the Bhāṭīs, then those of the Jārecās, Jhālās, Kachavāhās, and Pāvāras, and lastly that of the Sisodiyās followed by the *khyātas* of the Cāhavāṇas and Solankīs.

The MS. belongs to Cāraṇa Vāṇasūra Mahā Dāna of Jodhpur.

MS. 14.—राठौडँ रौ वंसावलौ तथा पौढियाँ.

A MS. originally consisting of at least 188 leaves, out of which a great many, especially at the end, have crumbled to dust and are nowadays missing, whereas others have been reduced to a heap of broken fragments by the work of white ants. The size of the leaves is 12¾" high by 9" broad, and the first pages contain about 32 lines of writing of about 27-30 *akṣaras* each. Beautiful handwriting. The MS. was written about the middle of Samvat-century 1700.

Though the work contained in the MS. is styled in the beginning (p. 1a) as : *Rāthorā rī vamsāvalī*, yet it may be said to be such only as far as the end of p. 15a. From p. 16a to the end, it is a mere list of *pīḍhīs*, or genealogies. The *vamsāvalī*, i.e. the former part of the work, begins with a comparatively lengthy mythological introduction, which takes its starting from the very creation of the world. After a description of the multiform progenies born of the thirteen wives of Kāśyapa (p. 2a), we have a short digression giving the names of the thirty-six royal tribes and of their capitals and other connected information: after which the *paurāṇika* narrative proceeds, divided into four parts, corresponding to the four *yugas*, with frequent quotations of verses both in Sanskrit and Bhāṣā. It is only p. 8b we come upon Jē Canda and Prithi Rāja, the date of the marriage of the daughter of the former being given as Samvat 1151, the 8th day of the bright fortnight of Caitra. The narrative continues rather lengthy as far as Sihō is concerned (pp. 9a—12a), but becomes shorter and shorter under his successors, of many of whom only names and occasionally commemorative verses are given. The *vamsāvalī* ends with

Jasavanta Singha, p. 15a, the last event mentioned being the battle of Ujain, Samvat 1715.

The *vamśāvalī* begins :—

श्रीपरमपुरस्वपरमात्मने नमः ॥ श्रीगुरभ्यौ नमः ॥ श्रीगणे-
श्वाय नमः ॥ अविश्लमदजलनिवहं । भमरकलानेकसेवति (sic)
कपोल । अभिमतफलदातारं । कामेश्वरं गणपति वंदे । [श्रीनाग-
णे चैगोचरदेवा प्रसादात् ॥ श्रीराठौड़ाँ रौ वंसावलौ लिखते ॥ तच्चाहौ
भगवानकृतिः ॥]

The *pīdhīs*, or the latter part of the work, begin from p. 16a, and consist almost exclusively of bare names, only exceptionally illustrated by quotations of commemorative songs. The genealogies given cover the space of time intervening between Udè Singha and Jasavanta Singha, and they are given in a somewhat desultory order. This part contains no dates.

The MS. belongs to Mathena Jiva Rāja of Phalodhi.

MS. 15 :—राठौड़ाँ रौ वंसावलौ तथा पौढियाँ नै
फुटकर ख्यात रौ वाताँ .

A MS. of much the same form and appearance as the preceding one, only in a slightly better condition. As it stands nowadays, it numbers 167 leaves, mostly loose and crumbled away at the margins, and many out of place. Each leaf measures 12" high by 8½" broad. The number of the lines in each page is very inconstant, and goes from 25 to 40 and 45. The writing is by different hands, and the MS. may be divided into two parts, of which the latter one was completed in the year Samvat 1774 by Mathena Jīvana Dāsa (see last page), from MSS. in possession of *pūjya śrī Ja* [ga . . .] — the name has been scratched—and Rāthora Kirata Singha Sūrajamalāta. The former part is apparently older. The MS. originally included many blank pages, which were subsequently filled with miscellaneous information. As these pages contain the most disconnected subjects and bear no number, it is impossible nowadays to replace them in due order, and therefore I have had to abandon the task of numbering all the leaves as hopeless.

A summary index of the contents of the latter part of the MS. is found in the last page, and this helps one to a certain

degree to reordinate the subjects according to the original order of succession. Omitting the later disconnected additions, which are unclassifiable, the contents of the MS. are the following :—

(a) राठौडँ रौ वंसावलौ, 12 leaves left. Written on much the same lines as the *vamśāvalī* in MS. 14, and similarly going from the creation of the world to the reign of mahārājā Jasa-vanta Siūgha. The first pages almost exactly coincide with the corresponding ones in MS. 14, but the following ones show more sensible differences. The last year, to which reference is made, is Samvat 1735.

(b) राठौडँ रौ साखाँ रौ पौष्टियाँ, 21 leaves left. A fragmentary and disconnected work, distributed partly before and partly after (c). It gives the genealogical lists of the Cāpāvatas, Karanōtas, Māndalāvatas, and Jētamalōtas, from rāva Riṇa Mala. Dates are only exceptionally quoted. The genealogies of the Cāpāvatas begin :—

राव रिणमलजी एु. चांपौजौ सोनिगरां रा भांणेज तिण रौ
परवार कै। चांपौजौ वडौ ठाकुर झाँचौ राव रिणमलजी चांपाजी नुं
गांव कापरेडौ दोयौ थौ पक्कै सौधलां सुं बेडि झई तठै चांपौजौ कांम
आया। . etc.

(c) राठौडँ रौ पद्यमय वंसावलौ, 11 leaves in all. A poetical history of the Rāthōras from rāva Sihō, unfortunately incomplete, as it ends abruptly with the sons of Āsatāhāna. The work begins with a list of Sihō's predecessors, from Sihō (133th) upwards to Vrahmā or Ādi Nārāyana (1st); after which there is an introduction, in which the poet particularly insists on one's duty to keep family records and the merits achieved by those who read such records. Then the origin of the Rāthōras is again traced to Vrahmā, from whom Sihō is the 182th in descent. At this point begins the work proper, with Sihō's arrival in Pāli :—

कवित्तः ॥ दोय सौ पचवौस अश्व । सात हथणौ पंच सिधुर् ।
भलसत गाडे भार । खजांन पंच तौसौ खच्चर । रुडा रथ ईकवौस ।
असौ लदौयां वलि ओठी । पांणी पनर पखाल । पांच सै संबल पोठी ।
सात सयज सबदवेघी सुभट । दोइ सहस धानुखधर । कनवज थकौ
सौहौ कमध । आयौ पालौ ओणि परि ॥ १ ॥ अथ सौहाजी नै कन-

बज्जदेश थी जतौ सिद्धि औसिद्धिसूरिजी आंगा कै। अनै पालौनगर
पालौवाल् ब्राह्मण जेसौ राज करै कै। तिण आंगाया (*sic*) कै तिका
वान जथाविधि वातकथा लिखौ[जै] कै।

The poet was evidently a Jain, and it is interesting to see the Jain version he gives of Siho's settlement in Marwar, in which a Jain monk, Jinadatta Sūri, plays a very prominent part. The episode of Lākhō Phūlāñi is related in full length, with many new particulars. The work abruptly ends with the following words in the *Soniga-jī rī rātā* :—

अेक दिन सोनिगजी पासि घणा चारण भाट ढंब आया पिणि
घर मै घलां घण (?) पड़ै कै। खांग तुं इतरै नहीं जितरै बिङ्गं
दांतां वौचि दौजै। ति

The metres most frequently used are *dūhās* and *chappaya kavittas*. Prose-passages are also largely interspersed.

(d) चारण खिडियाँ री वंसावली, 4 leaves. A genealogical sketch of the Khiriyā Cāraṇas, in which the Cāraṇas are represented as having originally been brāhmaṇas, living at Coravārō, whence the epithet of Corāṛās. Amongst them two brothers were born: their names Cōmuha and Kolha. From the former sprung the Khiriyās and from the latter the Kaviyās.

The work begins, after three introductory verses, as follows :—

मूल आदू ब्राह्मण झता। आदू चोरवाडै गांव समंद कनाहै
रहता। तिण चोराडा कहीजै॥ चौमुह १ कोल्ह २ दांड भाई
झता etc.

The text has some gaps, due to the margins of the leaves having broken away. At the end it is stated that the *vamśāvalī* was copied from a MS. in the possession of Nēṇa Sī Mūṇōta.

Here ends the former or older part of the MS. Next come the works, of which a list is given in the last page of the MS. These are as follows :—

(e) भोगलपुराण, 4 leaves. A short treatise on cosmography and geography, in Hindi, beginning :—

..... आकास ते वायुत्पन्नाः वायु तै तेज उत्पन्नाः तेज तै ब्रह्मांड
उत्पन्नाः ब्रह्मांड तै पाणी उत्पन्नाः पाणी तै अंड उत्पन्नाः अंड पृष्ठ कुटका
(*sic*) भरेः ते जल मध्ये विष्णुं रहै है ... etc.

(f) सालिहोत्र or, more properly, ग्रालिहोत्र, 7 leaves. An abridgment of the well-known veterinary treatise. In a mixture of Mārwāñi and Hindi. It begins:—

प्रथम घोड़ा सपंच्च झताः आकास दिसा गमन करताः पच्छे
सालिहोत्र रिख प्रबोधाः असां कौ पाख काटी च्युं वाहन जोगि
होइ ... etc.

(g) वाताँ मारवाड़ि रौ मारवाड़ि राँ राठोड़ाँ रौ, 37 leaves.

The above is the title given in the MS., but the work might more accurately be designated as a chronicle of the most noteworthy personages and events of the time of rāva Māla De of Jodhpur. It is not a continuous narrative, but rather a collection of different chapters, a good many of which are in the form of biographies of distinguished chiefs, like: Jē Mala Meratiyō, Prithi Rāja Jētāvata, Khīvō Údāvata, Jēta Sī Údāvata, Teja Sī Dūgarasihōta, Jasavanta Dūgarasihōta, Acalō Pañcāinōta, Teja Sī Kūpāvata, Mālana Kūpāvata, Dei Dāsa Jētāvata, Jēta Sī Vāghāvata, Acalō Sivarājōta. The great bulk is formed by the exploits of Māla De, but there is also a chapter on Riṇa Mala and Jodhō, one on Udē Siṅgha, Māla De's successor, and one on rāṇō Sāgō. Apparently, the chronicle was compiled not long after the death of Māla De, possibly under Udē Siṅgha. The last date mentioned in the chronicle seems to be Samvat 1637. The work begins rather abruptly as follows:—

वात मेडता रौ जैमल मेडतौ उभौ मेल्हि नै नीसहि
गयो। राव मालदे मेडतौ लौयौ। जैमल रा बराँ रौ जायगा कोटड़ी
पाड़ि। मूला वहाड़ीया। संवत १६३७ फागुण सुद १२ मेडतौ
लौयौ

(h) मारवाड़ि माहे राठोड़ रञ्जपूत रावताँ ग उतन, 5 leaves.

A note giving the names of the different fief towns and villages of Marwar, and the families of Rāthōras ruling over or established in the same, with occasional mention of events and dates. Compiled in the last years of the reign of Ajita Siṅgha. It begins:—

मंडोवर जोधपुर पायतखत। राव चंद्रसेन तांइ रावाइ थौ।
मोटै राजा उदैसिंघ राजा रौ किताब पायौ। मेडतौयाँ रौ वडेरौ होय
सो राज्य (sic) कहावै

(i) घोडँ रा औखध, 5 leaves. A short treatise on horse-veterinary. Beginning :—

पग सु धरतौ खौणै दंत सु खिणै कांन सु न रहै (१) तिण तु
उखद, पैत पापड़ो

(j) रज्यूताँ री वंसावलौ तथा साखाँ, 4 leaves. Lists of bare names.

(k) दिल्ली री पट्टावलौ, 3 leaves. Tables of the rulers of Dilli, from rājā Vasu Deva Tīvara (1st) to suritāna Pharak Śāha (103rd), giving the years, months, days and hours of the reign of each.

(l) जोधपुर मेडना पोहकरण फलोधी ने पालौ रा बराँ री विगत,
2 leaves Tables giving the number of houses in the five above-mentioned towns, according to the different castes and professions.

(m) दिल्लौ है प्रातिसाइ है धरतौ कै तिण है सोबाँ री सरकार री
परगनाँ री दामाँ री विगत, 14 leaves. Tables giving the figures of the income of the different subdivisions of the Dilli empire

The MS. belongs to Mathena Jiva Rāja of Phalodhi.

MS. 16:—जोधपुर रा राठौडँ री ख्यात .

The same work as that contained in MSS. 3 and 4, described above, complete in three volumes of the size of about 15 $\frac{3}{4}$ " for 13 $\frac{1}{4}$ ". The first volume numbers 256 leaves, the second 216, and the third 358. The number of the lines in each page varies from 12 to 22, and that of the akṣaras in each line ranges from about 20 to 30. The MS. is a modern copy, made in Marwari running script, apparently from MS. 3, or some copy thereof. The last page in the third volume of the MS. records that the copy was made at Jodhpur, by Josī Āī Dāna.

The contents are distributed into the three volumes according to the same order of partition as observed in MS. 4. In the beginning we find the same genealogy in corrupt Hindi

as contained in the (c) portion of the last-mentioned MS., but amalgamated with the genealogy, with which the work properly opens immediately afterwards (d). Differences from MSS. 3 and 4 seem to be only verbal, and these due to the different taste of writing of the copyist.

The MS. belongs to Cāraṇa Sādū Bhoma Dāna of Mira-
gesara (Vālī).

MS. 17.—बौकानेर रौ ख्यात सिंहायच दयालःदास रौ वणायोडौ.

A MS. in two volumes, cloth-bound, the one consisting of 155 leaves, and the other of 152 leaves. Size 12" x 9 $\frac{3}{4}$ ". From 15 to 21 lines of writing for page, and from 20 to 30 akṣaras for line. All written by one hand in current Marwari script. Recent and inaccurate copy. The MS. contains the main body of the *Khyāta* of Bikaner, compiled by Cāraṇa Śindhāyaca Dayāla Dāsa at Bikaner itself, during the reign of mahārājā Sirdār Singha, about Samvat 1925. As other MSS. of this work will be described in *Descriptive Catalogue*, Section i, Part ii, I give below only a summary description of the contents of the two volumes.

(a) Volume i (pp. 1a-155b). Contains a Chronicle of Bikaner, from rāva Jodhō's conquest of Chāpara and Dronapura from the Mohilas, down to the death of mahārājā Sarūpa Singha, in Samvat 1757. Beginning :—

मोयल सज्जोत जात चडवाण क्षाप[र] ब्रोणपुर धणौ हुवो तिगा
रौ इकीगत [॥] चहुवाणौ नै मोयलौ वौचे इतरौ पीढ़ी है [:] चडवाण
१ चाह २ घणसूर ३ राणै चाह रो बेटो ग[ग]पण कहाणो राणौ
५ दंवीर ८ अरजन ५ सूरजन ६ मोयल ७ इण मोयल रे पेटराचेल
मोयल केहाणा..... etc.

(b) Volume ii (pp. 1a-152b). Contains a continuation of the above Chronicle, from the accession of mahārājā Sujāna Singha, in Samvat 1757, down to the demise of mahārājā Ratana Singha, in Samvat 1908. The Chronicle ends with a series of *marasyā* and *bārē dinā rā kavitta* by Viṭhū Bhoma, the last of which runs as follows :—

ईथक सूरांह अवक्षाय । सूंये उक्तव पूत्रेश्वर । अषंड धर
आसैस । वगा नित वधो वौकपुर । वधो संपत सत वार । वधो नित
एच वधाई । वधो रौद विसतार । वधो सुष सिध सदाई । वसमाद
जीतो आद्युस वदो । चढ (sic) प्रौयोग जीम वैसतरो । सामद्र सूदौल
(sic) सिरदार सा । कोड जुगाँ रोजस (sic) करो ॥

The MS. belongs to Cāraṇa Vāṇasūra Mahā Dāna of Jodhpur.

MS. 18.—राठौडँ रौ ख्यात तथा पौढियाँ .

A huge MS. originally consisting of at least 980 leaves, but now fragmentary, many of the leaves having crumbled into dust and gone lost. Size 12" x 8 $\frac{1}{4}$ ". The number of the lines of writing in each page is very variable, and goes from a minimum of 12 to a maximum of 25 or more. The average number of *akṣaras* in each line is about 17 or 18. The MS. is all written in Devanāgarī script by more than one hand, and dates from the beginning of the Samvat-Century 1700.

The MS. was discovered a few years ago at Jodhpur, enclosed in a wall compartment, where it had probably been concealed at the time of the Muhammadan invasion consequent upon the death of mahārājā Jasavanta Singhā. It was probably brought to light intact, but the great friability of the paper has caused many of the leaves to crumble into fragments, with the result that the MS. is now incomplete. When it was brought to me, all the entire leaves and the small fragments were mixed up in the greatest confusion, and it was only at the cost of much time and patience that I was able to put the remains in order.

The MS. contains a chronicle of the Rāthōras of Jodhpur from the origin of the world down to the time of mahārājā Jasavanta Singhā. The work falls into two parts: the former containing the historical account proper, and the latter genealogies. The arrangement of the two parts is much the same as in MS. 14 above. The historical account, or (a) राठौडँ रौ ख्यात, goes from p. 1 (which is lost) down to p. 155b, where it ends with a list of the *satis* of rāva Amara Singhā. Leaves 1-4 are lost. The work begins with one of the customary lists of paurāṇika names, some of which are illustrated by occasional quotations of *kavittas* in Diṅgala. With p. 10b begins the account of rājā JēCanda and Prithī Rāja.

which is a rather lengthy one and almost all in verses, and continues as far as p. 15b, where the history of the Rāthoras proper begins with Seta Rāma and Sihò. After a list of the wives and sons of Sihò, the narrative proceeds with an account of Lākhò Phulāñi, beginning as follows :—

॥ वाकौ ॥ दोइ घड़ौ दिन ज्ञवै तरै लाधौ फलाण्यौ धाहू मेल्है
तरै राष्ट्रहत भांण्जे लाधा नुं पुक्षीयौ घण्णौ हठ कौयौ लाधा रै
बैरां २० तिणां माहे एक अपक्षरा तरै लाधै कह्हौ तो नुं अपक्षरा
कह्हसौ etc.

The narrative continues with the descendants of Sihò, the text being abundantly interspersed, and in places quite overcrowded, with commemorative songs. With Udè Siṅgha, particulars become more ample, songs less frequent, and the narrative more accurate. The historical account ends with a biography of Amara Siṅgha, the elder brother of Jasavanta Siṅgha, beginning :—

राज श्रीगजसिंघजी सं १६६४ जेठ सुदि ३ आगरै राम कह्हौ
तरै साहिजहां पातिसाह रावाई हौ किताब अमरसिंघजी नुं दे ने
नागौर दीयौ...अमर सिंघजी रै साथ नागौर नै वौकानेर राजा
करण रै साध गांव जावणीयौ वौकानेर नै नागौर रै कांकड़ि कै तिण
ऊपरा बेठि झई (p. 150a).

The second part of the work, or (b) रावौड़ाँ रौ पौदियाँ extends from p. 156a to the end (p. 974b), and contains genealogies of all the Rāthoras from the time of rāva Jodhò (end of the Saṁvat-Century 1400), to the time of mahārājā Jasavanta Siṅgha (beginning of the Saṁvat-Century 1700). The text is in the form of a register of names, each marked by a number indicating the generation, and in many cases also illustrated by a short biographical account, containing particulars like mention of the village over which the individual in question ruled, the battles in which he took part, the year of his birth and death, etc. The generations are reckoned from rāva Sihò, who is marked 1. The genealogies are given in an ascending order, i.e. the first to be described are the descendants from the brothers of Sūra Siṅgha, then those from the brothers of Sūra Siṅgha's father Udè Siṅgha (pp. 182a-214b), then those from the brothers of Udè Siṅgha's father Māla De (pp. 214b-220a), and so on. The order is exactly the reverse of that followed in the first part of the work—the historical account,—where the pedigree of the ruling line is

given in a descending or chronological order. I give below the names and page references of the different lateral lines described in the work:—

<i>Udasiṅghòta</i>	...	...	...	pp. 156a-199a;
<i>Māladeōta</i>	...	...	...	pp. 199a-214b;
<i>Gāgāuta</i>	...	...	...	pp. 214b-220a;
<i>Vāghāuta</i>	...	...	...	pp. 220a-222b;
	<i>Ūdāvata</i>	...	...	pp. 223a-253a,
	<i>Narāvata</i>	...	...	pp. 253a-273a,
	<i>Sekhāvata</i>	...	...	pp. 273a-274a,
<i>Sūjāvata</i>	<i>Deidāsota</i>	...	...	pp. 274a-278a,
	<i>Pirāgōta</i>	...	...	pp. 278a-280b,
	<i>Sāgāvata</i>	...	...	pp. 280b-282a;
	<i>Dūdārata</i>	...	...	pp. 309a-311,
	<i>Varasiṅghòta</i>	...	...	pp. 381-400a,
	<i>Karamasota</i>	...	...	pp. 400a-430a,
	<i>Rāipālōta</i>	...	...	pp. 431a-433a,
	<i>Bharamalōta</i>	...	...	pp. 434a-440b,
<i>Jodhārvita</i>	<i>Sivarājōta</i>	...	...	pp. 441a-443b,
	<i>Jogāvata</i> or <i>Khaṅgārōta</i>	...	...	pp. 444b-451b,
	<i>Vikāvata</i>	...	...	pp. 452a-466a,
	<i>Vidāvata</i>	...	...	pp. 466a-470b;
	<i>Kandhalōta</i>	...	...	pp. 479a-491b,
	<i>Akhērājōta</i>	...	...	pp. 492a-605b,
	<i>Cāpāvata</i>	...	...	pp. 606a-645a,
	<i>Bhākharōta</i> or <i>Bālāvata</i>	...	...	pp. 645b-661b,
	<i>Mandalōta</i>	...	...	pp. 662a-685b,
	<i>Dūgarōta</i>	...	...	pp. 686a-703b,
	<i>Pātāvata</i>	...	...	pp. 705a-724b,
	<i>Rūpāvata</i>	...	...	pp. 725a-739b,
<i>Riṇamalōta</i>	<i>Karanōta</i>	...	...	pp. 744a-750b,
	<i>Lakhāvata</i>	...	...	pp. 751a-753a,
	<i>Mādanōta</i>	...	...	pp. 753b-763a,
	<i>Sādōta</i>	...	...	pp. 763b-766a,
	<i>Vērānta</i>	...	...	pp. 766b-768a,
	<i>Jagamālōta</i> or <i>Khetasiñōta</i>	...	...	pp. 768b-775b,
	<i>Arabālōta</i>	...	...	pp. 776a-781b,
	<i>Nāthūōta</i>	...	...	pp. 782a-b,
	<i>Jētamālōta</i>	...	...	pp. 783a-784b;
	<i>Bhīvōta</i>	...	...	pp. 790b-797b,
	<i>Arakamalōta</i>	...	...	pp. 798a-802b,
	<i>Ranadhīrōta</i>	...	...	pp. 803a-812,
	<i>Kānhōta</i>	...	...	pp. 813b-819b,
	<i>Pūnapālōta</i>	...	...	pp. 820a-821b,
	<i>Satāvata</i>	...	...	pp. 830a-831(?)

<i>Viramōta</i>	..	<i>Devarājōta</i>	..	....	pp. 831(?) - 841a,
		<i>Gogādēota</i>	..	....	pp. 841b - 843a.
		<i>Jēśīnghōta</i>	..	....	pp. 843a-b,
		<i>Vijōta</i>	..	....	pp. 843b;
		<i>Mālāvata</i>	..	....	pp. 856a - 888b.
<i>Salakkhāvata</i>		<i>Jētāmālōta</i>	..	....	pp. 889a - 910b.
		<i>Sobhitōta</i>	or		
		<i>Suhar̄ōta</i>	..	....	pp. 911a - 919b;
<i>Kānhūrādeōta</i>	..			....	pp. 920a - 930b;
<i>Rāipālōta</i>	..	<i>Kelhaṇōtu</i>	..	....	pp. 931a - 933a,
		<i>Sudōta</i>	..	....	pp. 933a - 935b;
<i>Dhūharōta</i>	.			....	pp. 936a - 937b;
				<i>Ūhara</i>	.. pp. 938a - 955a.
<i>Āsatānōta</i>	..	<i>Jopasōta</i>	..	<i>Sidhala</i>	.. pp. 955b - 961b,
				<i>Jolū</i>	.. pp. 961b - 963b.
		<i>Dhādhala</i>	..	<i>Sivālōta</i>	.. pp. 964a - 965a;
		<i>Cācīgōta</i>	..		pp. 965a - 966b.
<i>Sihāuta</i>	..	<i>Sonigōta</i>	..		pp. 967a - 968a;
		<i>Ajōla</i>	..		pp. 968b - 970b,
					pp. 974a-b.

The following quotation from pp. 274a-b will give a fairly correct idea of the nature of the work:—

१५ देइदास सूत्रात चौहाणां रौ भांगे ज सेखाजी रौ भाइ
सेखोजी मारौया तरै देइदासजी नुं रजपृते काढीया कहो सेखोजी
नैकलौया थे कांइ मरौ तठा पछौ देइदासजौ चौतोड़ वियह ज्वौ
बहादर प्रतिसाह गुजराति रौ आयौ विक्रमाजीत सौसोदौया कना
चौतोड़ लो तठै देइदासजौ जाइ गढ़ि चढ़ि नै कांमि आया

१६ कांन्ह देइदासौत कांन्हजौ वागड़ि कांम आयौ

१७ अचलदास कांन्हौत अचलदासजौ नुं मोटै राजाजौ वागड़ि
था आंगि रोहीठ रौ पटौ दोयौ

१८ बलिमद्र अचलदासौत रोहीठ रौ पटौ वरकरार पछौ सं
१६७७ पटो ऊतारीयौ पछौ राम कहौ

१९ कल्याणदास [बलिमद्र रौ]

२० ईसरदास [कल्याणदास रौ]

२१ सुजांगस्यंघ [बलिमद्र रौ]

२२ केसौदास [अचलदासौत] सं १६६५ जाल्हकौ पौपाड़ रौ
गांव ४ सुं संवत १६७४ क्वाढीयौ बलिमद्रजौ साथै पछौ सं १६७७

मोतीसरौ सौवांशा रौ गांव ३ सुं [दीयौ] सु सं १६७७ बजिमन्त्रजौ
साथे वले छाड़ीयौ

१६ सुंदरदास [केसोदासौत]

Intermixed with the genealogies, there are a few commemorative songs, amongst which two deserve particular mention. These are the following:—

(1) राव गोयन्द रौ कट्, pp. 254a-256b. A small poem in *chandas* in honour of rāva Goyanda of Pohakarāṇa. By an author unknown. Beginning:—

माहेश्वर तिपुर गृग्ण मोहः : (sic)
आधौ जुग वौतौ भारथ अहः
अमोहां कौरव नै अरजनः
जुजिठिल राम दुरजोघनः . . . etc.

(2) रावल माला सलखावत रौ गुण बारठ आसा रौ कहियौ, pp. 844a-850a. A small poem in honour of rāvala Malinātha, the son of Salakhō, by Bāratha Āsō. Beginning:—

मुरधर माहि महेवौ मंडण
घडग भयंकर घल धर घंडण
मिण्यड तँड महीपति मालै
भुइ घंड बाधा ऊमै भालै , . . . etc.

This MS. seems to be the original from which MS. 8(c), q.v. supra, was copied, or rather compiled, as in the latter the order is altered and several parts are omitted.

The MS. is in the possession of Kavirājā Āsiyō Gaṇesa Dāna of Jodhpur.

MS. 19:—राठौडँ रौ पौढियाँ .

A MS. originally consisting of at least 440 leaves, but now reduced to 389 leaves only, the remaining leaves being lost.

Size $12\frac{1}{2}'' \times 8\frac{3}{4}''$. The MS. was originally bound, but now is loose and uncovered. When the MS. was brought to me all the leaves were mixed up, and as most of them were also unnumbered, I had great difficulty in replacing them in order. To prevent a similar confusion of the leaves in future, I have numbered them all from 1 to 389.¹ The number of lines in each page varies from 20 to 6. The average number of the *akṣaras* in each line is about 18. The MS. is all written by one and the same hand, in Marwari script, and dates, apparently, from the earlier half of the Samvat-Century 1700. The MS. has undergone some corrections by a later hand, but they are easily distinguishable from the original text.

The MS. contains genealogies of the Rāṭhōras—राठौड़ी रौपौदियी—from the middle of the Samvat-Century 1400, to the beginning of the Samvat-Century 1700. The work is composed on much the same lines as the preceding MS., except that the genealogies are given in a descending or chronological order, and the generations are not counted from rāva Sihò, but from rāva Cūḍò, who is marked 1. All the genealogies are traced back to the sons of Cūḍò and the sons of Riṇa Mala, wherefrom the different *khāṇpas* have originated, but the genealogies of the descendants of Riṇa Mala's son and successor Jodhò, are omitted in the work. The general arrangement of the book, and the origin of the different *khāṇpas*, is clear from the prospectus given below:—

	Rāva Cūḍò Viramōta	pp. 1a-5b;
	Bhīvò, whence the <i>Bhīvōtā</i> Rāṭhōras.	pp. 7a-23a,
Cūḍāvatas.	Sahasa Mala, .. <i>Sahasamalōta</i> ..	pp. 24a-28b,
	Kānhò, .. <i>Kānhāvata</i> ..	pp. 29a-39b,
	Riṇa Dhīra, .. <i>Riṇadhirōtā</i> ..	pp. 40a-51b,
	Pūnò, .. <i>Pūnāvata</i> ..	pp. 53a-57a,
	Satò, .. <i>Satāvata</i> ..	pp. 59a-82a,
	Araka Mala .. <i>Arakamalōta</i> ..	pp. 85a-96b,
	rāva Riṇa Mala	
	Cūḍāvata ..	pp. 97a-103b;
	Māḍāna, whence the <i>Māḍanōtā</i> ..	pp. 104a-114b,
	Sāḍò, .. <i>Sāḍāvata</i> ..	pp. 115a-116b,
	Cāpò, .. <i>Cāpāvata</i> ..	pp. 117a-159b,
	Nāṭhū, .. <i>Nāṭhāvata</i> ..	pp. 160a-162a,
	Bhākharasītā or	
	Bālāvata ..	pp. 163a-184b,
Riṇamalotā.	Kāḍhalātā ..	pp. 185a-200b,
	Jaga Māla, .. <i>Jagamalōta</i> or	
	Khetasītā ..	pp. 204a-214b,

¹ After I had numbered all the leaves, I found a fragment of the 1st leaf, containing the beginning of the work. This fragmentary leaf has therefore remained unnumbered.

Rinamalātā.	Karana.	whence the	<i>Karanātā</i>	Rāṭhōras.	pp. 215a-224b,
	Lakhō,	"	<i>Lakhārata</i>	"	pp. 226a-233b,
	Mandala,	"	<i>Mandalā</i>	"	pp. 234a-256a,
	Pato,	"	<i>Pātāvata</i>	"	pp. 259a-282b,
	Rūpō,	"	<i>Rūpāvata</i>	"	pp. 283a-290a.
	Vero,	"	<i>Verāvata</i>	"	pp. 292a-299a,
	Jēta Māla,	"	<i>Jētamālātā</i> or <i>Bhojarājōta</i>	"	pp. 300a-307b,
	Dūgara,	"	<i>Dūgarōta</i>	"	pp. 309a-324a,
	Āraka Mala,	"	<i>Ārakamalātā</i>	"	pp. 326a-329a,
	Sakatō,	"	<i>Sakatāvata</i>	"	pp. 330a-b,
	Akhē Rāja,	"	<i>Jētarāvata</i>	"	pp. 332a-350a,
			<i>Kīpāvata</i>	"	pp. 351a-360a,
			<i>Rāmōta</i>	"	pp. 361a-362a,
			<i>Sāidāsōta</i>	"	pp. 363a-364a,
			<i>Rānāvata</i>	"	pp. 366a-371a,
			<i>Singhaṇōta</i>	"	pp. 372a-b,
			<i>Mālāvata</i>	"	p. 374a,
			<i>Rāvalōta</i>	"	pp. 376a-377a,
			<i>Sūrōta</i>	"	pp. 377b-380a,
			<i>Sīhāvata</i>	"	pp. 381a-383b,
			<i>Nagarājōta</i>	"	pp. 384a-386b.

Much as in the case of the preceding MS., here too the genealogies are occasionally illustrated by biographical notes and quotations of bardic songs. Of the progenitor of each *khāpa* a short biographical account is given. In the case of rāva Cūḍō and rāva Rina Mala, the biographical account is more diffuse than in the case of others. After the biography of rāva Cūḍō, the genealogical part proper begins from his son Bhīva, as follows:—

राठोड़ भौंव चुडावत रौ परवार [।]

भौंव चुडावत वडौ ठाकुर ज्ज्वौ राव शिणमल नुं चीतोड़ चूक कौयो मारांगा तिण दिन भौंव दाळू घणौ पौ नै सुता था सु राव जोधौ रातै नैसरीयौ तहै घणु ही भौंव नुं नै वरजांग नुं जगायौ पिण जागै नहौ तहै वरजांग नुं राव जोधौ ले नौकलौया नै रांगा रौ साथ डेरां उपर आयौ सु भौंव नुं सूतां हाथ घालौया अटक माहै कौया.....

रा । भौंव चुडावत रा वेटा

३ राठोड़ वरजांग भौंवैत वडौ रञ्जपूत एक पाषर लाष पाषर घणौ वेट जौतौ राव शिणमल जोधा सता रौ वैर माहै घणौ कारण

ज्ञानौ च संघ प्रवाडौ जैतवादौ ज्ञानौ साल्हावस नदवांगसर गुडौ मोगठौ
भावौ लांदौ झुडलौचे गांव पटै वरचांग वैश्वाराह परभोमपंचाश्या
ज्ञानौ . . . (pp. 7a-b).

The MS. is in the possession of Kavirājā Āsiyò Ganesa Dāna of Jodhpur.

MS. 20:-पौढियाँ फुटकर .

A fragmentary MS., at present consisting of 94 leaves, numbered from 91 to 184. The fragment originally formed part of a bound volume, and the leaves remaining are still sewn together, but the cover is lost. Size $12\frac{1}{2}'' \times 8\frac{3}{4}''$. The MS. contains an average of 15 lines of writing per page, and about 15 akṣaras per line. The script is Devanāgarī from leaf 91 to leaf 115, and current Marwari from leaf 116 to the end. A few leaves are blank. The MS. is undated, but its age can be approximately fixed towards the middle of the Samvat-Century 1700.

The MS. contains:—

(a) हमीरैत भाटियाँ रौ पौढियाँ, pp. 91a-103b. Genealogies of the Hamirötā Bhāṭis extending for a period of 11 generations, from Hamira Devarājōta (9th generation) to the 19th generation. Beginning:—

॥ भाटौ केल्हण रौ वंसावलौ तिण माहे

६ हमीर देवराज रौ

१० लुणकरन हमीरैत

११ सतौ लुणकरनोत राव रिणमल नुं राणै कुंभै चौत्रोड़ चूक
कर तठै कांम आयौ रावजी सुं सता रौ बोल थौ ज रावजी
वांसै झं नहौं जौउं...

(b) सौसोदियाँ रौ पिश्यावलौ, pp. 104b-115a. A genealogical account of the Sisodiyās from rāṇo Bhamuna Si (1st) to the 18th generation Beginning:—

॥ सौसोदीयाँ रौ पौरीयावलौ सौसोदीया गुहिलोतां रौ साष
माहे क्षै

१ रांगौ भमुण्सी जिण था रांगा झवा पैहली रावल कावता (sic)
यक्षे भमुण्सी था रांगा कहांगा

२ रांगौ भौवसी etc.

(c) आहाड़ाँ रौ पौडियाँ, pp. 116a-117b. Pedigrees of the Āhārā Sisodiyās of Dīgarapura and Vāśavāhalā, from rāvala Kānhara De (1st) to the 12th generation. Beginning:—

आहाड़ा डुंगरपुर वांसवाहाला रां धाणीया रौ पौढी [.]
आहाड़ा सौसोदीयां माहे यहादि रौ जोगादित नै जोगादित रौ बापै
रावल आहाड़ वसौयौ तठा था आहाड़ा कहांगा

१ रावल कांन्हडे करमसौ रौ कांन्हडे था औनाराइण था
पौढी १२६ क्वै तिण्या वौगत चौर ठोहड़ मंडी क्वै.

(d) चन्द्रावताँ रौ पौडियाँ, pp. 118a-119a. Pedigrees of the Chandrāvata Sisodiyās of Rāmapuro, from rāvala Pratāpa Si (4th generation) down to the 9th generation.

(e) जेसा भाटियाँ रौ पौडियाँ, pp. 121b-156b. Genealogies of the Jesā khāpa of the Bhātīs from rāvala Kehara (9th generation from rāvala Jesala) to the 17th generation. Beginning:—

॥ भाटीयाँ रौ आगलौ वात तो घण्यो क्वै रावल जेसल दुसाज
रो तौण सं। [१२१२] जेसलमेर बंभण इसे दौषायो तौण ठोड़
वासीयो तठा पक्षे इतरा पाट

१ रावल जेसल दुसाज रो जेसलमेर रो गठ कशायो

२ रावल सालवहण etc.

(f) गुहिलौताँ रौ पिरियावलौ, pp. 157a-159b. Pedigrees of the Guhilōtas, from Guhāditya (1st) to the 11th generation. Beginning:—

गुहिलोताँ रौ पीरीयावलौ गुहिलोताँ रौ चौवीस साष क्वै

१ गोहादित २ गोहिलोत ३ क्वोड़ ४ चोल ५ बुमाण

६ रावल बापौ बुमाण रौ रावल बापौ आहाड़ि ठाकुर झवौ
तठा था आहाड़ा कहांगा दलै पांगुला राजा जैचंद राठोड़ रे परणीयौ
थौ etc.

(g) भायलाँ री पौठियाँ, pp. 162a-168b. Genealogies of the Bhāyalas, a subdivision of the Pāvāras, from Sajana Bhāyala (1st) to the 11th generation. Beginning :—

भायल पाव वलौ भायलौ पांवारां री ३५ पैतौस साष पांवारां
मै अेक भायलां री साष ले मै (?) भायलां री माथासरौ वलौ भायलौ
गोहोसा (?) मगरा (?) नौवौ (?) नै सौवाणाचौ

१ महारिषरषेश्वर

२ सायर महरिष रौ

३ उतिमरी

४ पदमसी

५ सजन भायल

१ सजन भायल पदमसी रौ सजन वडौ रजपुत ज्जवो...

(h) ज्जाँ री पौठियाँ, pp. 170a-177b. Genealogies of the Hulas, a subdivision of the Guhilotas, from Hula Sālhā rō (2nd) to the 12th generation. Beginning :—

॥ ज्जल गैहलौतां री चौतौस साष मै मीलै घेतौ ज्जल सोमित
वडौ रजपुत ज्जत्रौ वडौ टाकुराइ ज्जई पक्खौ कतरेहेके दोने ज्जां कन्हा
सोनगरे सोमित लो . . . etc.

(i) माँगलियाँ री पौठियाँ, pp. 178a-179b. Pedigrees of the Māngaliyās of Isarū, from Dulhō Kilū rō of Khīrasara (1st) to the 10th generation. Beginning :—

॥ इसरु वेदु रा मागलोया री वौगत पैहलौ धौवसर रहता

२ मांगलीयाँ है

राणौ धरपाल

मोटुं राव

उहड़ राव

धांषड़

कौलु

१ दुल्हौ कौलु रौ दुल्हौ धौवसर थकौ चारण हेक सिधराव
जेसिंघदे सु बहस करि आयो थौ उण नुं आप रौ दिकरौ वैरौ दांन
दीयौ पक्कै चारण ले जाय नै सिधराव नु दिवायौ तहै राजा सिधराव
वैरा नु आपरौ बेटी परणाइ . . . etc.

(j) श्रीमाल महाजनाँ री १२२ न्याताँ गानाम, pp. 181b-182a. A list giving the names of the 122 septs of the Śrīmāla Mahājanas.

(k) निरवाण री पौटियाँ, pp. 183a-184a. Pedigrees of the Nirabāṇa Rajputs, an offshoot of the Devarāṣas, preceded by the introductory account following :—

॥ नौरवाणं री साध निरवाणं पैचलौ देवड़ा था देवड़ां था निरवाणं कहांणा निरवाणं सौरोही था आय कवरसौ दाहलौया कन्हा घांडेलौ लौयौ उदैपुर लौयौ पक्षे वसौ गांव सोलहर घांडेला नजीक क्षे तठे राघौ पक्षे कक्षवाहौ रायसल सुजावत लघु भोजावत नै भौघा हेमा रा कन्हा घांडेलौ लौयौ तरै निरवाणा था घांडेलौ कुटौ...etc.

(l) चौबाँ री पौटियाँ, pp. 184b—? A genealogical account of the Cibā Rajputs, a branch of the Cahuvāṇas, incomplete owing to the loss of the subsequent leaves in the MS.

The MS. is in the possession of Kavirājā Āsiyò Gañesa Dāna of Jodhpur.

BIBLIOTHECA INDICA:
A
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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

A
DESCRIPTIVE CATALOGUE
OF
BARDIC AND HISTORICAL MANUSCRIPTS.
SECTION I:
Prose Chronicles.
PART II:
Bikaner State.



BY
DR. L. P. TESSITORI.
FASCICULUS I.

CALCUTTA:
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1918.

The ii Part of the i Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*,—describing the manuscripts of Prose Chronicles found in the Bikaner State,—of which the present is the first fasciculus, is compiled on the same lines and principle as the i Part, which was initiated at Jodhpur over a year ago. The object kept in view in preparing this *Catalogue* has been not only to give an adequate idea of the extent and importance of the literature with which it deals, but also to collect and classify all the manuscript materials available for a *History of Bikaner*, which I am compiling under the ægis of H. H. the Maharaja. The present fasciculus describes all the manuscripts of Prose Chronicles found in the Darbar Library in the Fort, and will shortly be followed by another fasciculus describing manuscripts in private collections, at Bikaner and in the district.

L. P. T.

Bikaner, the 30th March, 1916.

A DESCRIPTIVE CATALOGUE OF BARDIC
AND HISTORICAL MSS.

MS. 1:—**बौकानेर रै राठोडँ रौ ख्यात सिंहायच
दयालदास द्वात्.**

A huge volume, leather-bound, consisting of 394 leaves, 16" x 11" in size. The number of the lines of writing in each page is not uniform, the pages in the beginning comprising only 16-20 lines of writing of about 20 *akṣaras*, the pages at the end about 35 lines of about 35 *akṣaras*. The manuscript was apparently all written by one and the same hand. It contains a *khyāta* or chronicle of Bikaner from the origin of the world and of the Rāthoras to the death of mahārājā Ratana Singha (Samvat 1908). The chronicle was compiled by Cārana Sindhāyaca Dayālā Dāsa in obedience to an order by mahārājā Sirdār Singha of Bikaner, and was written by Cārana Vithū Cāvadō. The work is styled in the preface "Khyāta Rāthorā rī." It begins :—

श्रीगणेशाय नमः श्रीकर्णीजौ सहाय श्रीसरसवै नमः ॥
अथ ख्यात राठोडँ रौ बुलासा यादवात्मि श्रीश्री १०८ श्रीश्रीहृजूर
रा ज्ञकम सूं सिंधायच दयालदास लिष्टाई बौठूं चांवडै लिष्टौ (॥)
तम्भेरममुखविदितजस करैहि शिध जगकाज (॥) वंदुं तिह परदेवता
त्रिंह अधार दुजराज (॥) १...

After the above stanza and other 5 stanzas in honour of Gaṇapati, mahārājā Sirdār Singha, and the five gods, the work proper begins with a chapter on the *Suryavamśa rī pīdhīyā*, starting from Nārāyaṇa. In the genealogical series, Rāma Candra is the 64th, and Jē Canda the 254th. The life and exploits of Jē Canda of Kanōja are described at great length, partly in verses, and partly in rhymed prose (*vucanikā*) in Hindi, and the authority of two works is quoted, which are stated to have been composed during Jē Canda's life-time, namely: the *Jē mayāṅka jāṣa candrikā* by kavi Madhukara, and the *Jē canda prakāśa* by Bhat[t]a Kedāra. The date of the birth of Siḥo is given as Samvat 1175 (p. 42b), and from this event the chronicle proper immediately begins as follows :—

राव सौहा नै विधा करवाया। बांवन वेठ कर मुगलौं से पत्तै पाया। देस कनवज रा वसण दौना नहौं। पौछै पातसाह राव सौहै कुं दिली कदमाँ बुलाया। कनवज का मुनसब अनायत कीया। जिस वधत कनवज लाए थोड़ा सा मुलक रै गया। पैटास लाष चौईश २४ ई रहौं। ...etc.

From the death of Sihò (S. 1243) to the end, the text is all in Marwari prose, except for commemorative verses occasionally quoted. After the life of Āsatāna, an account is inserted of the life of Pābū, in which the latter is represented as a son of Īdala, son of Dhādhala (धाधलजी रै बेटा दोय छवा। बडौ जदल छोटी आसल । और जदल रै बेटा दोय हुवा। बडौ बूझौ छोटा (sic) पावूजी, p. 47b). Pp. 93a-98b contain an account of Karanijī, the deified Cārānī who is regarded as the tutelar goddess of Bikaner, and she is described as having been born in Samvat 1473 at Soyāpa, from Kiniyò Mehò and Ādhī Devala. The account of RĀVA JODHÒ begins p. 117b and continues at length till p. 131b, where the following list is given of his sons:—

श्रीबौकौजी १ स्त्रौजी २ दूदौजी ३ वौदौजी ४ कमांजी ५ सातल ६ जोगायत ७ वरसौंघ ८ नीबक्रन ९ सिवराज १० सांवतसौ ११ वणवौर १२ करन १३ रायमल १४ भोज १५ कूंपो १६ रामां १७.

From this point, the chronicler leaves the Rāthòras of Jodhpur and takes to consider only Víkò, the founder of Bikaner. It is therefore from this point (p. 131b) that the chronicle of Bikaner practically begins.

After three introductory lines, giving the date of birth (S. 1495) and *janmapattrikā* of Víkò, the narrative begins p. 132a as follows:—

अेकदा प्रस्ताव राव जोधौजी दरवार कौथां विराजै है। नै साहा भाई वा° अमराव वा° कंवर हाजर है। जिसै कंवर श्रीबौकौजी भौतर सूं आया। अरु रावौजी सूं मुजरै कर काका कांधलजी रै आगै विराजौया...

and continues relating how Jodhò, on seeing Víkò talk to Kādhala in the ear, asked them whether they were plotting to conquer some new land. Whereupon the two, not to allow themselves to be joked upon, resolved to go and conquer the country of Jāgajū, about which they had heard from Nāpò, a Sākhalò who was in the service of Jodhò. Accordingly, Víkò

set out with the consent of Jodhò and accompanied by his uncles Kādhala, Mādāna, Māndalò and Nāthū, and his brother Vīdō, and Sākhalò Nāpò, Parihāra Velò, Vēda Lalò and Lākhāṇa Sī, Kothārī Cōtha Mala, and Vachāvata Vara Siṅgha, and this was in Samvat 1522 (p. 132b). The first night they halted at Mandora, and from there took with them the image of Bhērū, called *Gorō*. With 100 horses and 500 infantrymen, Vīkò then went straight to Desanoka, where he paid homage to Karanījī. From Desanoka he proceeded to Cādāsara, where he stopped 3 years, and thence to Kodamadesara, where he stopped also 3 years. In the last-mentioned place he installed the image of *Gorō*. Then he proceeded to Jāgaṇū, where he stopped 10 years. During this period he married the daughter of Nekhò, the Bhātī rāva of Pūgaļa. In Samvat 1535, Vīkò made an attempt to build a fort at Kodamadesara, but the Bhātīs of Nekhò did not allow him to remain there, and after a fight he had to go elsewhere. The new place he selected for the fort was the *Rāṭī Ghāṭī*, in the way from Multan to Nāgōra. Here he built a fort in Samvat 1542, and founded the city of Bikaner in Samvat 1545 (p. 136a).

The chronicle continues describing all the gradual conquests of Vīkò, viz. how he subjugated the Jāṭas, the Joiyās, the Khicis of Deva Rāja Mānasiṅghōta, the Nākhalās of Jāgaṇū, the Bhātīs of Nekhò, the chief of Pūgaļa : how he took Kharaļā from Subha Rāma, Bhāṛaṅga from Sāraṅa Pūlō, Sidhamukha from Kasbò Kāvvara Pāla, Balūdī from Pūniyò Kānò, Rāya-sa-lāṇò from Vēṇīvāla Rāya Nāla, Sekhasara from Godò Pādū, Sūī from Shāga Cokhò, Dhānasiyò from Sohuvò Amarò : how he took Dronapura from rāṇò Vara Sala, a Mohila, and assigned it to his brother Vīdō. Next comes an account of the expedition against Sāraṅga Khā of Hisāra, which cost Kādhala his life (S. 1546, *sākha rō gīta* : आनां पंडे षड्ग्र बल वाधौ...), and the subsequent defeat Sāraṅga Khā sustained at the hands of Vīkò (S. 1547). Pp. 146b ff. contain an account of the expedition Vīkò made against Jodhpur at the death of Sātala and the expedition is explained as undertaken only in order to get the old arms and trophies of the Rāthōra rāvās, which Jodhò had promised to Vīkò, on the latter's ceding to him Lāraṇū and renouncing to his right of succession. The last pages describe how Vīkò released Vara Siṅgha of Meratò (*sākha rō gīta* by Cānana), and defeated Nirabāṇa Riṇa Mala, a chief of Khandelò (*sākha rō gīta*). The death of Vīkò is mentioned p. 151b as having taken place in Samvat 1561.

Next follows the *khyāta* of LŪṄA KARĀṄA, Narò, Vīkò's eldest son, having ruled for only 4 months. It begins :—

पौक्कै कितांइक दिनां सुं रावजी श्रीवीकैजी जमी दावी ही ।
त्रिके कितांचेक भोमौया पिर गया हा । तिणां नुं पायनांमी कर्ण

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सारु राव श्रीलूणकर्णजी फौज कर पधारौया । सागे इतरा सिरदार ।
भाई घड़सौजी... etc. (p. 152a).

The *khyāta* of Lūṇa Karanā especially describes the repressing of the rebellion of Cāhuvāṇa Māna Singha Depālōta of Dadrevò, the expeditions against Kāmkhānī Dōlat Khā of Phatēpura and against Cāyalavāṛò, the marrying of the daughter of rāṇā Rāya Mala of Citorā, the expedition against Jesalmer and the capture of rāvala Devī Dāsa, and lastly the expedition against Nāranōla, in which Lūṇa Karanā lost his life (S. 1583, p. 158b). The text is interspersed with commemorative songs by Vīthū Sāvalā and Mēḍū Lālō.

The *khyāta* of JĒTA Sī, who succeeded, begins from an attempt of Udè Karana Vīdāvata, thākura of Dronapura, to fall on Bikaner and take it by surprise :—

पौछै राव लणकर्णजी कांम आया । तद उण दिन रो चठीयै
वीदावत उदैकर्ण झोणपुर रो ठाकुर गांव ढोसी सूं वाहै रबौ वौकानेर
आयौ । अर मन मै वौकानेर लैण रो है.... etc. (p. 159a).

The first exploit of Jēta Sī was a punitive expedition against Dronapura, whose Thākura sought refuge with the Khān of Nāgōra, after which Jēta Sī gave Dronapura to Vīdāvata Sāgō Samsāracandōta. Next we have the expedition against Sihāṇakotā and immediately after it, an account of how Jēta Sī helped his brother-in-law Sāgō—the future founder of Sāgānēra—to conquer Mōjābād and Amarasarā in the territory of Āmbera, and Gāgō to fight Sekhō Sūjāvata (*sākha rō gītā*: सभे द्वार चखराण दल पूर आयौ सिषर....). At this point the main narrative is interrupted by the insertion of some particulars regarding Karanījī, the Cāraṇī saint, who was still living at Desānoka. It is stated that she in her old age went to Jesalmer to restore rāvala Jēta Sī his health. From Jesalmer she went to Khārōṛò, and hence to Bēghati where she met Harabū Sākhālō, and lastly proceeded to Ghariyālō where she consumed herself into the fire of *yoga* (*sākha rō gītā*: उठौ आग लूं आग...). The year given for her death is Samvat 1595, as recorded in the *dūhō* following :—

पनहै सै पिच्छांगवै	चैत सुकल गुर नम ¹ ।
देवो सागण देह सूं	पूगा जोत परम ॥१॥

After the above interruption, the chronicle of Jēta Sī is resumed with the defeat inflicted on Sāh Kamarō, the son of

¹ MS. °म.

Bābar, who had taken Bharathanēra (Bhaṭanēra) and thence marched over Bikaner (*sākha rī kavītā*). Pp. 174a ff. describe how Māla De usurped the throne of Jodhpur by murdering his own father Gāgō, and in Samvat 1598 fell upon Bikaner. Jēta Si was killed in the attempt of opposing him (3 *sākha rā gītā*, the first by Sūjō Nagarājōta, pp. 177b-178a), and Māla De took Bikaner with half the territory, the other half remaining to Kalyāna Siṅgha, a son of Jēta Si, who had taken refuge at Sarasō. The *khyātā* closes with the information that Bhīva Rāja, a brother of Kalyāna Siṅgha, went to Dillī and propitiated the emperor Hamāū (p. 178b).

The *khyātā* of KALYĀNA SIṄGHA (pp. 179a-200b) begins from the arrival of Vīrama De Dūdāvata in Sarasō :—

पौङ्के रावजी श्रीकल्याणसौंघजी सहस्रे विराजतां वैरमदे दूदावत
आयै तिका इण तरै । ...,

and continues with a very long description of the contest of Vīrama De with rāva Māla De of Jodhpur, the main thread of the narrative being resumed only p. 182a as follows :—

पौङ्के वैरमदेजी कितैष्वेक साथ सुं गांव क्लोड नौसरीया सु
राव कल्याणसिंघजी थनै सहस्रे गया । नै रावजी वैरमदेजी री वडी
भातरी कीवी अरु वडा जावता कीया पौङ्के वैरमदेजी रावजी नै
कथौ कै भौवराजजी दिली है सु आप न्हारी भातरी रै कागद
लिब देवौ । तौ न्हे पण पातसाहजी रै पावां लागां ।... etc.

Subsequently, Vīrama De went to join Bhīva Rāja at Dillī and things turned out very favourable to them, when in Samvat 1599 the emperor Hamāū was dispossessed by Ser Sāh, a friend of theirs. When Ser Sāh invaded Marwar, Kalyāna Siṅgha joined him with his forces. The defeat of Māla De culminating in the capture of Jodhpur, assured to Kalyāna Siṅgha the possession of Bikaner, and to Vīrama De that of Meratō. The account of the above facts is very detailed, but inaccurate (*Gītā* on Kalyāna Siṅgha, by Nagarājōta Hamīra Sūjāvata, pp. 187b-188a; *dūhā* by Vīrama De : जननी धिन जै जन्मीर्यां .. pp. 189a-b; *kavītā* on Māla De by Jhūthō Āsiyō : भागौ तौ वाराह ..). In the war between Māla De of Jodhpur and Jē Mala Vīramadevōta of Meratō, Kalyāna Siṅgha sent a body of 1 000 horses to the help of the latter, and Māla De was defeated and put to flight and his royal insignia captured. Pp. 194a-197a describe how Thākura Si Jētasiōta retook Bharathanēra in S. 1606, but lost it again to the Muhammadans shortly afterwards and was himself killed in the battle.

Pp. 197b-198a give a genealogy of the descendants of Thākura Si, who are called *Vāghāvata* *Vikās*, and the descendants of Nāraṇa—to whom Kalyāṇa Siṅgha gave Èvārō in S. 1607,—who are called *Nāraṇotā* *Vikās*, and next relate how Vāgho Thākurasiotā went to Dillī and with his feats of bravery ingratiated himself to Akbar who restored him the fief of Bharathanēra. The last six pages contain a description of the coalition of Hājī Khā of Ajmer and rānā Uḍe Siṅgha of Mewar against Māla De of Jodhpur (pp. 198a-199a), the difference subsequently arisen between Hājī Khā and Uḍe Siṅgha over a dancing girl kept by the former, whom Uḍe Siṅgha longed to possess, the coalition of Hājī Khā and Māla De against the Rāṇā and his defeat at Haramārō, the capture of Meratō, the loss of Ajmer, and the fief Māla De gave to Hājī Khā in Jētāraṇa (p. 200a). The *khyāta* closes with the list of the *satis* of Kalyāṇa Siṅgha (S. 1628).

The *khyāta* of RĀYA SIṄGHA begins p. 200b as follows :—

अह राव कल्याणसिंघजी श्री वष्ट दीवाणगी श्रौ काम सांगैजी
करता। स्तुं जिणां दिनां मै सांगैजी वक्षावत गुजरा ह्वा। पौँक्के
बौकानेर आया तद रावजी श्रीरायसिंघजी सांगैजी श्रौ हवेली
पधारैया। नै गठ दाषत ह्ववा। ता पौँक्के वक्षावत कर्मचंद दइवार
मै हाजर ऊवौ। तद रावजी श्रीरायसिंघजी इण नूं दीवाणगी श्रौ
षिलत अनायत करौ।... etc.

The events are not given in due chronological order. First we have an account of how Rāya Siṅgha was introduced to Akbar by *kārvā* Māna Siṅgha of Ābera, how Rāya Siṅgha and Māna Siṅgha defeated the Pāṭhāṇas of Ataka (p. 205a) (*sākhā rō gīta*, p. 205b), and how Akbar conferred on Rāya Siṅgha the title of *rājā* (p. 205b) and a *mansab* of 4 thousand with a jurisdiction over 52 *parganas* (S. 1634). Then the chronicler skips back to the expedition against Ahmadabad (4 *sāyadā rā gīta*, the first of which begins : बैहमदपुर जीप जोधपुर आब्, p. 206a), and particularly indulges in a description of the bravery of Rāma Siṅgha, Rāya Siṅgha's brother, who captured Ahmad after killing his elephant (*sākhā rī nīsānī* : शालै सै तौसै सम्... p. 207b). Next he gives a list of the Rajputs killed in the last-mentioned conflict, and after it skips back to Rāya Siṅgha's marriage with Jasamā De, the daughter of rānā Uḍe Siṅgha, and the gift of 50 elephants he bestowed on the Cāraṇas on that occasion. The names of 7 Cāraṇas and 1 Bhāṭa are given in this connection :—

हाथी १ दूदे आसौये नुं दीनां। हाथी १ देवराज रतनुं ने दीनै (sic)। हाथी १ दुरसै आठै नुं दीनां। हाथी १ बार्षट अखजौ नुं दीनां। हाथी १ बार्षट लखैजौ नै। हाथी १ गैपै तुंकारै सिंडायच नै दीनां। हाथी १ भुलै साँईयै नै दीनां। हाथी १ भाट खेतसौ गांव दागडै रै नै दीनां (p. 208b). (*sāyada rō gīta* : रहस्यो जग बोल घणा दिन रासा...)

The next subject treated is the expedition against Sultān of Sirohī, which Rāya Singha undertook by order of Akbar, and carried out most successfully by capturing Sultān himself and taking him prisoner to Bikaner (3 commemorative songs, p. 210a). Pp. 210b-214b exhibit a copy—in *devanāgarī*—of the *firman* by Akbar, in which Rāya Singha is recognized as a lord of 52 *parganas*. Then we have a description of how Rāya Singha conquered Jodhpur from *rāva* Candra Sena and held it for 1 year (p. 214b), and during this period gave the village of Bhadorò, in the Nāgōra territory, to Nādū Mālō and four other villages to Ādhō Durasō, and *lākha posāras* to Bāraṭha Lākhō, Bāraṭha Saṅkara, etc. (*sākha rō kavitta*). Jodhpur is stated to have remained in the hands of Rāya Singha till S. 1639, when he asked Akbar to give it to Udē Singha (*sāyada rō gīta* by Ratanū Deva Rāja : आई भाग रासा रूपत तप ईपता..., p. 215b). In S. 1642 Akbar commanded Rāya Singha to the Dekhan, and while there Rāya Singha ordered his chief minister Vachāvata Karma Canda to build at Bikaner a new fort, *Nacō Kota*, which is the one that is now extant. The foundations were laid in Samvat 1645, and it was completed in Samvat 1650 (p. 216a). Follows the description of Rāya Singha's marriage at Jesalmer (S. 1649) and in this connection an anecdote is related concerning Siṇḍhāyaca Gēpō, and his habit of addressing all people as " thou ", which had won him the nickname of *Tūkārō*. On that occasion, Rāya Singha bestowed some more gifts on the Cāraṇas, chiefly on : Mahadū Jādō, Ratanū Deva Rāja, and Nādū Mālō (commem. song by Siṇḍhāyaca Gēpō : किसै राण रावल किसै राव राजा कौथी, p. 216a). P. 216a mentions a work (*Bhāṣa*) in praise of Rāya Singha, which was composed by Bāraṭha Saṅkara and was rewarded by Rāya Singha with one crore of rupees and a *jāqir* in Nāgōra (*sāyada rō gīta* by Ādhō Durasō : सबदी लग छोड़ भजाद रायसिंघ...). The last pages contain a description of Karma Canda's plot for murdering Rāya Singha and placing Dalapata on the throne, Karma Canda's taking refuge with Akbar, Akbar's reassuming from Rāya Singha the *parganas* of Bhatanēra, Kasūra and others and assigning them to Dalapata (S. 1656, p. 217b). Dalapata's fighting against Rāya

Sīṅgha and against Jāvadīn and being captured by the latter ; the rebellion and death of Amara Sīṅgha and the songs sung by Cāraṇī Padamā—Sādū Mālō's sister—on the occasion (S. 1654. pp. 218a-219a) ; the death of Prithī Rājā (S. 1657) ; the death of Rāma Sīṅgha at Kalyāṇapura (S. 1656. commem. song : सरणाई चरण वयांजै सबदौ, p. 220a) ; and lastly the death of Rāya Sīṅgha, which took place at Burāṇapura, in Samvat 1668 (*marasyò* by Ādhò Durasò : बडौ स्त्र तुदतार रायसिंघ विसरानीयां, p. 221a).

The *khyāta* of DALĀPATA SīṄGHA begins p. 221a as follows :—

पौक्कै दलपतसिंघजी गादौ विराजीया । दलपतसिंघजी रौ जन्म
सं० १६२५ । फागण वद । ८ ॥ इष्ट ॥ ४४ । ४५ ॥ दलपतसिंहजी
रौ जन्मपत्री । सं० १६६८ राजा हुवा ॥ तद दिलौ जाय पातसाह
जिहांगोर रै कदमां लागा । स्त्र० वरस । १ । चाकरौ करौ... etc.

The *khyāta* is a very short one. It relates how Dalapata incurred the displeasure of the Emperor by refusing to go to court, whereas Sūra Sīṅgha, his brother, succeeded in gaining the favour of the Emperor, and obtained from him the necessary help for making himself lord of Bikaner. Dalapata was defeated and captured and taken to Ajmer, where he broke off from the jail, after killing his wives, and sword in hand met a glorious death (*sūyudu rò gīta* : कावां जट लौध किसन चौ कामण... and *kavitta* : दृढ़ पाथ देषनां .. p. 225a).

The *khyāta* of SŪRA SīṄGHA properly begins p. 225b with the dates of his birth (S. 1651) and accession to the throne (S. 1670), and then a copy of three *firmans* giving a list of the *parganas* assigned to him by Jahāgīr :—

पौक्कै दिलौ गया तठै पातसाह जहांगीरजी मुनसब इनायत
कीयौ । जिय मै पड़गना बगस्ता तिया रौ सनंध रौ नकलां रौ याद ॥
फरमाण फलोधी रौ ॥... etc.

Before the beginning proper, however, some miscellaneous information is anticipated, namely : the revenge Sūra Sīṅgha took on the descendants of the traitor Vachāvata Karma Canda, the reassuming of some *jāgīrs* and privileges, and the gift of a *lākha-pastū* to Gāḍāṇa Colò, who had composed a *veli* in his honour. The gift is commemorated in the *dūhò* following :—

ओलै राघव आप रां

सूरजमाल समापीया

चोलै नै कर चाव ।

परा धर खाषपसाव ॥ १ ॥

(S. 1672, p. 225b). Almost the whole of the *khyāta* of Sūra Siṅgha consists of an account of the war consequent upon the rebellion of Khuram to his father Jahāgir, and the part Sūra Siṅgha played in it (comm. song by Sīndhāyaca Kisanō : गिरंद गाहटण... p. 227b). The last three pages are devoted to Gōra Gopāla Dāsa, who distinguished himself in the suppression of the rebellion of the *nauāb* of Thāthō (pp. 229a-b), and to thākura Udē Bhāna of Mahājana, who defeated a revolt of the Joiyās. The death of Sūra Siṅgha in the Dekhan is mentioned p. 230a and the year is given as Samvat 1688.

The *khyāta* of KARĀṇA SIṄGHA begins from a contest he had with *rāva* Amara Siṅgha,—the banished son of Gaja Siṅgha of Jodhpur,—to whom Sāh Jahā had assigned Nāgora, which had been in the possession of the *rājās* of Bikaner (pp. 230b-231a). Then it describes Karāṇa Siṅgha's campaign against the *rājā* of Jvāri, who had rebelled to Sāh Jahā and was eventually defeated and captured in Samvat 1704, and after it the campaign Karāṇa Siṅgha made against the *rāva* of Pūgaṇa and the division he made of the territory of Pūgaṇa amongst the Nekhāvata Bhāṭis (*sākha rī nīśānī* by Sādū Maheṣa Dāsa : सोलै से तेच्चनरै... S. 1673, p. 232a). Next comes the description of Orangzeb's usurpation of the imperial throne (S. 1715, pp. 232b-233a), the death of Amara Siṅgha (p. 233b), and then again the usurpation of Orangzeb, related at more length. Pp. 236a-238a contain a series of *jhūlānā dūhās* in honour of Kesari Siṅgha—the second son of Karāṇa Siṅgha—composed by Kaviyō Lāṇa Karāṇa (करण प्रणाम प्रमेस कुं... etc.). Follows a very interesting anecdote, illustrative of the attitude of the Rajputs towards the intolerant policy of Orangzeb. Orangzeb, it is stated, had devised a scheme for taking all the Rajput nobles beyond the Ataka, under the pretext of a military expedition, and there forcibly convert them to the Islam. But the Rajputs were informed of the plot and, when they reached the Indus, they contrived to make the Mughals cross first, and then, when the boats came back to fetch them, destroyed them all and returned to their lands. It is stated that the first to strike the axe on the boats was Karāṇa Siṅgha, and in recognition of this fact he was given by the consent of all the Rajputs the title of “Emperor of Hindustan” (हिंदुस्थान रै पातसाह). The fact is commemorated in the *gīta* following :—

करण प्रथी इकराह पतसाह आरंभ करे
कूच कर हले दरकूच काजा ।
अटक असुरांग रा कटक सब ऊतरे
रहे तट वार हिंदवांग राजा ॥ १ ॥

वंस बटतौस मिल वात यह विचाई
 जोर औरंग पड़े सोर जाडौ ।
 सूर रौ सूर केवांग सुज साहीयां
 आभ पड़तां झवौ भ्रप आडौ ॥ २ ॥
 कुहाड़ां मार जिहाज बटका करे
 थौर सांरा धरे मेट धोबौ ।
 करां बग तोल मुष बोल कहीयौ करन
 जितै ऊमै इतै नहौं जोधौ ॥ ३ ॥
 करन वावांग दुनीयांग धिन धिन कहै
 धरम द्वचीयांग सुज अमर धारू ।
 अटक सूं लौयां हिंदवांग आयौ उरड
 मुरड पतसाह वौकर्ग मारू ॥ ४ ॥ (p. 239b).

After two other songs, one of which by Sindhāyaca Thākura Sī, the chronicler proceeds to relate how Orangzēb called Karāṇa Siṅgha to Dilli to kill him, but afterwards thought it wiser to command him to Orangābād, and, whilst Karāṇa Siṅgha was there, resumed the *mansab* of Bikaner. In Samvat 1724, the *mansab* of Bikaner was given to Anopa Siṅgha. The last page mentions three villages in the territory of Orangābād, which Karāṇa Siṅgha granted to Cāranas, to wit : Vikāsara to Sādū Mahesa Dāsa, Dātali to Ratanā Māna, and Revārō to Kaviyō Lūnā Karāṇa : and then the death of Karāṇa Siṅgha which took place at Orangābād in Samvat 1726 (commem. *gīta* : नरं नाह पतसाह छोडाड सकीयौ नहौ... p. 241b).

The *khyāta* of ANOPA SIṄGHA begins with a list of the *parganas* in the *mansab* of Bikaner, and then an account of Anopa Singha's participation in the war against Siva Rāja in the Dekhan :—

पौकै अनोपसिंहजी नै पातसाहजी दण्ड है बंदोबस्त सारू
 मेलीया । जिणां दिनां सिवराज राजगढ रौ घोड़ां हजार ३००००
 दिषण मै सारी जागा डंड ठहरावै वा० मुलक लूटै । तिण पर माराज
 पातसाहजी है हुकम सूं फौज लेर पधारीया । पहै सूं सिवराज
 आयौ... etc. (p. 242a).

After the end of the war, Anopa Singha was conferred by Orangzēb the title of *mahārājā* (*sāyadu rō gīta* : सिवौ वाहादर अत

सबल्... etc.). Follow the expeditions against Sikandara of Vijāpura and Tānā Sāh of Golakunda (pp. 242b-243a : commem. song : रूप कौ अनूप रस...), a *kavitta* on Orangzeb's religious intolerance (उद्देशुर प्रस्ता कीचौ..., p. 243a), and minor accounts of marriages and the internal disturbances caused by the Bhātīs of Cūḍera (pp. 243b-ff.). P. 247a it is recorded that Anopa Siṅgha was a great scholar, and composed works in Sanskrit, amongst which the *Anūparatnākara* and *Anūpameghamālā*. Then we have the story of the trouble caused by Vanamālī Dāsa, an illegitimate son of Karana Siṅgha, who enjoyed the favour of the Emperor, until Anopa Siṅgha succeeded in getting rid of him (pp. 247b-248b). P. 249a records the death of Anopa Siṅgha at Ādūṇi, in Samvat 1755 (commem. song : इलां साह रां वाह दोय राह दोष दुनी...).

The *khyātu* of SARŪPA SIṄGHA is a very short and unimportant one in itself, but is enlarged by the insertion of some extraneous matter relating to Jodhpur beginning :—

अह सं० १७६२ चैत्र मुद १५ ने पातसाहजी दुशगदास ऊपर
वडा महर्वांन हळ अह वीनती कर जोधपुर अजौतसिंघजी ने
बगतायौ... (p. 249a),

and by a biographical account of Padama Siṅgha—the eldest son of Karana Siṅgha—from the quarrel over a deer which took place at Orangābād between Mohana Siṅgha—another son of Karana Siṅgha—and the imperial *kotavāla*, and in which Padama Siṅgha killed the latter (pp. 249b-250b) (four commem. *gītas*, one of which by Dhadhavārīvò Dvārakā Dāsa, pp. 251a-b), to the glorious death he met in the Dekhan (p. 256b) (commem. songs : लागा पग सेस आभ सिस लागौ .. etc., p. 257a-b). The chronicle of Sarūpa Siṅgha proper begins only p. 258a :—

अह जिणां दिनां मै मुषवारौ मूर्धडै रुघनाथ रौ कैः वा० इणां
ई जिलै मै इतरौ आसामौ हैः औसवाल कोठारौ कूकड़चोपडौ
नैणसौ औवण्डासौत... etc.

It consists only of a description of some intrigues which took place at Bikaner, while the young *mahārājā* was in the Dekhan, and terminated in the putting to death of Koṭhāri Nēṇa Sī and three other officers who were suspected to be hostile to the Mājī. Sarūpa Siṅgha died in Samvat 1757, after a reign of only two years (p. 260b).

The *khyātu* of SUJĀNA SIṄGHA begins p. 260 with Orangzeb's transfer of his capital from Dilli to Orangābād :—

सू० पातसाहजी इण तरै दिलौ क्षोडौ सं० १७५८ दिलौ मै
फकौर सिरमद कुं मरवाया सू० चौ सिरमद वडौ अवलोचौ सिड
है... etc.

Commemorative *dūhō* (p. 261b) :—

केइ चैसी गमण कदर	केइ मनमौजी पौर।
सब के कंथ वटोल कर	ते गयौ आलमगौर ॥१॥

The only important events in the reign of Sujāna Siṅgha are the repeated attacks he had to sustain from Ajita Siṅgha, Abhē Siṅgha, and Bakhat Siṅgha of Jodhpur, namely : the first invasion by the Jodhpur army at the command of Bhaṇḍārī Rughanātha (pp. 261b-262b), the plot of Ajita Siṅgha for capturing Sujāna Siṅgha through Vyāsa Dipa Canda (p. 263a), the second invasion by Bakhat Siṅgha and Abhē Siṅgha of Jodhpur (S. 1790, commem. song : हुवौ ताव द्वजां इसौ राव बौकां
हथे, p. 264a), and lastly the stratagem of Bakhat Siṅgha for entering the fort of Bikaner by surprise (S. 1791, p. 265b). P. 264b it is stated that Sujāna Siṅgha entrusted the administration of the State to his son *kāvara* Jorāvar Siṅgha. The demise of Sujāna Siṅgha, which took place in Samvat 1792, is recorded p. 266a.

The subject of the *khyāta* of JORĀVAR SIṄGHA, which begins p. 266a as follows :—

पौछै देस रै दष्णादै पासै राजा अभैसिंघजी रौ तर्फ सू० थाणा
बैठा ह्वा॒ : तिण सू० फौज कर औजी थाणां ऊपर चडौया॑ : सू० थाणा॒
सारा उठाय दीना॑ : वा० परै सू० अभैसिंघजी फौज कर वषतसिंघजी
रौ कांकड़ पर ढेरा कीया...,

is likewise formed by the hostilities with Jodhpur, this time Bakhat Siṅgha siding with Jorāvar Siṅgha against Abhē Siṅgha. The account of Abhē Siṅgha's siege of Bikaner, which was relieved by Jē Siṅgha of Āmbera's assault on Jodhpur, is given at great length pp. 268a-274b. The *khyāta* ends p. 276a with the death of Jorāvar Siṅgha (S. 1802).

The *khyāta* of GAJA SIṄGHA begins :—

तथा जोशावरसिंहजी रै लारै संतान नह्वौं तिण रौ वडौ चिंता
हुई वा० ज्यां दिनां अमरसिंघजी॑ । तारासिंहजी॑ । गुदड़सिंहजी॑ ।
नागोर सं घड़ लेय लाड़णं आया ह्वा॒ बौकानेर रौ विगाड़ कर्णा सारु ...

(p. 276a), and treats the subjects following: installation of Gaja Siṅgha, invasion of Bikaner by the Jodhpur army headed by Bhaṇḍārī Ratana Canda and its defeat (pp. 276b-278b. *sākha rō gīta*: कहै थेम जोधांण रौ प्रजा अमराव कथ...), coalition of Gaja Siṅgha and Bakhat Siṅgha against Abhē Siṅgha and Malāra Rāva (S. 1804, pp. 279a-b). coalition of Gaja Siṅgha and Bakhat Siṅgha against Rāma Siṅgha of Jodhpur, and account of the relations that existed between Ajita Siṅgha of Jodhpur and Jē Siṅgha of Āmbera on one side, and the Emperor on the other (pp. 279b-283b), defeat of Rāma Siṅgha and installation of Bakhat Siṅgha on the throne of Jodhpur (S. 1808, p. 284). Gaja Siṅgha's marriage at Jesalmer (S. 1808, pp. 284b-287a), copy of a *sanad* by Ahamad Sāh dated *san* 1166, in which Gaja Siṅgha is recognized as a *mansabdār* of 7 thousand (pp. 288b-289b), coalition of Gaja Siṅgha, Vijē Siṅgha, and Bahādar Siṅgha of Kisanagadha against Rāma Siṅgha of Jodhpur and the Marāthās (pp. 289b-295a, S. 1812). The remaining pages contain mostly local and unimportant information concerning minor events: such as Gaja Siṅgha's marriage with the daughter of *rājā* Jēta Sī of Kāvā, which took place at Jaipur (S. 1812), and which is described very diffusely pp. 295b-298b, etc. Pp. 307b-309a describe the dispute between Vijē Siṅgha of Jodhpur and Ara Sī of Udēpur over the province of Godhvāra, and Gaja Siṅgha's intermediation in the same (S. 1828). The *khyāta* ends p. 311b with the death of Gaja Siṅgha in Samvat 1844.

The *khyāta* of RĀJA SIṄGHA, which is a very brief one, begins p. 312a, after a list of the sons and wives of Gaja Siṅgha:—

हमै माराज राजसिंघजौ राजा हुवा सूँ सहीर मै षेद तौ
पैलडोज ज्ञतौ पण राजतिलक विराजीयां पक्षै सरधा घणी बट
गई... etc.

Rāja Siṅgha had long been ill, and succumbed to his illness a few days after his accession. He left an infant son, Pratāpa Siṅgha, who according to the chronicle, died of small-pox in the same year as his father (p. 312b).

The *khyāta* of SŪRATA SIṄGHA goes from p. 312b to p. 339a. It begins:—

पौक्षे सं १८४७ पोष वद ६ मंगलवार नै माराजकांवार रतन-
सिंघजौ रौ जन्म हुवौ अरु इण्हीज साल जौज कर पधारौया
गांव कालू मांय कर डेश चूरु हुवा ठाकर तिवज्जीसिंहजौ पावां
लागा ... etc

The most important events related are : the capture of Bhatanèra (S. 1862. pp. 313a-314b)—it was after capturing it that Sūrata Singha changed its old name into that of Hanumānagadha—the Sindh expedition (S. 1858-9. pp. 314b-315b), the coalition of Sūrata Singha with Jagata Singha of Jaipur and Navāi Singha of Pohakarana against Māna Singha of Jodhpur (S. 1863-5. pp. 316b-320a), the invasion of Bikaner by the Jodhpur army (pp. 320a-322a), the fight for Cūrū (pp. 324b-ff.), the treaty concluded with the East India Company in Samvat 1875, of which a copy is inserted pp. 330b-331b, the help received from the English (pp. 332a-ff.), etc. The *khyāta* ends p. 339a with the death of Sūrata Singha (S. 1885).

The *khyāta* of RATANA SINGHA begins p. 339b as follows :—

सं० १८८५ वैसाख वद् ५ श्रीमाराज रतनसिंहजी तष्ठत
विश्वजीया: कर्णमौल मै सूं पहला तौ गांव सेषसर है मोहाई
... तिलक कीथौ श्रीहजूर है वा० पौकै माजन रां ठाकरां वैरौसालजी
सेरसिंहोत हजूर है तिलक कीथौ... etc.

It is the most diffuse of all the *khyātas* and numbers 55 leaves containing a very minute and particular account of all the events, most of them unimportant, in Ratana Singha's reign, which it would be difficult and superfluous to mention here in detail. The death of Ratana Singha (S. 1908) is told p. 393b, and after it a series of *marayā kavittas* by Vīthū Bhoma is quoted, and with it ends the work.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 2 :—राठौड़ाँ रौ वंसावलौ नै पौढिथाँ नै फुटकर वाताँ .

A MS. in the form of an ordinary book, cloth-bound, consisting of 82 leaves, wrongly numbered as 81, of which 6 loose, 3 at the beginning and 3 at the end. Size $9\frac{1}{4}'' \times 6\frac{1}{2}''$. Many pages are blank. The written pages contain from 12 to 15 lines of writing of 13 to 16 *akṣaras*. Old Marwari script, except pp. 25a-27a, which are in *devanāgarī*, and were apparently written long after the rest of the MS. Date : about the end of the Samvat-century 1600. In the script no difference is made between ड and ढ.

The MS. is a very important and valuable one, especially in view of its age. It contains the works following —

(a) राठोड़ां रौ वंसावलौ राज सौहेजी सुं राज कल्याणमलजी

ताँई, pp. 1a-24a. A genealogical sketch of the Rāthoras of Bikaner from *rāvā* Sihò to *rāva* Kalvāṇa Mala, who died at Bikaner in Samvat 1630. It begins :—

राजि श्रीसौहोशी कनवज झंतौ आ[य] बेड रहौयो पक्षे
श्रीदासकाजी रौ [जात] नु हालौयो सु विचालै पाटण मुल[रा]ज
सोलंकौ रौ रचवार सु : लाघौ फु[ला]ग्नो उजाड धंगा कौया सु ते रे
लौयै सौहेजे (*sic*) नु राषै पक्षे सौहेजी कहो जु जात करि नै विरतो
आईस पक्षे विरता आया ताहरा : लाघौ फुलांग्नो मारीयौ पक्षे सौहेजी
नु : मुलराज परनाय नै बेड मेल्हीया (p. 1a),

and continues with a list of the sons of Sihò who are here represented as four, to wit Āsatāna, Sonaga, Ajò, and Reñū, and with regard to the last one it is stated that his son was killed by some Cāranas, whom he used to feast at his table (p. 1b). Follow lists of the sons of Āsatāna, Dhādhala, Udalā, Sañakhò, and Virama, containing almost only bare names. With Virama (p. 3b), the genealogy enlarges into a compendious *khyāta* or historical sketch. This begins.—

तथा : वौरमजी महेवै : मालेजी कन्हे रहता नै जोइया भटनेर
घारवारे रे (*sic*) रहै आपत माहे वरो हालौयो पक्षे जोइयोः
नुणे नु चुवडराय मारीयो...

Follows the account of Cūdò, Virama De's son from the legend of his having been brought up by Cāraṇa Ālhò at Kalāñū (p. 6a), to his death under the walls of Nāgora (p. 12a) —

पक्षे मुलतान रौ फोजा नै दिलौ रा फोजा ले नै राज चुडे
उपर नागोर आयो राज चुडो नागोर मारीया पक्षे केल्हण अपुठो
गयो हूमै।

Next comes a list of the sons of Cūdò and after it the narrative is continued with Satò and Rina Mala, the adventures of Narabada being kept in prominent view. P. 17a gives a list of the sons of Jodhò, in which Vikò is the first, and a preliminary account of him is given as follows :—

१ राजि श्रीवीकोजी नु (:) जांगलु

ताहरा कितराहेक दिन उसीया रहौया पक्षे कोडमदेसर राउ
गिमल रौ बयर रांगदे रौ दैकरी तजाव कराडौयो तेथ रहा।

With page 17b the account of Vikò is resumed, from the attempt he made to make himself lord of Jodhpur at the death of Jodhò:—

पक्षे जोधोजौ राम कहो सु टौकाइत नौबो झतो सु पेहलौ
गंम कहो हुतो पक्षे राउ वौको कोडमदेसर झंतौ सु राः वेसल
भौमोत वौकेजौ नु कहाडौयो जु राउ जोधे राम कहो क्वै जे विगर
गठ मै चढ़ोया तु आयो तो टौको तो नु हसो पक्षे राउ वौकौ
कोडमदेसर हुती हालौयो सु पेडै माहै आवंत अंमल कर नै सुतो
सु मोवडै रो आयो ने ता पेहलौ हाडौ जसमादे उतर नै वेसल
नु छाथा गेहर नै के चढी गठ उपर पक्षे सातल नु टौको दैन्हौ
तिरै राउ वौकोहौ आयो पक्षे गठ वेशीयो राउ वौकै शुः (sic).

The *khyāta* of Vikò comes to an end p. 19b with the foundation of Bikaner. The following pages contain a very brief account of Lūṇa Karāṇa, and then only bare lists of names of the sons of Vikò (p. 20b), Lūṇa Karāṇa (p. 22b), Jēta Si (p. 23a), and Kalyāṇa Mala (p. 23b–24a).

(b) दिल्ली रै पातसाहाँ रौ याद, pp. 25a-27a. A list of the Emperors of Dilli from Sultān Samakā Gorī (1st) to Jahāgīr (73th). Apparently written at a later time than the rest of the MS.

(c) साँखलाँ दह्याँ सुं जाँगल् लियौ तै रौ हाल, pp. 37a-b. A

very interesting little note on Ajivāpura (Jāgalū?) and Prithi Rāja, and how the Sākhalās conquered Jāgalū from the Dahiyās:—

दह्यायादै अजीयादै (गांव) रिलौहरौ दह्यायै रै बैटी राजा
प्रिधीराज नु मांगौ झतौ सु डोलौ दह्याया ले ने हालौया झंता पक्षे
जाँगल् आय रहा पक्षे अजीयादै कोट आप रे नाव अजीयाएर
कराडौया आगै जंगल घर्तौ झंतौ किउ न झतौ पक्षे राजा प्रिधी-
राज सौकार रांगण (sic) इये घर्तौ आयो झंतौ ताहरा अजीयाएर
आयो पक्षे बायर नु ले अजमेर गयो नै दह्याया अजीयादै रे साथ

ज्ञंता सु रह्यौया पक्षे सांघलो (रायसौ :) खंग (नागोर रे गांव) ज्ञंती आय नै शासीसर रह्यै पक्षे उपाध्यौयो १ केसव सांघलां रे ज्ञतो तिण कुड कर नै सांघलां सं वात कौवी जु थो नु जांगलु दीरा दु सांघलां तु मराड नै पक्षे दह्यौया नु सांघलां बेटी [दौ]न्हौ पक्षे जान आई ज्ञंती ताहार (*sic*) सगलां [द]ह्यौया नु चुक कर नै सांघला मारीया मार नै जाय जांगलु लौयो उव सांघला रहता पक्षे।

(d) राठौडँ दौ पौढियाँ राज सीहैजी सूँ वौकानेर रे राज

कल्याणमलजी ताँई, pp. 39b-43b. A series of genealogical lists containing only bare names and almost identical with the lists in (a).

(e) राठौडँ दौ पट्टावलौ आसपाल् सूँ वौकानेर रे राजा सूरज-सिङ्घजी ताँई, p. 46b. A list of the Rāthòra rulers from Āsa Pāla to Sūraja Singha *rājā* of Bikaner. Containing only bare names.

(f) राज जोधैजी दौ वेढाँ कियाँ दौ याद, pp. 47a-48b. A list of the battles fought by *rāva* Jodhò, beginning :—

कुवरपदे अंका (*sic*):

१ केरवो मारीयो

ताहरा वाहर चठीयो स चुहलराई आपडौयो ओथ वेठ ज्ञई... etc.

(g) वौदावताँ दौ विगत, pp. 53b-56b. A note on the Vidāvatas from *rāva* Jodhò, who conquered Lāraṇū, Chāpara and Dronapura from the Mohilas Ajita, Vachò, and Kānò, and gave the land to his son Vīdò, down to Bhopata Rāmōta, whose domains were confiscated by *rājā* Rāya Singha in Samvat 1628. The note contains a list of the seven sons of Vīdò and the villages they possessed, and then a short historical account of the Vidāvatas down to Bhopata, and their relations with the rulers of Bikaner and the Pathānas of Nāgòra. The note begins :—

मोहिल अजौत नै रांगौ वक्षै इयाँ दो राजथांन लाडंगु नै क्रापर ज्ञतौ नै द्रग्गुपुर मोहिल कान्हौ वस्तौ पक्षे महाराई श्रीजोधजी

(sic) सगलां नुं मारि नै मोहिले रे री (sic) वरिती ले नै राजि
श्रीवौद्धी नुं राष्ट्रीयौ... etc.

(h) काँधलौताँ री पौडियाँ, pp. 58b-60b. A series of genealogical lists of the Kādhalōta Rāthoras containing only bare names. It ends with the two sons of Jagò Sāidāsota : Nārāīna and Rāgho Dāsa.

(i) जोधावत जोधपुर रे भणियाँ री पौडियाँ, pp. 63a-65b.

Genealogical lists of the successors of Jodhò, coming down as far as the sons of Udè Singhā. The lists contain only bare names, except for a short narrative in prose which is inserted pp. 64a ff., and the subject of which are Candra Sena and his sons Ugra Sena Rāya Singhā, and Āsakarāya, and his brother Udè Singhā. This narrative begins as follows :—

जोधपुर तुरकाणो कै (।) चंदसेण्णी राम कहो ताहरा टीको
आसकर (sic) नु दीन्हो पक्के कितरेहेके दिहाडै उगरसेन कहो जु
मो कन्हा चाकरी कराडौ की बही... etc.

(j) राउल मालै नै जगमाल मालाउत रे दौकरो रे नाम तथा
पौहकरणाँ री पौडियाँ, pp. 74b-75a. Three genealogical lists giving only bare names, the third of which comes down as far as Sūjō Lūkāvata

(k) भाटियाँ री पौडियाँ, pp. 78a-81b Genealogical lists of the Bhātīs of Jesalmer, Derāvara, Vīkāmapura, Pūgaṭa, and Hā-pāsara. The first list begins :—

भाटी छवा ताह री विगत (।) १ भाटी १ मांजमराव १
मंगलराव १ वीत्रल १ देवल १ केहर १ तंगु तण्णैट कराडीयो १
विजैराव १ देवराव देशवर कराडीयो १ मधु १ वाङ्गु... etc.

The last name in the first list is *rānūla* Kalyāṇa Dāsa Hararājōta, who is here stated to have succeeded in Samvat 1670.

The MS. forms part of the Darbar Library in the Fort of Bikaner

MS. 3:—**बौकानेर रै राठौडँ री ख्यात देसदरपण तथा पट्टाँ र गाँवाँ री विगत .**

A cloth-bound volume, consisting of 166 leaves, each measuring $12\frac{1}{4}'' \times 14\frac{1}{2}''$. Nearly 30 leaves blank. Each page contains about 25 lines of writing, and each line about 50 akṣaras. The MS. was all written by one and the same hand, apparently some 30–40 years ago. It is a copy from another MS., as clearly shown by the frequent empty spaces in the text. It contains two different works, to wit :—

(a) बौकानेर रै राठौडँ री ख्यात देसदरपण सिंहायच दयालुदास

क्षेत्र, pp. 1a—57b. A history of the Rāthōra rulers of Bikaner from the origins down to the reign of *mahārājā* Ratana Siṅgha (Samvat 1902). The date of the composition of the work and the name of its author are recorded in ten *dūḥās* in Piṅgala in the first page, which form a kind of introduction and explain that the *khyāta* called *Deśadurpana*, i.e. "the mirror of the country," was compiled by *kavi* [Siṅdhāyaca] Dayāla Dāsa by order of *rāvī* [Vēda Mahatā] Jasavanta Siṅgha, during the reign of *mahārājā* Sirdār Siṅgha of Bikaner, in Samvat 1927 (1871 A.D.). Dayāla Dāsa is the same Cāraṇa who compiled the *Khyāta* No. 1, described above. The present work, however, is not identical with the last-mentioned one, but differs from it to some degree, especially in the first part. The *Deśadurpana* is a much less finished and co-ordinate work than *Khyāta* No. 1. It is a very summary and defective chronicle from the beginning down to the accession of *mahārājā* Gaja Siṅgha (Samvat 1802), and a very minute and diffuse one from the accession of Gaja Siṅgha to the end.

The work begins with a list of the names of the Rāthōras of Bikaner, from Xārāyana (1st) to *mahārājā* Dūgara Siṅgha (262nd), which contains only bare names and then the narrative, in Marwari prose, begins from *rājā* Puñja (247th). P. 4a gives the following account of *rāvī* Sihō :—

२५५ मौ पौढी सीयोजी सेतरामजी रा हुवा तिणा री जनम री
याद सं ११८५ कातौ द्व ५ रो जनम सं १२१२ वैसाथ द्व १२ राजा
हुवा : लाष २४००० री पैदा सुं कौताइक परगनां सुं इनायत करोज
ज्ञई सु पातसाह री चाकरी मै रञ्जु हुवा . . . etc.

The *khyāta* of Bikaner proper begins from p. 7b with an account of how *rāvī* Jodhō defeated *rājñī* Ajita Mohila and

conquered from him Chāpara and Dronapura P. 9a the reasons for Vikō's and Kādhala's emigration are given, much in the same way as in MS. I.—

उग्गहीज दैनां कवर बौकैजी काकाजी कांधलजी सुं इकलास
घण्णी झंतै सु कांधलजी सुं कवर बौकैजी वतलाय इच्छा था राव
जोधाजी यां नुं देषीया इसो फुरमायो आज तो काका कांधलजी
सुं भतौज ई सला हुवै सु जांगां छां इसौ दीसे कै काई नवी जमी
षाटसौ . . . etc.

The *khyātu* of Vikō continues in the next two pages, his conquests being simply mentioned one after another. About the expedition against Jodhpur, it is said that Vikō succeeded in looting the city (p. 9b). The *khyātu* of Lūna Karaya (pp. 10a-11b) contains exactly the same events as MS. I, and they are also given in the same order. The *khyātu* of Jēta Si begins p. 11b as follows.—

सं १५८३ सांवण सुद ५ नुं गांव नापासर ई डेरां सुं बौद्धावत
कौल्याणदास री तरफ रो ओठो आयो तै रा समचार मातमपौसौ
वासतै कौल्याणदास आवै कै इसा समचार रावजी श्रीजैतसौ सुं मालम
हुवा : तै पर रावजी कहायो वात समभौ अठे आवण रो कुँही काम
वहौ . . . etc..

and ends abruptly p. 13b with the mention of *rāra* Māla De's expedition against Bikaner. Follow the *khyātas* of Kalyāṇa Mala (p. 14a), Rāya Singha (pp. 14a-15b), Dalapata Singha (pp. 15b-16b), Sūra Singha (pp. 17a-18a), Karaya Singha (pp. 18a-18b), Anopa Singha (pp. 18b-19a), Sarūpa Singha (n. 19a), Su-jāna Singha (pp. 19a-20b) and Jorāvar Singha (pp. 20b-21a) all of which are very abridged and defective some of them consisting only of a few lines and giving only the dates of the principal events. This part of the work contains no commemorative songs.

The latter part of the work, which describes the reigns of Gaja Singha, Sūrata Singha, and Ratana Singha, is compiled on altogether different lines and contains much the same substance as the corresponding part in MS. I. The *khyāta* of Gaja Singha begins, p. 21a as follows.—

श्रीजी जैपुर था सु रौण्णी पधारीया तहै बौकानेर सु न्हंतो
बधतावरसौंधजी सांग्हा गया बौकानेर पधराया सं १८०२ असाड व्व

१४ नुं आंग पौरी पक्षे गादी बीशजीया पक्षे सं १८०२ उण्हौ रात कवरजी अमरसौंघजी गांव गाठवालै सुं परवारा जोधपुर राजा अमरसौंघजी कन्है मदत लेवण सारू गया . . . etc..

and comes to an end p. 26b. Then follows the *khyātu* of Sūrata Siṅgha (pp. 26b-32b), and lastly that of Ratana Siṅgha (pp. 32b-57b). This begins :—

सं १८८५ वैसाख व्य ५ गदौनसौन हुवा वैसाख व्य ५ तु श्रीजी पोसाथ कर करणमोल मै पधासीथा : तष्ट ऊपर बीशजीया पहला तो गांव सेवसर है गोदारां श्रीजी है तौलक कौयो पक्षे महाजन है ठाकर बीका रतनसौयोत बैरीसालजी सेरसौधोत तौलक कौयो . . . etc.

From a comparison of the few lines quoted above with the corresponding ones in *MS. I* (p. 339b), it will be seen how closely the two MSS. agree with one another. In fact, especially as far as the *khyātu* of Ratana Siṅgha is concerned, the text in the two works is identical, except for slight differences in the wording and the use of different synonyms: In the *Deśadarpana*, the *khyātu* of Ratana Siṅgha is not completed. It breaks off in Samvat 1902 with the mention of the contingent Ratana Siṅgha sent to Maroṭha in help of the English (p. 57b, corresponding to p. 378b in *MS. I*).

(b) बीकानेर है पट्टाँ है गाँवँ ही विगत, pp. 76a-154a. A descriptive list of the villages in the Bikaner State, classified according to the names of their different tenants, with the figures of their respective income, population, etc., and also summary accounts of the principal events in the history of each fief, as well as genealogical lists of the ancestors of the present tenants, etc. Compiled under the reign of *mahārājā* Sirdīr Siṅgha, and probably intended to form a kind of supplement to the *khyātu* (a) described above. The work begins from the villages assigned to the temples for their maintenance :

श्रीदेवस्यांगा तालकै (sic) गाँव मंडोया तै ही तपसील इण भांत,

then follow the other fiefs. As a specimen of the nature of the work, we may take the account of the fief of Mahājana, which begins p. 98a as follows.—

रेष	गाँव	पैदावासै
८६	८७	५१०००

ठौकांणो महाजन पटो गांव १३५ रो लौष्ट्रौजे तें रही वीगत इण
भांत क्वै (।) हमार ठां अमरसौंधजी ठाकरे घर पटै रा गांव १०८
ठाकर बंदगी में पोहता तैं सुं बधारै रा गांव ११ परधान ठाकरां रे
अमरावत कै लां है पटै गांव १५ इण भांत पटो तो गांव अके सो
पेतीस १३५ रो लौष्ट्रौजे परं हमार पटै वाः आवाद कमतो क्वै तै रही
तपसील इण भांत ठां डावौ मौसल सौहै बैठै महाजन रो ठौकांणो
रावजी श्रीलङ्करणजी है राज मै वडा कवर रतनसौजी था ज्यां नै
बवल मै ठौकांणो बंधायो संवत १५६२...

Then follows a list of all the villages in the fief of Mahājana. The work describes first the fiefs of the Rāthoras (Vikā, Jodhā, Rūpāvata, Vīdāvata, etc.), and then those of the chiefs belonging to other tribes of Rajputs (Bhāti, Tāvara, Parihāra, Kachavāha, Pāvāra, Vāghora, etc.).

The MS. forms part of the Darbar Library in the Fort of Bikaner

MS. 4 :—वौकानेर रै राठौड़ाँ रौ वात तथा वंसावलौ.

A MS., consisting of 54 leaves, of which about one half covered with writing, and the other half blank. Incomplete apparently one or two leaves being missing at the end. Each leaf measures $8\frac{1}{4}'' \times 6''$ and contains 23 lines of writing of about 18 *akṣaras* each. Written all by one hand, some 150-200 years ago. Cloth-bound, but with loose leaves. The script is very incorrect *devanāgarī* and makes no distinction between छ and छ. The MS. contains —

(a) राठौड़ाँ रौ वात शव सौहैजी सुं राजा रायसिङ्हजी ताई,

pp. 1a-23b. A very summary historical sketch of the Rathoras of Bikaner from *rāra* Sihō to *rājā* Rāya Siṅgha, apparently compiled during the reign of the latter. The first part of the work, from the beginning to the reign of Lūṇa Karāṇa (pp. 1a-15b) is written on the very same and identical lines as (a) in MS. 2, the only difference being in that the account here is much more ample than that in MS. 2, and commemorative

songs are abundantly interspersed. Many passages are practically identical in the two works, only the wording is slightly altered by the use of different synonyms and expressions. There is no doubt that of the two versions, that contained in MS. 2 is the original. To give an idea of the close dependency of the two works on one another, I quote below the beginning of the two works on one another. I quote below the beginning of our MS. 4 (*a*), which the reader may compare with the beginning of MS. 2 (*ii*) quoted in the above pages :—

सौहोंजी बेड गांव आय नै रहीया पक्के श्रीदारिकाजी री जात
नु हालीया वौच पाटण सोलंकी मूलराज री रजवार उठै डेरा कौया
सु मूलराज चावोडां रो दोहौतो चावोडां रै भाटौ लाघे फुलांगी सुं वैर
सु लाघे बेटै करण मै निबला घात दीया तै सुं राज रो धंगी मूलराज
ज़वो सु मूलराज सौहेंजी सुं मिलीयो कहो मारे लाघै सुं वैर क्वै थे
मारी मदाह (*sic*) करो . . . etc.

The narrative continues on the same lines as in MS. 2 (*a*), only more diffuse, as far as the expedition of Lāṇa Karāṇa against Jesalmer, the account of which ends p. 15*b*, as follows :—

सु अठा सु लंगकरण फोञ कर चटीयो सु जेसलमेर सु कोस हेक
परीया बावलांगी सुधा फेरीया रावल गठ मां बेठै जोयो,

corresponding to the following passage in MS. 2 (*a*). (p. 20*a*):—

ता पक्कै राज लुणकरण वले कटक करि नै जेसलमेर गया राजल गठ
भालीथो पक्कै कोट दोला फेर नै पाढा आया.

The rest of the work finds no correspondence in MS. 2 (*a*), which is interrupted after the list of the sons of Lāṇa Karāṇa, corresponding to p. 16*a* in the present MS. Pp. 16*a*-23*b* contain a continuation of the narrative, on quite the same lines, from the accession of Jēta Si to the reign of Rāya Singha. I give below the last lines, from which it would appear that the work was composed under the last-mentioned *rājā* —

अर रायसंघजी राज करें देस मां अंमल दसतुर ज़वो पक्कै पास-
साहू अक्कवर गुजरात रथासा पर आवै स [हे]श अजमेर ज़वा तद अठा
सुं रायसंघजी रामसंघजी दुजा उमराव सारा साथ ले अजमेर पातसा
री पावां लागा पंग पातसा इहां सु राजी नहीं.....पक्कै इहां अरज
कौबी जो गुजरात पर इरवल रहे हुसां चाकरी मुत्ररो कर देषासां तद

पातसा कन्हे वौकानेर रो नवमोहरो लिघायो अजमेर रो सुबै
तईनाय ईग भांत चाकर हवा .

Here ends the work proper. After the end, 4 commemorative *dūhās* are added which have nothing to do with Rāya Siṅgha and whereof the text is very incorrect.

(b) जोधपुर रै राठौड़ राजावाँ रौ वंसावलौ, pp. 23b-26a. A genealogy of the Rāthòra rulers of Jodhpur from *rāva* Sihò to *mahārājā* Abhè Siṅgha. It contains only names and references to the principal events and dates. The latest date mentioned is Samvat 1781.

(c) वौकानेर रै राठौड़ राजावाँ रौ वंसावलौ, pp. 26a-27b. A similar genealogy of the Rāthòra rulers of Bikaner, from *rāva* Víkò to *mahārājā* Anopa Siṅgha. The latest date mentioned is Samvat 1726, but the genealogy is incomplete one or more leaves having gone lost at the end of the MS.

The MS forms part of the Darbar Library in the Fort of Bikaner.

MS. 5:—वौकानेर रौ ख्यात महाराजा सुजाण- सिङ्गौ त्थं महाराजा गजसिङ्गौ ताँई नै दूजौ फुटकर वाताँ तथा प्रियौराजरासै .

A huge volume, cloth-bound, numbering 374 leaves, $16\frac{1}{4}'' \times 11\frac{1}{4}''$ in size. Each page contains from 36 to 42 lines of writing, and each line from 30 to 35 *aksaras*. Written by different hands, all in *deranāgarī* script. About 100 years old, at the most. A few pages blank. The volume contains :—

(a) महाराजा सुजाणसिङ्गौ रौ वात, pp 2a-5a. An historical sketch of the reign of *mahārājā* Sujāṇa Siṅgha of Bikaner. Beginning :—

सं १७४७ सांवण सुद ३ रो जन्म सं १७५७ वैसाष सुद ७ पाट
बैठा जेठ वद १२ औवौकानेर वधाइ आइ पातसाह औचोरंगसाह रौ
चाकरी मैं ओरंगावाद सोबै था सं १७६३ मितौ फागुण————

ओरंगसाह फोत झवो अजीतसिंहजी पातसाह रौ सुख नै जालोर सुं
असवार हुय जोधपुर कायंम कीयो . . . etc.

The work contains a description of the Jodhpur expedition against Bikaner, lead by Bhaṇḍārī Raghunātha, the conspiracy of Ajita Singhā to murder Sujānā Singhā through Vyāsa Dipa Canda, the marriage of Sujānā Singhā at Dūgarapura (S. 1776), and the war with Jodhpur of Samvat 1790-92.

(b) महाराजा जोरावरसिंहजी तथा गजसिंहजी रौ ख्यात नै जूनी ख्यात रौ वाराँ, pp. 6a-95b. A chronicle of the reigns of Jorāvar Singhā and Gaja Singhā of Bikaner, with special reference to the wars with Jodhpur, and digressional dialogues on the earlier history of Bikaner, Jodhpur, and other Rajput States. The work begins.—

...नै देस मै राजा श्रीअभैसिंहजी वषतसिंहजी इ थांगां उपर
असवार हुवा वौदासर गोपालपुरै मुकाम हुवा परै सुं राजा वषतसिंहजी
प्रोहत जगनाथ जैदेवांगो पोहकरणो जमीयत जोधपुर नागोर वगेरै
सेधावत साटूलसिंघ जगरांमोत फोज भारी ले नै श्रीजी रौ फोज रै
मुकालबै आय उतरौया....,

and proceeds immediately to relate the attack on Bikaner by Abhē Singhā of Jodhpur, and the siege he laid to the fort. P. 7a the first digression begins with the account of the mission of Muhatō Āñanda Rūpa to Savāī Jē Singhā of Jaipur to induce him to take the field against Jodhpur and thus relieve the siege of Bikaner. His dialogues with *mahārājā* Jē Singhā begin from p 11b where Jē Singhā questions him about the earlier history of Bikaner and its relations with Jodhpur.—

महाराज श्रीसवाइजेसिंहजी फुरमाइ जो मुहंताजी जोधपुर रा
सुं थांगांरै आगलो हकौकत किय तरै कै।

The reply by Āñanda Rūpa is in the form of a summary historical sketch of Bikaner from *rāja* Vikō to *rājā* Dalapata Singhā (pp. 11b-18a). To corroborate and illustrate his recital, Āñanda Rūpa has a bard summoned his name Jayā Rāma, a Bāratha originally from Bikaner, who recites all the commemorative songs referring to the events related. The narrative by Āñanda Rūpa begins.—

मुंहतैजी अरज किवौ जो महाराज जाँगनु सांबलां रो राज थो
सु आपत रौ अदाव[त] वा कालदुकालो सु धरतौ वैशांग झइ तिण

उपर सांघलो नापो मांणकशाव रो शाव ओधैजो कन्ने जाय धरती रो
वैनती किवौ...etc. (p. 11b),

and continues with the *khyāta* of Vīkō, his conquests, his foundation of Bikaner, and his expedition against Jodhpur (pp. 11b-12b). Then follow the *khyātas* of Lūṇa Karana (pp. 12b-13a), which contains only the account of the expedition against Jesalmer, and some commemorative songs, Jēta Sī (pp. 13a-15b), Kalyāṇa Siṅgha (pp. 15b-16a), Rāya Siṅgha (pp. 16a-17a), and Dalapata Siṅgha (pp. 17a-18a), all of which are more or less defective and incomplete. After Ānanda Rūpa has completed the account of the reign of Dalapata Siṅgha, *mahā-rājā* Jē Siṅgha interrupts his recital by questioning him about the origin of his family. The reply of Ānanda Rūpa is contained in pp 18a-19a where he traces his pedigree to Osiyā, whence his ancestor Siva Rāja Nālāvata emigrated to Bikaner, during the time of *rāva* Vīkō :—

...ओसीयां माहांरो कदीम वास थो नै ओ मुलक सं—
राव चवडै वौरमोत मंडोहर लौवौ तिण दिन सुं दरबार मै पग कै तठा
पहै राव ओधैजी रो (sic) कवर वौकैजी साथ ओसीयां सु सिवराज
सालावत भायांवसौ लोक सुधो आयो...etc. (p. 18a).

The dialogical digression ends p. 19b, with an account of the contest Bikaner had with *rāra* Amara Siṅgha, after the Emperor had assigned Nāgōra to the latter.

From p. 20a, the main narrative is resumed with a description of the council Jē Siṅgha held with his nobles, and how they all resolved to draw their swords against Jodhpur. Pp. 20b-21a describe the march of the Jaipur army and the alarm of Abhē Siṅgha, who in great haste raised the siege of Bikaner and ran to the defence of his capital. *Sākha rō dūhō* :—

तौन¹ महीना पांच दिन गठ सूं² गोता घाय।
अभमलहौ घर आवियौ³ पूंदै⁴ आग लगाय॥१॥

P. 21b a new digression begins, also in the form of dialogues, the interlocutors this time being Jē Siṅgha of Jaipur, Bakhat Siṅgha of Nāgōra, Dalel Siṅgha of Būdī, and other chiefs assembled in the Jaipur camp. The first recital is by Bakhat Siṅgha, who in compliance with a request of Jē Siṅgha, relates the early history of Jodhpur from *rāva* Sīhō to *rāra* Jodhō (pp. 22a-30b). This recital begins :—

आगलां बुजश्का कन्ने इण तरै सुणी कै परंपरा राठोड़ा रो कनवज

¹ MS. तन, ² MS. सुं, ³ MS. आवीयो, ⁴ MS. पुंद

रजधानी सु महाराज श्रीजैचंदजी दलेपाँगुलो कहांगो तांहां री साहिबौ
रा कठा तांइ वांग कहो ताहरै वरदाइसेन झवो ताहरै पाट सेतरांम
नै सेतरांमजी रै सौहोजी झवा...etc.,

and ends with the foundation of Jodhpur by *rāra* Jodhō in Samvat 1515. The conversation is continued in pages 30b-32b with the early history of the Sisodiyās (pp. 30b-31b), the Bhāṭīs (pp. 31b-32a), the Devarās, the Hādās, and the Kachavāhās (pp. 32a-b), related partly by Jē Siṅgha and partly by the other chiefs present. Then the thread of the narrative is resumed with the account of how Jē Siṅgha and his allies levied a contribution from Jodhpur and returned to their country, after having attained their object, the relief of the siege of Bikaner *Sākha rō dūhō* by Gādāna Khīva Rāja (p. 33a) :—

बौकानेर गयंद जिम गहे अमै रजग्राह ।
सुणे पुकार सिहाय कौ हर चौ पर जैसाह ॥ १ ॥

P. 33a describes a meeting of Jorāvar Siṅgha and Jē Siṅgha at Vanāra, after which the *khyātu* of Jorāvar Siṅgha is continued with an account of internal disturbances and the coalition of Bakhat Siṅgha and Abhē Siṅgha against Jaipur, till the death of Jorāvar Siṅgha in Samvat 1802 (p. 38a).

The *khyātu* of Gaja Siṅgha begins in the same page 38a, as follows :—

श्रीजौ रै कवर तो कोइ झवो नही सारांइ अमरावां मुतक्कदौयां
हजूरैयां नै फिकर उपनो जो कासु कौजै तिण समै रा° (?) बलरांमसिंघ
केसोदासोत घाप किसनसिंघोत बौको अमरसिंघजो रो जिलायत थो
सो किणही मुतक्कदौ नै पुक्कीयो नही नै रा° (?) कुसलसिंघ प्रथीराजोत
री बौटी रो सैह्यान ले नै चढ गयो...etc.

Immediately after the installation of Gaja Siṅgha, comes the war with Jodhpur which is related at some length till the meeting of Gaja Siṅgha and Bakhat Siṅgha at Nāgōra in Samvat 1806 (p. 44a). P. 45a begins the third and last dialogical digression. This time the chief interlocutors are Gaja Siṅgha, Bakhat Siṅgha, Kachavāhō Dalel Siṅgha, and Muhatō Māna Rūpa, and the place of their meeting is Kāliyāvāsa. The subjects treated in the conversation are the three following: how Savāī Jē Siṅgha went for help to Ajita Siṅgha of Jodhpur, when Amber was sequestered (pp. 45a-46b), how Orangzeb punished Jodhpur after the death of Jasavanta Siṅgha (pp. 46b-48a), and how Ajita Siṅgha of Jodhpur was murdered by his son

Bakhat Siṅgha (pp. 48a-49a). This is related by Bakhat Siṅgha himself and it is interesting to see how cynically he confesses his horrible crime and throws the blame on his young age and the drink he had indulged in :—

मांहारी ढांडा रौ सु (sic) बुध थी नै बालक था नै भांग अरोगता
तै गै तरंगा उठतौ कु सोच विचार कियो नही तौण सु सं° १७८१
मिति आसाठ सुद १३ रात रा सुतां नै किन्द्र पाय चूक कियो सु झण्डार
रा कारण पुठै वडो केहरवाणो झवो.....मांहारी नून बुध थी
तिण सु इसो कांम हाथे वगायो... (p. 48b).

Pp. 49a-53b contain an account of the new coalition of Bakhat Siṅgha, Gaja Siṅgha, and Isari Siṅgha of Jaipur, against Rāma Siṅgha of Jodhpur, and of Bakhat Siṅgha's installation on the throne of Jodhpur in Saṃvat 1807. The remaining pages (54a-55b) simply contain a continuation of the chronicle of Gaja Siṅgha from his marriage at Jesalmer (S. 1808) to some unimportant events which happened in Saṃvat 1828.

(c) वैरमायण ढाळौ बहादर रौ कहौ, pp. 97a-104b The *Viramāyana*, a bardic poem on the exploits of Virama De Sajakhāvata, by Dhāḍhī Bahādar. Beginning.—

अत मत कायब सुङ्क लहां उकतौ । सुप्रख होय दैजे सरखतौ ।
पोइ राठोड़ अचल क्षत्रपतौ । कहां जिम कमधा कौरतौ ॥ १ ॥

End :—

अमर जुग आर अरैहण । खब कुमंत रोर मेटण संगट । कारण
मनं वांकत करण । सुज मात तात बंधव सयण । सध गोग थारै सरण ।
क क क क ।

(d) बीकानेर रौ हक्कीगत धणियाँ रौ, pp. 105a-107b. A very summary sketch of the history of Bikaner from *rāvī* Vikò to *mahārājī* Anopa Siṅgha (S. 1726, pp. 105a-107a), followed by genealogical accounts of the Rāṭhōras who immigrated with Vikò from Jodhpur, divided according to their *khaṭpas*: Kādhala, Īdāvata, etc. Beginning :—

राव बीकौ जोधावत राणी नोरंगदै सांघली रा पेट रा बेटा २ हुवा
बीकौ ने बीदौ दोनुंइ भाई झवा राव बीकै जोधावत सं° १४८७ रा
आंवण सुदि १५ रो जन्म सं° १५२७ वैसाष सुद ३ जोधपुर कुटौ नै
गांव चुंडासर आय रथा...etc.

(e) चहुवाण सौसोदिया वगैरे रत्नपुताँ री पौङ्घियाँ तथा साहबी

री जगावाँ, pp. 107b-111b. Genealogical accounts of the Cahavāṇas (p. 107b), the Sisodiyās and their branches (pp. 108a-110a), the Bhātis (p. 110a), the Devarās (pp. 110a-b), the Mōhilas (p. 110b), the Sindhalas (pp. 110b-111a), the Solāṅkīs (p. 111a), and the Pāvāras (pp. 111a-b)

(f) पातसाह औरंजजेब री हक्कीगत, pp. 111b-121a. An account of the reign of Orangzeb with special reference to his war with Jodhpur, from the Golakunḍa expedition and the founding of Orangābād to the loss of Jodhpur in Samvat 1743. The two first pages contain a kind of introduction, in which the most salient events in the reigns of Akbar, Jahāgīr and Śāh Jahā are cursorily mentioned. The work begins:—

पातसा अकबर हमाऊ री दीली रो धणी तिखा रा पश्वाडा सं
१६११ पातसा हमाऊ दीली लौबौ सु दीली री कोट जोवेतौ थो सु
कांगरा थी गौर पड़ीयौ सुं मुवौ अकबर नांनौ थो टौकै बैठौ...etc.

(g) राठोडँ री वंसावलौ, pp. 122a-132b. An historical sketch of the Rāthorās of Jodhpur, from *rājā Padārtha* to the death of *kāvara Jagata Singha*, son of *mahārājā Jasavanta Singha*, in Samvat 1733 (p. 130b), followed by a few disconnected notes on very disparate subjects, mostly connected with the history of Marwar. Beginning:—

राजा पदारथ (सुरथ) रो बेटो सं ६११ पाट बुटो राजा ग्यान
पदारथ रो सं ६३४ रा वे ॥ सुर ५ जन्म...etc.

(h) प्रिथीराज चौहाण री रासौ कवि चन्द्रवरदाई री कहियौ, pp. 134a-373b. A very incorrect copy of the *Prithī Rāja Rāsō* from the beginning to the end of the *Dhanakathā*.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 6 :—नागौर रै मामलै री वात नै कविता.

A little MS. in the form of a *gutakō*, cloth-bound, numbering 132 leaves, 5" x 5½" in size. Pp. 21b-26b, 45b-96b, and 121b-

132b are blank. The pages filled with writing contain from 7 to 16 lines, of 13 to 27 akṣaras. Leaves 100-115 exhibit 16 puerile pictures in water-colours illustrating episodes of the *Rasālū rā dūhā* [see (d) below]. The MS. is about 250 years old. P 7b gives a date : *Samvat* 1696, *Jetha suda* 13 *sanavāra*, and a name, Rughanātha, as the name of the writer. Marwari script. No distinction is made between ल and ळ.

The MS. contains —

(a) परिष्वाँ दूहा वगैरे फुटकर वाताँ, pp. 1a-11b.

(b) नागौर है मामलै रौ कविता, pp. 12a-21a Three com-

memorative songs, namely a *gīta*, a *jhamāla*, and a *nīśāṇī*, on the contest between Karana Siṅgha of Bikaner and Amara Siṅgha of Nāgōra described in the next paragraph below. The three songs especially celebrate the valour of Mūhatō Rāma Canda, one of the chiefs in the forces of Bikaner. The *gīta* is by Cāraṇa Jagō, and the *jhamāla* by Cāraṇa Deva Rāja Vikū-puriyō. The name of the author of the *nīśāṇī* is not given. The three songs begin respectively —

gīta : इलाधंम रुदसंभ...etc.,

jhamāla : कैरव पांडव कलहीया... etc.,

nīśāṇī : अवरत दवौ अष्टर सधर...etc

(c) नागौर है मामलै रौ वात, pp. 27a-45a. A very minute

and interesting account of the contest which took place in the years Samvat 1699-1700 between Nāgōra and Bikaner over the village of Jākhāniyō. After Nāgōra had been assigned in fief to *rāvī* Amara Siṅgha, the son of Gaja Siṅgha of Jodhpur, Jākhāniyō had continued to remain in the possession of the *Rājā* of Bikaner. But in Samvat 1699 the Nāgoris went and sowed the fields round Jākhāniyō, and this eventually gave rise to the contest, which ended in Samvat 1700 (?) with a battle in which the forces of Amara Siṅgha were routed and their commander Siṅghavī Siha Mala, put to flight. The account of the sequels of the battle is continued till the death of Amara Siṅgha. The little work is very important, thanks to the minute particulars it contains, which throw an interesting light on some aspects of the feudal life of the period. It begins —

वौकानेर माहराजा (sic) श्रीकरंनसिंहजी है राज ने नागोर राउ
अंमरसिंघ गत्रसंघोत रो राज सु नागोर वौकानेर रौ काकड गाँ(°) १
जाधाणीयो सु गांव वौकानेर रो छतो ने नागोर रा कहे जु गांव
माहारो झीवहीज असरचो हुतो...etc., and terminates.—

इसडो काम मुहूर्ते रामचंद नु फबौयो वडो नाव झयो
पातसाहौ माहे वहीतो झवो इसडो बौकानेर काई कामदार
झयो नं को झसौ।

(d) सत्सालू रा दूषा, pp. 99b-115b. Thirty-three *dūhās* beginning: उंच(?)इ महज्ज चवंदडो ॥ २ ॥, namely from the fourth quarter in the second *dūhō*, and ending: राजा भोजु जुहारवै ॥ ३१ ॥.

(e) किवलास रा दूषा, pp. 116a-117b. Thirty couplets beginning: किलाहौ सावण संयोग.. etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 7 :—बौकानेर रै राठौड़ राजावाँ रौ नै बौजा लोकाँ रौ पौढियाँ.

A small *qutakō*, cloth-bound, numbering 66 leaves, $5\frac{1}{4}'' \times 6\frac{1}{2}''$ in size. Each page contains 11-12 lines of writing of 15-22 *aksaras*. Some pages have been left blank. The MS. was caused to be written by Gādāna Khūmājī for the use of *kāvara* Ratana Singha, the son of *mahārājā* Sūrata Singha of Bikaner, in Samvat 1867 (see p. 6b). It contains:—

(a) राठौड़ राजावाँ रै कँवराँ रै नाँवाँ रा दूषा, pp. 1a-3b. A series of 21 *dūhās* giving the names of the sons of the Rāthōra rulers following: Sihō, Salakhō, Virama, Cūḍō, Rina Mala, Jodhō, Vīkō, Lūna Karana, Jēta Si, Kalyāṇa Mala, Rāya Singha, Sūra Singha, Karana Singha, and Anopa Singha.

(b) बौकानेर रै राठौड़ राजावाँ रौ वंसावलौ, pp. 4a-6b. A list of mere names of the Rāthōra rulers of Bikaner, from Ādi Nārāyaṇa (1st) to *mahārājā* Sūrata Singha (159th).

(c) बौकानेर रै राठौड़ राजावाँ रै संवत नै धाम पधारण रौ जगावाँ, pp. 7a-10b. A prospectus giving the years of birth, accession, death, etc. of the rulers of Bikaner, and also the

names of the places where they died, from *rāva* Jodhò to *mahārājā* Sūrata Singhā.

(d) वौकानेर है राठोड़ राजावाँ री माजी साहिबाँ रा नै सतियाँ
रा नै कँवराँ रा नाम, pp. 11a-22b. Names of the mothers, *satis*, and sons of the rulers of Bikaner from *rāva* Āsatānā to *mahārājā* Sūrata Singhā.

(e) वौकानेर है पट्टेदाराँ री पौठियाँ, pp. 23a-33b. Genealogies of the chief *jagirdars* of Bikaner. The last pages contain also genealogies of the rulers of Jodhpur, Idara, Kisanagadha, Ratalāma, and Āmajharō.

(f) जैपुर बुँदो जेसलमेर वगैराँ री बंसावलौ नै पौठियाँ, pp. 35a-41b. Genealogies of the rulers of Jaipur, Būdi, Koṭò, Jesalmer, Derāvara, and Udaipur.

(g) वौकानेर है कामदाराँ वगैराँ री पौठियाँ, pp. 42a-62b. Genealogies of the Mūhatās, Vēdas, Khajanacis and other Bania and Rajput tribes in Bikaner.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 8 :—मूहणात नैणसी री ख्यात .

A cloth-bound MS., consisting of 282 leaves covered with writing, besides a few blank leaves, some at the beginning and some at the end. Size of the leaves $10\frac{1}{2}'' \times 11''$. Each page contains from 22 to 25 lines of writing, and each line from 25 to 32 *akṣaras*. All written by one hand, in *devanāgarī*. Complete, but illegible in very many places, owing to the bad ink which has caused the pages to stick to one another. P. 280a records that the copy was made by Vithū Panò, at Bikaner, in Samvat 1899, by order of *mahārājā* Lakhamāna Singhā, the brother of *mahārājā* Ratana Singhā.

The MS. contains the "Khyāta" by Mūhanōta Nēṇa Si, beginning from the *Sisodiyās* as follows :—

चै सोसोदीया आदि गैहिलोत कहौजै अेक वात य सुखी इणाँ
रौ ठकुराई पैहली दिघण नु नासकचंबक हुतौ सु इणाँ रै पुर्वज जै
सूर्य रौ उपासन हुतो...etc.

As a list of the contents of the first part of the “*Khyāta*”—going from the *Sīsodiyā rī khyāta* (1) to the *Kānhara De rī vāta* (28)—has been already given in “Descriptive Catalogue.” Sect. i. Pt. i. MS. No. 6, it will be sufficient here to give an index of the contents of the second part, which is missing in the Jodhpur MSS. 6, 7, 13 :—

29. वौरमजौ रौ वात, pp. 179a-180b.
30. राव चूँडैजौ रौ वात, pp. 180b-183b.
31. गोगादेजौ रौ वात, pp. 183b-184b.
32. अरड़कमल चूँडावत रौ वात, pp. 184b-185b.
33. राव शिखमलजौ रौ वात, pp. 185b-190a.
34. रावल जगमालजौ रौ वात, pp. 190a-b.
35. राव जोधैजौ रौ वात, pp. 190b-192a.
36. राव बौकैजौ रौ वात, pp. 192a-193a.
37. भट्टनेर रौ वात, pp. 193a-194a.
38. राव बौकैजौ रौ वात बौकानेर वसायौ तै समै रौ,
pp. 194a-194b.
39. काँधलजौ रौ वात, pp. 194b-195a.
40. राव तौडै रौ वात, pp. 195a-b.
41. पताई रावल रौ वात, pp. 195b-196a.
42. राव सलखैजौ रौ वात, p. 196a.
43. गठ मणिध्या तै रौ ख्यात, pp. 196a-b.
44. राव शिखमल महमद मारियौ तै रौ वात, pp. 196b-197a
45. गोगादे वौरमदेवौत रौ वात, pp. 197a-198a.
46. [राठौड़ राजावाँ रै अन्तेवराँ रा नाम*], pp. 198a-199a.
47. जेसलमेर रौ वात, pp. 199a-200b.
48. टूदै जोधावत रौ वात, pp. 200b-201a.
49. खेतसौ रतनसिंचौत रौ वात, pp. 201a-203a.
50. गुजरात देस(?) शी(?) वात, pp. 203a-204b.
51. पाबूजौ रौ वात, pp. 205a-211b.

52. राव गाँगै बौरमदे रौ वात, pp. 211b-213b.
53. हरदास ऊहड़ रौ वात, pp. 213b-219a.
54. नई सूजावत खौमै पोहकरणै रौ वात, pp. 219a-223a.
55. जैमल बौरमदेवौत राव मालदे रौ वात, pp. 223a-225b.
56. सौहै सौंधल रौ वात, pp. 225b-227b.
57. राव रिणमलजो रौ वात, pp. 227b-231b.
58. नरबद सतावत सुपियारुदे लाथौ तै समै रौ वात, pp. 231b-234b.
59. नरबद सतावत राणैजौ नूँ आँख दीधी तै समै रौ वात, pp. 234b-235a.
60. राव लूँगकरण रौ वात, pp. 235a-b.
61. मोहिलाँ रौ वात, pp. 235b-241a.
62. हृतीस राजकुली इतरे गठे राज कहै [तै रौ विगत], p. 241b.
63. पंवाराँ रौ वंसावली, pp. 241b-242a.
64. राठौड़ाँ रौ वंसावली, pp. 242a-244a.
65. [पातसाहाँ गठ लिया तै रा संवत]*, pp. 244a-b.
66. दिल्ली राजा बैठा तियाँ रौ विगत, pp. 244b-246b.
67. सेतशाम वरदाईसेनौत रौ वात, pp. 247a-251a.
68. राठौड़ राजावाँ रै कँवराँ नै सतियाँ रा नाम, pp. 251b-253a.
69. किसनगढ़ रौ विगत, pp. 253a-254a.
70. राठौड़ाँ रौ तेरै साखाँ रौ विगत, pp. 254a-b.
71. जेसलमेर रौ ख्यात, pp. 254b-255a.
72. खड़ीत नारण्णौत वगैरे वौकानेर रै सिरदाराँ रौ पौछियाँ, pp. 255b-259b.
73. पातसाहाँ रा फुटकर संवत, p. 260a.
74. चन्द्रावताँ रौ वात, pp. 260b-264a.
75. सिखरौ वहेलवै गयौ रहै तै रौ वात, pp. 264b-266b.
76. उदै उगवणावत रौ वात, pp. 266b-269b.

77. दूरै भोज रौ वात, pp. 270a-272a.
78. ख्यामखान्याँ रौ उतपत, pp. 272b-273a.
79. दौलतावाद रा उमरावाँ रौ वात, pp. 273a-b.
80. मलकम्बर नै आकूतखाँ रौ याददास्त, pp. 274a-b.
81. साँगमशव राठौड़ रौ वात, pp. 275a-280a.

The last four pages contain a very imperfect index of subjects.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 9 :—राजा करणसिङ्हजी रै कँवराँ रौ वात नै नापै साँखलै रौ वात .

A cloth-bound MS., consisting of 124 leaves, $8\frac{1}{2}'' \times 5\frac{1}{2}''$ in size. Pages 73a-124b are blank. The pages filled with writing contain 18 lines each, and each line numbers 15 to 16 *akṣaras*. Beautiful, but inaccurate *deranāgarī* script. रौ is often written for medial राँ. The MS. was copied in Samvat 1926 (see p. 72b).

The MS. contains two works, to wit.—

(a) राजा करणसिङ्हजी रै कँवराँ रौ वात, pp. 1a-48b. A biography of the five sons of Karanā Singha, *rājā* of Bikaner: Anopa Singha, Kesari Singha, Padama Singha, Mohana Singha, and Vanamālī Dāsa, the last one an illegitimate son. The work begins :—

महाराजा औकरणसिङ्हजी वीकानेर वडो राज कीयो । वडो अङ्गपायत आंटीलो राजा हुवो । तुरक रो परभात रो मुह न देषता । दरबारी सईयद तुरक रहता थाँ नु मोती पेराय कानां मे आप घताया । सो पातसाह चाकरी वदले अहदी मेलौया । सो भलौ तरे जावतो करावता । थाँवण नु मोकलो देता । पाणी धारो पावता । ... etc.

The biography contains much fiction and has little historical value. The exploits of the five princes are related in

turn. After a general praise of the reign of Karana Siṅgha, comes a preliminary enumeration of his five sons and of the chiefs with whom they were connected by marriage, and then begins the biography of Anopa Siṅgha, which continues till p. 3b (comm. songs : करे पांग असुरांग...p. 2a. सुवे दधण सोहौयो... p. 2b-3a, क्लूवर वधांगु राजा करणा रा...p. 3b). Next comes the biography of Kesari Siṅgha, containing a description of his feats of arms from the battle of Ujain, in which he is stated to have fought at the side of Orangzeb (p. 4a). Third comes the biography of Padama Siṅgha, which is the most diffuse of all, and begins from p. 9a with the well-known quarrel over the deer :—

सो ओक दिन मोहणसिंघ रो हौरण थो सो कुटो । सो कोटवाल
पकड़ीयो । तद मोहणसिंघजी मोंगस¹ मेल कहायो । हिरण मांरो
थांहरै क्लै । आयो क्लै सो दिशावो । कोटवाल नटीयो...etc.

(Comm. *nīśāñī* by Gāḍāya Goradhana Lakhamīdāsōta : इल
साका अवर्गं तषत इम झवा उवारे...pp. 12a-13a). In the
quarrel, Mohana Siṅgha, the fourth son of Karana Siṅgha, lost
his life. The biographical account of Mohana Siṅgha consists
practically all in the description of the part he had in the
quarrel mentioned above. The biography of Padama Siṅgha
continues at length till p. 38a, where his glorious death in battle
is related, but his amorous adventures and other minor anecdotes
are kept more in view than his military exploits. Pps. 39a-
42a form a sequel to the life of Padama Siṅgha, and contain the
story of a *nārāb*, his friend, who became a *fakir* after Padama
Siṅgha's death. The biography of Vanamālī Dāsa comes last
(pp. 42a-48b), and terminates with the account of how he was
murdered by order of Anopa Siṅgha.

(b) नापै साँखलै री वात, pp. 49a-72b. A biography of Nāpō²
Sākhalō, the man who accompanied and helped *rāra* Vikō in his
conquest of the new land. It begins from the murder of *rāra*
Rīpa Mala at Cītora :—

रावजी श्रीशिणमलजी सूं रांगे कुंभै चूक कयो (sic) मोपे पुवार
रे कहै । सो आदमी अठारे लेय महिपो रिणमलजी रे हेरे गयो ।
सो ढोलीयै उपर पोढ़ीया था । सो पाघ रा आंटा देय मांचे उपर
बाधः (sic) । पक्षे तरवार वाहौ । सो रिणमलजी ढोलीयो खीयो उठीयो

¹ For मांगस.

तिण वष्ट महिषो कुर आघो जाय बडो रहोः । बौजा छठाई मोणस
था सो रिखमलजी मारीया । (Sākha rō gīta : मेल्हीयां रांग कुंभ रथण
राव मारंग...)

Nāpō is represented as having rendered *rāra* Jodhō invaluable help during his war with Mewar, by staying always at the court of the *rānā* and secretly informing Jodhō of all that was going on there. The biography is as full of fiction as the foregoing one. To quote only one instance, about 20 pages (pp 53a-62b) are devoted to a story, according to which the *rānā* was once supplanted by a mean *jogī*, who went into the body of the *rānā*, after making the soul of the *rānā* enter the body of a dead deer. It was only after six months the *rānā* was able to recover his own body, thanks to the help of Nāpō. Subsequently, Nāpō left the court of Citorā, and went to Jodhpur (p. 63a) where he became the best counselor of Jodhō. It was Nāpō, who made Jodhō assign to Vikō the territory of Sārūriyō, which became the origin of all the latter's conquests. From this point, the exploits of Nāpō are mixed up with those of Vikō, whose conquests are imperfectly related in the last pages of the work, special attention being paid to the war with the Mohilas.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 10 :—राजावाँ रौ जनमपत्रियाँ .

A small *gutakō*, $4\frac{1}{4}'' \times 5''$ in size, cloth-bound, consisting of 70 leaves. Incomplete, many leaves being lost both at the beginning and at the end. Each page contains from 2 to 4 lines of writing of about 25 *akṣaras*, followed by two *kundalīs*, or horoscopic diagrams, arranged on the same line. Pp. 33a-40b, which are inserted in the middle of the MS., are of different paper and in different writing. The MS. was apparently written about 200-250 years ago, probably in the second or third decade of the Samvat-century 1700.

The MS. contains a collection of *janmapatris*, i.e. horoscopes of the birth of the rulers of Bikaner, Jodhpur, and other Rajput States, and also smaller chiefs, as well as imperial princes. Each page contains one horoscope, which consists of two parts, to wit : (a) two to four lines of text, giving the date, hour, and asterism of birth as well as the name of the father, etc., of the new-born one, and (b) two *kundalīs*, or zodiacal diagrams, the one being the *lagnakundalī*, with the names of the signs, and the other the *bhāvākundalī*, without these names.

I quote as a specimen of the collection the horoscope of *rājā* Rāya Singha of Bikaner, which is found p. 33a:—

संवत् १५८८ वर्षे अके १४६३ प्रवर्त्तमाने श्रावण मासे कृष्णपक्षे
द्वादश्यां १२ तिथौ बुधवारे ष्ठ २४ व्यार्द्दानक्षत्रे चतुर्थपादे जन्म ॥
श्री ५ माहाराजा रायसिंहजी जन्मः ॥

The horoscopes are given in a very irregular order. Most of them refer to the Samvat century 1600, but since the latest of all bears the date Samvat 1719 (p. 36a), it would appear that the collection was made shortly after this year.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 11 :—फटकर वाताँ .

A cloth-bound MS., consisting of 90 leaves $10\frac{1}{4}'' \times 5''$ in size. Pages 1a-26b and 63a-90b are blank. One leaf seems to be missing between leaf 26 and leaf 27. The pages covered with writing contain from 21 to 26 lines of 12 to 17 *akṣaras*. Age uncertain, possibly some 150-200 years.

The MS. contains different short works, mostly poetical and incomplete. Leaving aside unimportant fragments, the only contents of some interest in the MS. are the following:—

(ii) लखो जाम री वात, pp. 28a-31a. A very brief history of Lakhò *jāma* of Bhadresara, and his sons Rāvala and Hari-dhvala. Beginning:—

राव हमौरौ (sic) सुजनगर राज्य करै लघो जांम भद्रेसर राज्य
करै अकै देस मै दोइ राजा अकै राव कहाडै अ[क] जांम कहाडै
हमौर है बंधार १ साहिब [२] दोइ बेटा...etc.

(b) पञ्चसहेलौ रा दूङ्गा कवि कौहल रा कहिआ, pp. 37a-41a.

Beginning : देया नगर सुहांवणा...etc.

(c) कुँगरै बलोच रौ वात, pp. 44a-47a. The story of the
Baloca Kūgarò. Beginning :—

कुंगरो बलोच अरोड़ भधर रहै तिलोकसौ जसहङ्ग जेसलमेर
राज्य करै। कुंगरो कै ताकड़ी रो आहार करै।...etc.

(d) बुंदै रौ वात, pp. 53a-b. Incomplete. An episode of
the rivalry between Bhoja and Dūdò, two sons of *rāva* Sūra-
jana of Būdī at the court of Akbar. Beginning :—

बुंद (sic) राव सुरजन राज्य करै। सुरजन रै दोइ बेटा अके गो
नाम दूदो। जेसै भैरवदासोत चांपावत रो दोहौतरौ।...etc.

The MS. forms part of the Darbar Library in the Fort of
Bikaner.

MS. 12 :—दिल्ली रै धणियाँ रौ याद नै बौजौ फुटकर वाताँ.

A cloth-bound MS., consisting of 50 leaves, $8\frac{1}{2}'' \times 5''$ in size. Each page contains 18-20 lines of writing of 12-17 *aksaras*. Leaves have gone lost both at the beginning and at the end. *Devanagari* script by different hands. The MS. was written between Samvat 1675 (see p. 22b) and Samvat 1715 (see p. 41b).

It contains :—

(a) पूङ्गाशाद्यात्मकशोकसंग्रहः, pp. 1a-19b. A collection of
miscellaneous Sanskrit verses, mostly of an erotical nature.

(b) दिल्ली कौ निरालि, pp. 20a-22b. A list of the names of
the rulers of Dillī from Anaṅga Pāla Tūvara (1st) to Nūr Dī Sāhi

Salem Adalī (Jahāgir. 53rd). The list was evidently compiled under the reign of the latter, in Samvat 1675, as recorded in the last lines, which run as follows :—

तिपनमो पातिसाह नूरदी साहि सलेम अदलौ संवत् १६७२ कातौ
सुदि १३ वेठो क्षे [।] संवत् १६७५ वर्षे आसू सुदि १० दिने लिष्या क्षे ॥

(c) सुभाषितश्लोकसंग्रहः, pp. 26a-30a. A small collection of moral sentences in Sanskrit verses, amongst which a *Subhāṣita-samvādak* intermixed with prose, beginning :—

धारणगर्था भोजराजा सभायां पञ्चशतपञ्चितपूरितायां...etc.

(d) फुटकर कविता, pp. 30b-33b. A few stanzas, partly in Sanskrit and partly in Dīngala, the latter only having some historical interest. These begin : संबत नवे अेकम्..., पन्हर असौ पांच संमत..., मङ्डोवरि सावंत छवो..., अभिषुरा जेवंत..., कनवज्ञा कमध्यज्ञ...

(e) दिल्ली रै धर्मियाँ रौ याद, pp. 34a-41b Two lists of the names of the rulers of Dilli with the years of their respective reigns, the one from Yudhisthira (1st) to Akbar (162nd), and the other from Visala De Tūvara (1st) to Jahāgir (62nd). The last page (41b) ends with a mention of the accession of Orang-zeb (Samvat 1715) and the defeat of Dārā.

(f) राठौड़ राजावाँ रै कँवराँ रा नाम, pp. 42b-44a. Tables giving the names of the sons of the Rāthōras of Jodhpur from Salakhō to Sūjō, and of the Rāthōras of Bikaner from Vikō to Rāya Singha.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 13 :—**वीकानेर रै पढ़ाँ रै गाँवाँ रौ विगत राजा
करणसिङ्घजी रै समै रौ .**

A MS. consisting of 34 loose leaves, $11\frac{1}{4}'' \times 8''$ in size. Each page contains from 25 to 30 lines of about 25 akṣaras. The first leaf has the upper margin, with a few words of the text, broken away. Mixed Marwari and *deranāgarī* script.

Copied by Vithū Panā Singhā (cf. MS. 8) in the year Samvat 1905 (see p. 34a).

The work is a register of the fiefs in the Bikaner State, originally compiled under the reign of *rājā* Karanā Singhā, in the year Samvat 1714. It simply reflects the condition of the fiefs in the period above mentioned, and only exceptionally reference is made to earlier times. In the copy, the work is styled *Pattāvahī*. It consists of two parts, the one integrating the other, to wit :

(a) पट्टाँ रै गाँवाँ रा नाम, pp. 1a-21a. A list of the villages forming part of the different fiefs in the Bikaner State. It begins from the villages the income of which goes to the temples for their maintenance :—

श्रीपरमेश्वरजी महाशाक्तिधराज महाशाज श्रीकरणसिं[घजी रै
रा]ज (?)¹ रै पटावही संमत १७१४

१ श्रीगोविंददेवजी ३० वरवासण
१ श्रीनासिकजी माहे श्रीशमचंदजी रै दुवारै ४०] १३५,
वर[षासण]...etc.

The description of the fiefs proper begins from p. 2a with the fief of Mahājana owned by the Viśvavatas, after which follow the other fiefs in succession, arranged according to the clan of their tenants. The order is the following: fiefs of the Viśvavatas, Kādhalōtas, Vaṇavīrōtas, Bhāṭīs, Īdāvatas, Riṇādhīrōtas, Maṇḍalāvatas, Rūpāvatas, Nāthōtas, Jētamālas, Sīso-diyās, Sonagarās, Sākhalās, Cahuvāṇas, Jētuṅgas, Nirabāṇas, Tūvaras, Devarās, Gogalīs, and miscellaneous.

(b) ठाकुराँ रा नाम, pp. 21b-34a. A list of all the *jāgīnī*-holders in the Bikaner State, grouped under the denomination of their different clans in the same order as above (Viśvavatas, Viśvavatas, Kādhalōtas, etc.). Beginning :—

बीका ठाकुर	असवार	गांव
१ रा० उद्दीभाण्ड देवौदासोत	४७	७०
१ रा० करमसेन मनोहरदासोत	२७	३२ etc

By the side of the name of each chief, the number is given of the horses he is bound to keep and the villages he has in

¹ The part of the text in brackets has been conjecturally supplied by myself.

his jurisdiction. After the Rajput chiefs, lists are also given of the *jāgīr*-holders of different caste, chiefly Pirohitas, Cāraṇas, and Upādhiyās (pp. 28a-30a). The last pages (30b-36a) contain miscellaneous names.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 14 :—रावल्दे सांखलै रौ तथा बौँझै सोरठ रौ नै रतनाँ हमीर रौ वात .

A cloth-bound MS., consisting of 76 leaves, $12\frac{1}{2}'' \times 8\frac{3}{4}''$ in size. Containing from 28 to 29 lines of writing per page, and from 17 to 22 *akṣaras* per line. All by one hand in bold *devanāgarī*. About 100 years old.

The MS. contains :—

(a) रावल्दे सांखलै रौ वात, pp. 1a-29a. The story of Rāvala De, the Sākhalō chief of Sāmeragadha, near Giranāra in Sorātha. Beginning :—

दईव संजोगे जनमौया	रांको वाको राव।
लेष विधाता लिष्यौया	पासा हंदा डाव॥१॥
वार्ता॥ रावल्दे सांखलो सामेरगढ राज कहै क्है। सोरठ देशे	
रो सामेरगढ ।...etc.	

In prose intermixed with *dūḥās*.

(b) बौँझै सोरठ रौ वात, pp. 29b-55b. The well-known story of Sorātha, the wife of *rāva* Rūḍo, and her amours with Vijhō, also in prose intermixed with *dūḥās*. Beginning :—

सोरठ सिंहलदौप कौ	पालौ आंण कुंभार।
परणी राजा रुड़ ने	जौतौ राव खंगार॥१॥
...साचोरगढ महादुरंग वसै क्है। तिण नगर रो धणी रायचंद	
देवडो राज कहै क्है...etc.	

(c) रतनाँ हमीर रौ वात, pp. 56a-76b. The story of Ratanā and Hamīra, a prince of Sūrajagadha. In rhymed prose intermixed with verses. Beginning :—

कुसम तिणा सर पांच कर अग जिणा लौनो जीत ।
 तिणा हो सुमिश्वा करतवां रस यंथा रौ रौत ॥ १ ॥
 ...॥ वाच्चा ॥ तिणा समें सरों मै ज्यू मानसरोवर । तरों में ज्यं
 कलपत्रोवर ॥...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 15 :—फुटकर वाताँ रौ सङ्ख .

A MS. consisting of 425 leaves, 12" x 8" in size. Cloth-bound, but very badly preserved, most of the leaves being detached and very many crumpled at the margins. Some pages are missing at the end. Each page contains 26 to 27 lines of writing of 20-24 akṣaras. Written partly in Saṃvat 1845 at Desanoka (see p. 91b), and partly in Saṃvat 1892 at Dāsorī by Ratanū Mana Rūpa (see p. 416b).

The MS. contains :—

(a) साँई कर रहा ते रौ वात, pp. 1a-4a. A tale of two fakirs, one of whom used to repeat: *sāī karē so hure*, and the other *sāī kara rahā hè*, whence the title. Beginning :—

दौली सङ्ख मे अके फकौर चांदणी चोक मै रहै...etc.

(b) खुदाय बाबलौ रौ वात, pp. 4a-6b. Another tale of two poor Mussulmans, Mullah Abdullah and Sipahi Aledad. Beginning :—

दौली सङ्ख मै मुलां अबदला रहै । अर दुसरै महल मैं सुयाइ
अलेदाद रहै ॥...etc.

(c) दीनमान है फल रौ वात, pp. 6b-10b. A tale of a *setha* Dharmā Dāsa and his wife Śilavanti. Beginning :—

गुजरात देस ते मे पाटण सेहर ते मे सेठ धरमदास नावै साहा
रहै लषेसरी ॥...etc.

(d) तुँवराँ रौ वात, pp. 10b-12a. A life of Rāma De *pīr*, the son of Tūvara Ajē Si and founder of Rāmadeharō, near Pohakarana. Beginning :—

सलारसौ तुवर दौलो रो पातसा छतो । सु सलारसौ रो बेटो
रौणसौ सु पातसाहौ छाड आप रौ मन हौ धुसी जाय नौब है पां सु
कासौकरवत लौयो.....पछै शिखसौजौ रो बेटो अजैसौजौ...etc.

(e) राठोड़ सौहिंचौ ने आसथानजौ री वात, pp. 12a-16b. An account of the exploits of Sihò and his son Āsat'hāna, from the departure of the former from Kanōja to the conquest of Khera by the latter. Derived from the "Khyāta" by Mūhan̄ota Nēnā Si Beginning :—

राजा औसंघसेन कनवज थौ जाचा भण्हौ दारकाजौ नु पधारौया ।
आगै गोत्रकदंब बङ्गत कौयो छतो तै मन विरकत छवो ।...etc.

(f) राव सुरताना देवड़ै री वात, pp. 16b-24b. Wrongly described in the title as *Rāva Mānē rī vātu*. An account of the reign of Suratāna Singha, the successor of *rāva* Māna Singha of Sirohi, from his accession to the battle in which he defeated Jaga Māla, the son of *mahārānā* Udē Singha, and Rāya Singha, the son of *rāva* Candraseṇa of Jodhpur. The two last pages describe the encounter of Suratāna with Ādhò Durasò, the famous bard, who had been wounded in the battle. The work begins :—

राव मानौ सौरोहौ राज्य करै । राव मानै रे बेटो कोई छतो
नहौ । अेक बेटी हुतौ तिका जगमाल उदैसिंघोत सौसोदौयै नु
परणाई । . etc.

(g) जैसै सरवहियै री वात, pp. 25a-29b. The story of Jēsò Saravahiyò, a petty ruler of Giranāra, and Cāraṇa Sājana, who provoked on him an attack by Mahmud, the king of Ahmadabad, in the course of which Jēsò was slain. Beginning :—

गुजरात देस अहमदावाद नगर तठै मांमद वेगडो पातसाहौ
करै । उण रा वारा माहे कुण कुण हीडु राज करै ।...etc.

(h) कक्षवाहाँ री वात, pp. 29b-33a. An account of the intestine contests for power, which followed the death of *rājā* Prithi Rāja of Abēra, from the accession of the inept Ratana Si to the installation of Bhāra Mala by Akbar. Beginning :—

राजा प्रथीराज आबिर रो । वीकानेर राव लुणकरण है परण्योयो
छतो । बाई रो नाम बाहुलबाई । तौयै बाई है बासैह बेटा हुवा ।

दोय बेटा प्रिथीराज है वीजै मोहल रा हुवा। रतनसौ अर भौम।

...etc.

(i) मोहिला री वात, pp. 33a-37b. An account of the Mohilas from the time of *rāyò* Mohila Surajanòt down to the defeat of Verasala and Narabada by *rāva* Jodhò, and the assigning of the land to Vīdò. Identical with chapter (61) in the "Khyāta" by Mūhanjòt Nènà Sī (see MS. 8 above). Beginning :—

मोहिल सजनोत (sic) जात चोहवाण्य क्षापर दोषपुर रो धखौ
हुयो तौण री इक्कीकत।...etc.

At the end a commemorative *beakkharī chanda* is inserted.
beginning :—वागड़ैयै भोगवौ वसाई...etc.

(j) गोहिल अरजन हमीर री वात, pp. 37b-41a. A story of Arajana and Hamira, two Gohilas, who are here described as sons of Bhīma, the Solāñkī king of Anahilavārā Pāṭaṇa. Beginning :—

अणहिलवाड़े पाटण गोहिल भौम राज करै। गुञ्जरात मै वेगड़े
मांहमद पातिसाहि राज करै। वेगड़े मांहमद सु भौम खड़ाई लौधी।
भौम कांम आयो।...etc.

(k) चहवाण सातल सोम री वात, pp. 41a-42b. An account of the capture of the fort of Samiyānò (Sīvānò) by Alāva Dī, and the defeat of Sātala and Soma, the Cāhamāna rulers of the place. Beginning :—

समीयाणो गठ तौयै रो नाम हिवारं समीयाणो कहीजै सु
कुभटगठ क्षे।...etc.

(l) राव मखलीक री वात, pp. 42b-43b. An account of the war between Mañḍalīka, *rāva* of Giranāra, and Mahmud, the king of Gujarat. Beginning :—

गठ गौरनार राव मंडलीक राज्य करै। नवां सोरठां रा धखौ।
...etc.

(m) वालै चाँपै री वात, pp. 43b-45b. An account of the war of Vālò Cāpò Fbhāūta of Matiyālò with Mahmud, the king of Gujarat. Beginning :—

चांपौ अभल नो मतौयाकै राज करै । अेक दीहाडा रो समाजोग
के । वेगडो मांहमांद आमंदावाद राज करै...etc.

In the narrative, Cāraṇa Sājana Lūbāvata (cfr. § (g) above) plays an important part, and several *dūhās* by him are inserted in the text.

(n) राव प्रतापमल देवडे रौ वात, pp. 45b-47b. A description of a feast given by Pratāpa Mala Devarō, which ended tragically with the death of one Picō from excessive opium. Beginning :—

दुम अेक सौधलां रो । राव प्रतापमल सौगोही है धणी पासै
मांगण गयै...etc.

(o) हाडा हुवा तै रौ कुनै, pp. 47b-53a. An account of the exploits of Cāhavāṇa Devò Bāgāvata, the progenitor of the Hādās, at the close of which it is shown that the Hādās owe their name to *hādī*, the "bones" of a goat which Devò had killed. The goat belonged to a *pīr*, who resented the offence and would not be appeased, except by condemning Devò to wear the bones of the goat suspended to his neck, and Devò's descendants to be called Hādās. The origin of Devò is traced to Bhēsarōra in Mewar, which was the centre of a *pargana* of 84 villages which Devò held as a vassal of the king of Mādava. Beginning :—

च्छांग देवा थी हाडा कहाया । हाडां रौ बड़ी साहबी बुद्दी रा
धणी । बुद्दी मैणां भोलां रो उतन थो ।...etc.

(p) हरदास मोकलौत वौशमदे दूदावत रौ वात, pp. 53a-58a.¹
A biographical sketch of Hara Dāsa Mokalōta Āvara, formerly a vassal of *rāva* Gāgō of Jodhpur, then of Virama De of Meratō, and lastly of Sekhō Nūjavata of Pipāra, ending p. 54b with Hara Dāsa's and Sekhō's death in a battle against Gāgō. The remaining pages contain a description of the war subsequently waged by *rāva* Māla De against Virama De of Meratō. Beginning :—

हरदास नु कोउणो सातविस गामा सु । लिको हरदास लाकड
चाकरी न करै । दसराहै आय नै सलांम करै...etc.

¹ Identical with chapter 53 in the *Khyāta* by Mūhanōta Nēna Sī (see MS. 8 above).

(q) पलकदस्तियाव, pp. 59a-84b. A moral novel, beginning:—पाटण सहर तठै बहुभांण नामै राजा राज करै। तिण सहर मै छजैपाल नामै साहा आपारी रहै।...etc.

(r) बौकानेर है अमरावं री पौष्टियाँ रो जाव बीठू बखतराम रै कहियौ, pp. 85a-88b. A work in *dūhās* by Cāraṇa Viṭhū Bakhat Rāma Rājasiōta, giving the pedigrees of the Rajput chiefs in the Bikaner State. From the introductory *dūhō*, which I quote below, it appears that the work was composed under *mahārājā* Gaja Singha.—

भूप गजन कह भौम सु भौम वषत सु भाष ।
पौच्छां सिरदारां सुपहो दोहा वरणव दाष ॥ १ ॥

The enumeration begins from the *Vikāvatas* of Mahājana (१ लग्नकरण २ रतनो ३ अचन...etc.), and ends with the Pāvāras, the last verse being a *karitta* beginning:—१ गुणोराज वडगात... etc.

(s) महाराजा अनोपसिङ्घजौ है मुनसब नै तबव री विगत, pp. 88b-90b. A description of the *jāgīr* and stipend of Anopa Singhā, *mahārājā* of Bikaner, with the figures of produce, etc., and the names of the *paryunas*, during the period Samvat 1724—Samvat 1752.

(t) राजा सुरजसिङ्घजौ है जागीर री विगत, pp. 90b-91a. A similar, but much shorter, description of the *jāgīr* of Sūraja Singhā, *rājā* of Bikaner. Copied from a *vahī* written in Samvat 1773 (see p. 90b).

(u) बौकानेर है राजावं री वंसावलौ मुहतै भौमसिङ्घजौ री वणायोडौ, pp. 91b-94b. A genealogical sketch of the rulers of Bikaner, from *rāra* Jodhō to the demise of *mahārājā* Gaja Singha (S. 1844), compiled by Muhatō Bhīma Singhā—(evidently the same man who is mentioned in the introductory *dūhō* quoted under (r) above). The two first pages contain a very prolix introduction in verses, the rest is in prose. Before the introduction, there is a prefatory note of six lines, in which it is recorded that the work was copied from an older MS. dated Samvat 1828—apparently the original written by Bhīma Singhā himself—at Desayoka in Samvat 1845. The first verse begins:—

॥ कवित ॥ वसधा वसि वेण है वैण सुं झइ विडांझी ।...etc.

The last lines, which record the demise of Gaja Siṅgha and the accession of Sūrata Siṅgha, are probably an addition by the later copyist.

(v) गङ्गेव नैवावत खीचौ रौ बेपौहरौ, pp. 95a-99a. A description of a pig-hunting by Gaṅgeva Khīcī of Gāgurāṇa, and a banquet which followed. Rather interesting on account of the very minute and detailed descriptions of arms, apparel, etc., it contains. In rhymed prose. Beginning :—

तिणां दिनां रो गढ गागरडु। सुते न भवते। गंगेव नैवावत
धीचौ राज करै। चार घूट सौं आडौ। गाहडु रौ गाडौ। फौजां रौ
लाडौ।...etc.

(w) राठोड़ रामदास वैरावत रौ आखड़ियाँ, pp. 99a-100b. A description of the eighty-four vows strictly observed by Rāṭhōṛa Rāma Dāsa Véravata. Beginning :—

राठोड़ रिडमलजौ पुञ्च रामदासजौ। आषड़ीसिद्ध रजपूत कै।
ब्रतघासी रजपूत कै। तौण नुं चौरासी आषड़ी थी। इतरा ब्रद प्रतंग्या
पालै कै।...etc.

(x) नापै साँखलै रौ वात, pp. 101a-112b. The life of Nāpō Sākhalō, identical with MS. 9 (b) described above. Beginning :—

रावजौ श्रीरिणमलजौ सुं राणै कूमै चूक करायो। महैपै
पवार है कहै।...etc.

(y) हितोपदेसग्रन्थ गुवालेरी भाखा मैं, pp. 113a-191a. A translation of the *Hitopadeśa* into *Guvālerī bhāsā*, a form of Western Hindi. Prose intermixed with verses. Beginning :—

श्रीमहादेव प्रताप तैं सकल कांम कौ सिध।
चंद्र सौस गंग वहतु जानत लोक प्रसिध ॥ १ ॥
॥ वात ॥ प्रथमहौ श्रीमहादेवजू के प्रशाद तैं सकल कांम कौ सिध
होय। कैसे है श्रीमहादेवजू। जिन के सौस चंद्रमा...etc.

(z) वेतालपञ्चीसी रौ कथा, pp. 191a-226b. A translation of the *Vetālapañcavimśatikā*-tales into Marwari prose, intermixed with verses. From the introduction, it appears that the trans-

lation was composed at Bikaner, under the reign of *mahārājā* Anopa Siṅgha (Samvat 1724-55). Beginning :—

प्रग्नुं सरसतौ माय	बले विनायक बौनवुं ।
सिध बुद्ध दिवराय	सनमुष थाये सरखतौ ॥ १ ॥
देश मरधरदेव (sic)	नवकोटी मै कोट नव ।
बीकानेर विशेष	निहचै मग कर जांगज्वौ ॥ २ ॥
राज करै राठोड़	करण सूरसुत करण रौ ।
मही छत्रीयां पिर मोड़	चत्रवट मुमांगो थरौ ॥ ३ ॥
.....॥ वारता ॥ दिक्षण देश है विषे प्रस्तानपुर नगर । तठै	
विक्रमादित्य उजेझौ नगरी रो भणी राज्य करै क्वै...etc.	

(A) सिंहासनवत्तीसौ रौ कथा, pp. 226b-252b. A Marwari translation of the *Siṁhāsanadvātrimśatikā*-tales, composed in the same tour of time and apparently also by the same author as the *Vetālapacīśi rī kathā* above (see introduction to the latter). All in prose. Beginning :—

मालव देस तठे धारा नगरी । तठै [राजा भोज] राज्य कहै क्वै ।
राजा कन्हे पांचसै पंडित रहे क्वै । पंडित धनपाल कालिदास प्रमुष ।
चवदै विद्या पात्र क्वै ।...etc.

(B) मारवाड़ रौ बात महाराजा रामसिङ्घजी रौ, pp. 253a-276a
A detailed account of the war fought by Rāma Siṅgha of Jodhpur against Bakhat Siṅgha of Nāgōra and Gaja Siṅgha of Bikaner, from Rāma Siṅgha's accession (Samvat 1805), to his taking refuge with Madhō Siṅgha of Jaipur, after his final defeat (Samvat 1807 ?). Beginning :—

राजा अमैसिंघजी संमत अठारै सै पचोतरे रे आसाड सुद पांचु
देवलोक छवा अजमेर मे श्रीपोकरजी उपर दाग हुवो जोधपुर आसाड
सुदि अश्वमौ घबर आई । मोहल घवासां गांधनां सती ऊई...etc.

In the MS., the work is styled as *Māravāra rā umarāvā rī vāta* at the beginning, and as *Māravāra mē dhamacaka hūvā tīnā rī vāta* at the end.

(C) गोगादेजी रौ रूपक वैरवराह आडे पहाड़खाँजी रौ कहिथै,
pp. 276b-287b. The *Gogā Dejī rō rūpaka*, a poem, by Ādhō Pa-
hāra Khā. Beginning :—

गाथा ॥ अत मत कायब सुक्ल उकती [.] सुप्रसन हुय दौजै
सुरसतौ । पौह राठोड़ अचल क्वपतौ । कहुं यम गोगा
कौरतौ [॥ १ ॥]...etc.

(D) गोरा बादल् रौ कथा, pp. 288a-295a. A poetical version
of the famous story of the fair Padamaṇī of Citorā and her
relatives Gorā and Vādaļa, by Jaṭa Mala. Beginning.—

चरण कमल चौत लायक । सुर श्रीसारदा । सुभ अघर दे माय ।
कहो सकथा चौत लायक ॥ १ ॥ जंबूदीप ममार । भरतषंड घंडा सिरै ।
नगर भलो इ ससार । गठ चितोड़ है विषम अत ॥ २ ॥...etc.

(E) राजा भोज रौ पनरमौ विद्या विद्याचरित, pp. 295b-320b.
The fifteenth *vidyā* of king Bhoja, or the knowledge of woman,
by Vyāsa Bhavāni Dāsa. In prose and verses. Beginning:—

श्रीगणपत रहस्यतौ सिव । विसन रवि गुरुदेव ।

सेव करे अर दास प्रभु । दौजै अघर मेव ॥ १ ॥

अविहल धाँगि ओपजै ॥...etc.

(F) अेकलगिड़ वराह डाठाला रौ बात, pp. 321a-333b. The
story of the heroic pig killed by Visala De Vāghelō of Sirohi.
Beginning.—

जंबूदीप [भ]रथषंड मैं अठार गिर । अठारां गिरां रो सिरो ।
अरबद सो अरबद किसोचेक है ॥ दूहा ॥ वनासपतौ पाषर वणी ॥...
etc.

(G) महाराजा अमैसिङ्गौ रौ गुण विश्वसिणगार बारठ
करनीदानजौ रौ कहियौ, pp. 334a-339a. The well-known abridg-
ement of the *Sūraja Prakāśa* by Bārāṭha Karamī Dāna. Begin-
ning:—

गणपति सहसति निमसकार । दिजीये सुभ वर बुध उदास...etc.

(H) लुकमान हकौम अपणै बेटै कूँ नसौहत, pp. 339b-342b.
The advices by the sage Lukman to his son. In Marwari
mixed with Urdu. Beginning:—

एच्छा वस्त किस पास मांगीयै । कह्या दैणै षुखाल रहै...etc.

(I) राजा करणसिंहजी रै कँवराँ रौ वात, pp. 343a-367a
Identical with MS. 9(a).

(J) मुहण्डै नैणसीनी रौ ख्यात रौ चेक भाग, pp. 369a-391b
A portion of the "Khyāta" by Mūhan̄dota Nēṇa Sī (see MS. 8 above), containing the *vātas* following :—

कान्हडे रौ वात, वीरमदे रौ वात, गोगादे रौ वात, राव चूँडे
रौ वात, अरड़कमल रौ वात, राव रिणमल रौ वात, राव जोधै रौ
वात, राव बौकै रौ बौकानेर वसायै तै समै रौ वात, कांधल रौ वात,
राव तौड़े रौ वात .

Notice that the order of the *vātas* of Cūḍō and Gogā De is inverted, and the following *vātas* are omitted :—

रावल अगमाल रौ वात, राव बौकै रौ वात, भटनेर रौ वात .

The wording of the text also differs, though not to any appreciable extent, from the wording in the common recension

(K) बहलिमा रौ वात, pp. 392a-411a. A story concerning Bahalim of Gajani, apparently the rebellious Indian viceroy of Bahrām Śāh, who was defeated and slain by the latter near Multan. Beginning :—

झ बलहारौ ताजीयाँ | चिन्हां जात कुहौ |...etc.

(L) खौंवै बौनै धाड़बौ रौ वात, pp. 412a-416b A story of two famous thieves: Khīvō of Nāḍoḷa and Vijō of Sojhata, and their exploits. Beginning :—

धीवो विजो धाड़बौ | वडा दोडा | वडा चोर | विजो सोभत
वसै | धींवो वसै नाडोल | दोनौ रा अैसा परवाडा | ओ उण रो नांम
जांगै [!] ओ उण रो नांम जांगै | पिण मिनिया कदे नहौ |...etc.

(M) बौकानेर नै जोधपुर रै राठौड़ राजावाँ रौ पौटियाँ, pp. 417a-425b. Described as *Rāṭhōṛā rī khyāta* in the title. Genealogies of the Rāṭhōṛas of Bikaner from the origins to *mahārājā* Gaja Singha, and of the Rāṭhōṛas of Jodhpur from *rāra* Jodhō to *mahārājā* Māna Singha, giving the names of the rulers as well as of their sons and wives. Beginning :—

गठ कनोज | गठ मंडोवर | गठ अणदपुरौ नगरौ | गठ माहोर |
सेतबंध रामेसर राज कौधो |...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 16 :—उदैपुर राज्यात् नै फुटकर वाताँ ।

A MS., half-leather-bound, consisting of 136 leaves, of which about 40 blank. Size of the leaves $10'' \times 6\frac{1}{2}''$. Each of the written pages contains 17-18 lines of writing of 14-18 *akṣaras*. Running Marwari script, all by one hand. Age of the MS. about 100 years.

The MS. contains :—

(a) उदैपुर राज्यात्, pp. 1a-58b. A compendious history of the *rāṇās* of Udaipur from Vrahmā (1st) to *rāṇā Rāja Singha* (199th), who succeeded in Samvat 1810. The first three pages (1a-2a) contain only a list of bare names from Vrahmā to *rājā Siddhārtha* (125th). From page 2b begins the narrative with *rājā Vijaya* :—

[१] २६ राजा विजय अजोथा राज करते सुरज ही उपासना
कीवी सुरज प्रसन हूँवो इसी आग्या कीमी दघणादेस जावो...etc.

The account of each *rāṇā* is compiled on much similar and uniform lines: first comes the name of the mother-queen, then the number of the horses, elephants, infantrymen, and drumbeaters in the *rāṇā's* army, and of the chiefs in the service of the *rāṇā*. Next comes the account of the principal events that took place during the reign of the *rāṇā* in question, and lastly the names of his wives, concubines, and sons, and the years and days of his reign. The account of the last *rāṇā*, Rāja Singha, which is a very short one as he did nothing, runs as follows :—

१६६ राणोची श्रीराजसंघजी भालौ वषतकुवरबाई रा पुत्र वास
उदैपुर सेनसंध्या अम्ब २५००० पाला २५००० हस्ती ७२ वाजन १००
समत १८१० माह वद २ पाट बैठा राणी चह्वाणी राणी भालौ राठोड़
इडरैची वहस ७ मा० २ दी[०] १० राज कीघो वाइजी श्रीराजवषतकुवर-
बाई देवारी माहे वावडी कराई श्रीची रै नामै देवारी माहे महादेवजी
रो देहरो श्रीराजराजेसुरजी रो करायो ।

(b) सोलङ्की जीवराजची रा कवित्त वारठ अहजन रा कहिया,
pp. 71a-82a. A poem in 52 *karittas* in commemoration of

Solañkī Jīva Rāja and his two *sūfīs*, by Bāratha Ahajana or Arjuna. From *kavitta* 51st, it appears that the death of the aforesaid Jīva Rāja took place in the year Samvat 1748. The first *kavitta* begins :—

सुद बारस भाद्रवौ [।] देह कडौ राव चालक [।] उण समैयै आय
नै। अंक बोलौ यहपालक...etc.

(c) राठोड मोहकमसिङ्गजी रा कवित्त बारठ अहजन रा कहिया,
pp. 83a-95a. A poem in 61 *kavittas* by the same Ahajana, in the form of an epistle, being a satire against Rāṭhōra Mohkam Singha. Beginning :—

तै कागद वाचीया [।] राण राजड़ जगपत रा [।]

तै कागद वाचीया [।] राण पातल रा नौत रा ...etc.

(d) बौकावताँ बौदावताँ रै गाँवाँ रौ विगत, pp. 99a-108b. A list of the villages forming the fiefs of the Vikāvata and Vidāvata Rāṭhōras of Bikaner. Undated. Beginning :—

महाजन अमरसंघ वैशीसालोत गा° १३५ रेष ८६ रा° लालसंघ
कौसवसंघोत कुमाणो गा° १० रेष १०...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17:—आईनि अकबरी की भाषा वचनिका .

A huge and beautiful MS., velvet bound, consisting of 353 leaves covered with writing, besides 6 additional leaves containing an index of chapters and two tables with coloured designs of royal jewels and arms. Each page is 15 $\frac{3}{4}$ " x 11" in size and contains 30 lines of writing, each line comprising 22-32 *akṣaras*. All by one hand in beautiful and big *devanāgarī*. Jaipuri bhāsā. Written about Samvat 1852 (see below).

The work contained is a translation of the *Āīn-i-Akbarī* into Jaipuri bhāsā, composed by munshi Lālā Hirā Lāla, and put into writing by Kāyastha Gūmānī Rāma, by order of mahārājā Savāi Pratāpa Singha of Jaipur. The work was started in Samvat 1852. All the above information is given in a poetical preface to the translation itself, which is found pp. 1a-b. Here the translation is called *Bhākhārvacanikā*. The work proper begins p. 1b, as follows :—

अब शेष अबल फजल ग्रंथ को करता ॥ प्रभु को निमसकार करि
कै अकबर बादस्याह की तारीफ लिखवे कों कसत करै है ॥ अरु कहै
है या कौ बड़ाई अरु चेष्टा अरु चिमतकार कहां तक लिखूँ । कहौं जात
नाहौं ता तै या के पश्चात्रम अरु भाँति भाँति के दसतूर वा मनस्सवा
दुनिया मैं प्रगट भये ता कों संघेप लिखत हौं ॥ प्रथम तो बादस्याह
के नाम संग्या को अरथ लिखियत है ॥ बाद फारसी भाषा मैं नित रहे
ता कों कहते है...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 18 :—फुटकर वाताँ रौ सङ्घः .

A cloth-bound MS., numbering 350 leaves, of which 134 are missing, namely the following :—1-14, 37, 69-96, 109, 141-199, 214-226, 228, 231-234, 269-271, 273-279, 295-296, 328. Moreover, the MS. originally was not ending with leaf 350, but had some more leaves, which are lost. Very badly preserved, many leaves being detached and crumbled. Size $11\frac{1}{2}'' \times 9''$. Number of the lines in each page 31-33, number of the *aksaras* in each line 26-34. *Devanāgarī* script. Written about Samvat 1847 (see p. 36a).

A good many of the works contained in the MS. are identical with those in MS. 15. The works contained are the following :—

(a) वेतालपचौसी रौ वात, pp. 15a-36a. The same work as MS. 15 (c), but somewhat differing in the wording. Beginning :—

प्रणां रसखति पाथ	वले विनायक वौन्नु ।
बुधि दे सिद्धि दिवाय	सनमुखि थायि सरखतौ ॥ १ ॥
...देश मरस्यल देषि	नौकोटी मै कोटि नव ।
परिण वीकानेर विशेष	मनि निचै करि जांगौयौ ॥ ३ ॥
तह राज करै राठौड़	करन सुरसुत करन सौ ।
महि ज्ञनौयां सिरमौड़	षव्ववटि षूमाणां षरौ ॥ ४ ॥

... ॥ दक्षिण देश है विष्वे पश्चानपुर नगर [।] तेथि विक्रमादीत
उज्जीण रौ राजा...etc.

(b) रायधण भाटी रौ वात, pp. 38a-40b. The story of Khāṭī Rāya Dhāna, the son of *rāvīḍa* Dujhāsa of Ludhrayā, and his amours with Sajanala, the daughter of Dhāṭa (*sic*), a Soḍhō feudatory of Dujhāsa. Beginning :—

[...] तू दीठी कै। आ तौ इवे नू ले नै आप है घरे आये कै।
अर सजनल वासे भाई है वदलै चाकरौ कहै कै। रायधण इयै नु
देष रौधा |...etc.

(c) रायसिङ्ह खौँवावत रौ वात, pp. 40b-42b. A biographical account of Rāja Siṅgha Khīvāvata, a *pradhāna* of Jasavanta Siṅgha of Jodhpur, with special regard to his services on the occasion of the death of Gaja Siṅgha, directed to establish Jasavanta Siṅgha on the throne in the place of Amara Siṅgha, the legitimate heir, and also to the part he had in helping Jasavanta Siṅgha put an end to the vexatious revenue administration inaugurated by the *dīvān* Mūhaṇṭa Nēṇa Si. Beginning :—

महाराजा गजसिंघजी वडो राजा हुवो। पातसाहां रो थापंण
उथपंण हुवो [।] सो गजसिंघजी रे कुवर अमरसिंघ वडो। मोटो
सिरदार। मांटीपंणै रो आंक...etc.

(d) राव अमरसिङ्हजी रौ वात, pp. 43a-48a. A biography of *rāva* Amara Siṅgha, the eldest son of *mahārājā* Gaja Siṅgha of Jodhpur, who was banished by the latter and repaired to the court of Sāh Jahān, who assigned him a fief in Nāgōra. Beginning :—

अमरसिंघ गजसिंघजी रे वडो कुवर। साचोर रां चङ्गवांणां रो
दोहीतो। सो गजसिंघजी री रजा नही। अमरसिंघ निशाठ सारी
वात मै अवल। वडो देसोत |...etc.

The text is interspersed with many commemorative songs

(e) सिङ्हासणवच्छीसौ कौ भाखा, pp. 49a-68b. Incomplete the pages containing the last tale being missing. A translation of the *Simhāsanadhvātrimśātikā*-tales into Jaipuri bhāṣā. Beginning :—

अबंत ग्यान करि जे पूर्ण है। अह समस्त पदारथनि के दैश्वार जोगौश्वर जा को पार नहौ पावत।... राजा विक्रमादित्य को प्रबंध कहें है। शकबंधी राजा विक्रमादित्य है। केसो जाने आराधान करि सकल देवता वश्य कीया है। राजा विक्रमादित्य को सिंघासण शर्ण को रत्नजटित...etc.

(f) कुँवरसौ रौ वात, pp. 97a-108b. Incomplete both at the beginning and the end. The story of the amours of Kūvara Sī Nākhaldō and Bharamala. In prose interspersed with verses.

(g) नामै साँखलै रौ वात, pp. 110a-117b. Incomplete at the beginning. Identical with MS. 9(b) and MS. 15(x).

(h) मारवाड़ रौ वात महाराजा रामसिङ्हजी रौ, pp. 117b-132b. Identical with MS. 15 (B).

(i) राठोड़ ठाकुरसौ जैतसौहौत रौ वात, pp. 132b, 136a-140b Fragmentary in the middle and at the end. A biography of Thākura Sī, a son of *rāva* Jēta Sī of Bikaner. Interspersed with commemorative songs.

(j) जगदे पँवार रौ वात, pp. 200a-214b. Incomplete at the beginning and the end. The story of Jaga De Pāvāra, the faithful chief in the service of Siddha Rāja, the Solānki king of Pātāna.

(k) राव सेखै नै भातौ आयौ तै रौ वात, pp. 226a-b. The story of Sekhō, the Bhāṭī *rāva* of Pūgaļa, who had obtained from Karanīji the boon that he would not die unless he sat under a *bakāyana*-tree and ate cold boiled rice. Incomplete at the beginning

(l) वीरबल् रौ वात, pp. 226b-228b. An anecdote concerning Vira Bala, the great favourite of Akbar. Beginning:—

पातस्याहृ अकबर दिलौ आगरे पातस्याहृ करे वडो अवर्लौयो
पातस्याहृ छ्वो बांवं पौरां रौ करामात छ्वई...etc.

(m) राजा भोज खाफरै चोर रौ वात, pp. 228b-230b. An anecdote concerning king Bhoja and a thief, Khāpharō. Beginning:—

राजा भोज धार नगरी राज करे वडो राजा चवदे विद्या निधांन
सु राजा भोज रे घाफरो चोर चाकर...etc.

(n) कुतबद्वी साहिजारै ही वात, pp. 230b. 235a-238a. Four leaves missing. A story of a prince Kutub Dī. in rhymed prose and verses. Marwari mixed with Urdu Beginning :—

पौरोजसाह पातस्याह दिल्ली पातस्याही करे । तिस के उमराव ।
तिरवशंघ । गलतसमा । सुलतांग । तिस के दर्शयासाह बेटा । दुसरा
महंमदसाह बेटा । ..etc.

(o) दम्पतिविनोद, pp. 238b-268b A *rifacimento* of the well-known tales of the parrot and the *sārikā*. illustrative of the vices of men and women, composed by a Josī Rāya (see last verse at the end), at Bikaner, under the reign of *mahārājā* Anopa Singha (see the introductory verses quoted below). Containing 32 tales. In Marwari prose mixed with Sanskrit and Marwari verses. Beginning :—

समरूँ देवी सहस्रतौ	मत विस्तारण मात ।
बौद्धा पुस्तक धारणौ	विम्ब हरण विद्यात ॥ १ ॥
गणपति वंदू चरण जुग	... ... ...
बौकानेर सुहावणो	दिन दिन चटतौ दौर ।
हिंदुस्थान मजाद हृद	नवकोटी सिर मौर ॥ ३ ॥
राज करै राजा तिहां	कमधज भ्रूप अनूप ।
सकवंधी करणेसमुत	शठौड़ां कुल रूप ॥ ४ ॥
देस राज सुभ देष कै	मन मैं भयौ हुलास ।
दंपतिविनोद कौ वार्ता	कहिस कथा सविलास ॥ ॥

॥ अथ कथा प्रारंभते ॥ अेकदा प्रस्तावै आबू विष्वे विदम्भमण
इसै नाम सूत्रौ रहै । माहा चतुर ग्याता । सर्व सासत्र प्रवीण । सासत्र
जोऽतां सामलतां वैशाग ऊपनौ जो स्त्री संसार बंध नौ कारण कै ।...
etc.

(p) राव रिणमल ही वात, pp. 272a-273a Fragmentary.
Only the end.

(q) मोमल रौ वात, pp. 280a-281b. A story of Momala, a slave girl, and Sālha, a Solankī king of Gujarat. Beginning:—

अथ राजा साल्ह सोलंकी गुजरात माहे राज्य करै । तौयै राजा
रै १६ राणी कै ।...etc.

(r) महिन्द्र वौसलोत रौ वात, pp. 281b-284b. Left incomplete. A continuation of the story of Momala and how she met Mahindra Visalota of Umarakoṭa and *rāra* Hamira Jārecō. Beginning:—

उमरकोट मेहदरो वौसलोत राज करै [.] वडी राजाधानी [.]
वडी साहबौ [.] सु वेहन १ मेहदर रे कुवारी ।...etc.

(s) मूहणौत नैखसौजी रौ ख्यात रौ अक्क भाग, pp. 284b-294b. A small portion of the "Khyāta" by Mūhaṇōta Nēṇa Si. containing the *vātas* following:—

गँगै वौरमदे रौ वात (pp. 284b-286a).

ऊहड़ हरदास मोकलौत रौ वात (pp. 286b-290b),

राठोड़ नरै सूचावत खौंवै पोहकरणै रौ वात (pp. 290b-293b).

जैमल वौरमदैच्छात राव मालदे रौ वात (pp. 293b-294b).

The last *vāta* is incomplete.

(t) जेसलमेर रौ वात, pp. 297a-301b. A history of Jesalmer from the attack by Alāva Dīn during the reign of *rāvala* Rātana Si. to the succession of *rāvala* Kehara. Beginning:—

जेसलमेर उपर अलावदीन पातिसाह आयो । जेसलमेर माहि
भाटी रत्नसौह मूलराज राज्य करै । पातिसाही फौजा आड ने गढ नुं
लाग्या ।...etc.

(u) जैतै हमौरौत राणगदे लखणसौच्छात रौ वात, pp. 301b-
304b. A story of the Bhāṭīs Jētō Hamīrōta and Rāṇaga De Lakhanasītā from their departure from Jesalmer to the battle in which the son of Rāṇaga De, with the help of the Multāns, defeated and killed *rāra* Cāndō at Nāgōra. Beginning:—

जैतै हमौरौत भाटी राणगदे लखणसौच्छात बेवे रावल लखणसेन
काढीया । ताहरां जैतै हमौरौत सुरचडे गाडा क्षौडीया । राणगदे
थोशीयां कन्हा पूगल लाई ।...etc.

(v) रावल लखणसेन रौ वात, pp. 304b-306b. The story of *rāvala* Lakhana Sena's marriage with the daughter of Kānhaṇa Dev, the Sonigarō chief of Jālōra, and her eloping with Nībō Semālōta and the revenge Lakhana Sena wreaked on Nībō Beginning :—

किसन कांनड़दे जालोर राज्य करै। सु अेक दिन रो समायोग कै। रावल लखणसेन रै रांझी सोठी कै ...etc.

(w) क्रूंगरै बलोच रौ वात, pp. 306b-307b Identical with MS. 11(c) Beginning :—

तिलोकसीह असहड़ोत जेसलमेर राज्य करै। क्रूंगरो क्ष ताकड़ी रो आहारा (*sic*) करै ...etc.

(x) जाखै फलाणी रौ वात, pp. 308a-313a. Identical with MS. 11 (a) except for slight differences in the wording. Beginning :—

राव हमौर सुजनगर राज्य करै कै। लषो जाम भद्रेसर राज्य करै कै [i] अेक देस माहे दोइ राजा। अेक राव कहाड़ै। अेक जाम कहाड़ै |...etc.

(y) कक्षवाहाँ रौ वात, pp. 313a-316a Identical with MS. 15 (h), except for some differences in the wording. Beginning :—

राजा प्रिधोराज राव लंगकर्ण रै परश्चीयो झतो वाल्हवाई तौयै बाई रै वारह बेटा हूवा ...etc.

(z) राणे इतनसी राव सुरिजमल रौ वात, pp. 316a-320b. The story of the enmity *rāṇo* Ratana Si of Citora conceived against his brother-in-law, the *rāṇo* Sūrija Mala of Būdī, and how he enticed him into the forest to assassinate him, but fell himself a victim to his treachery. Beginning :—

रांझो सांगो चौत्रोड़ राज्य करै। वढो रांझो हङ्गवौ। सागै रै पातिसाह बंदीधांगे रहीया। तौयां नुं चूड़गं प्रहिराइ छाडौया। ...etc.

(A) नाराइणदास मौठाखाँ रौ वात, pp. 320b-321b. The story of Paṭhāṇa Midhā Khā, king of Mādāva, and his death at the hands of Nārāīna Dāsa of Būdī. Beginning :—

अेक मांडव रै पातिसाह रै पठागा तिण रौ नांम मौठाधान सु
मांडव सुं साथ करि नै रिखथंभौर आयौ जोरावर अकै रिखथंभौर
लौयौ |...etc.

(B) रावत सूरिजमला कुँवर प्रिथीराज रौ वात, pp. 321b-324b.

An account of the war between *rāvata* Sūrija Mala, the son of Khīvò, the son of *rāṇo* Mokala, of Sādarī in Godhavāra, and his nephew *kūvara* Prithī Rāja, the son of *rāṇo* Rāya Mala, ended with Sūrija Mala's defeat, which obliged him to abandon Sādarī and carve for himself a new sovereignty amongst the Menās of Devaliyò (p. 323a); followed by an account of the death of Prithī Rāja from a pill given him by *rāva* Dūdō of Sirohī (p. 323b), and lastly an account of the death of Jē Mala, the brother of Prithī Rāja, at the hands of Ratana Si. Beginning :—

रावत सूरिजमला धीवै रो । धौबो राणै मोकल रो । क्रुंभो हौ
राणै मोकल रो । सूरिज मोटो रजपूत छ्वो...etc.

(C) राणै खेतै रौ वात pp. 324b-327a. The story of *rāṇo* Khetò's of Citora falling in love with a carpenter woman, and having from her two sons, Cācò and Merò, and of their murdering *rāṇo* Mokala, and being at last defeated and killed by *rāva* Riñā Mala of Mandora. Beginning :—

वरसालै रा दीह कै । दीवांग सिकार चढीया कै हल वहै कै
भाइवो मास कै । धातिणा भातो ले जावै कै । दोइ पाड़ी कै सु बिन्हे
हाथे पकड़ी कै लीयै जावै कै |...etc.

(D) सोनिगरै मालदे रौ वात, pp. 327a-b. Incomplete, one leaf being missing. An account of Māla De's—the Sonigarò chief of Jālora—defeat at the hands of Trivirita Khā, his submission to the Emperor (Alāva Din), and his coming in possession of Godhavāra and Citora. Beginning :—

सोनिगरै मालदे गोढवाड़ माहे धरतौ पातिसाह रौ मारै साथ
वहण न पावै...etc.

(E) मुहण्ठै नैणसीजी रौ ख्यात रौ अेक भाग, pp. 329a-337b.

A portion of the “Khyāta” by Mūhanòta Nèña Si (see MS. 8 above), containing the *vātas* following :—

खेतसौ रत्नसौचैत रौ वात (pp. 329a-330a). incomplete.
the first leaf being missing.

चन्द्रावताँ रौ वात (pp. 330a-333b).

सिखरौ वहेलवै गयौ रहै तै रौ वात (pp. 333b-335a). and :
उदै उगवावत रौ वात (pp. 335a-337b).

The second of the *vātas* above, which is a genealogical sketch of the *Candrāvatas* of Rāmapurō from Cādarō, the son of *rāṇo* Bhāvanya Si, to Amara Sīngha Hartsinghōta, is followed by two short poems in Sanskrit, which are not found in MS. 8. Both are very incorrect. The first one is in 16 verses, and contains a *vamśāvalī* of the *Candrāvatas*, from *rāvala* Bāpō to *rāya* Pratāpa. It begins :—

**वापाभिधः समवत् (sic) वसु धाविषो (sic) सौ पंचाशुष्टुपरिमिते
य सकेद्वकालौ (sic) |...etc.**

The other one, which consists of 15 verses and is styled *Rāya-Durga-varṇanam*, is a panegyric of *rāya* Duragō, the founder of Rāmapurō, who lived under Akbar. It begins :—

**श्रीसौतापतिपादपद्मभजनप्रधस्तकमर्माश्यो गोपीनाथचरित्रचित्र-
सुमंथत् (sic) कर्णपूरोचतं |...etc.**

(F) **राजा भौम रौ वात**, pp. 337b-342b. An account of the reign of Bhīma of Anahilavārā Pātana and his successor Karṇa till the accession of Siddha Rāja Jē Sīngha. In the middle, an account is inserted of Lūṇa Sāha (Lavaṇaprasāda), the son of Ānō Vāghelō. The work begins :—

**अणहिकवाडै पाटण राजा भौम राज्य करै। सतरहसहस
गुजराति रौ साहिबी बडौ राजा। कवित्त। मूलूपैतालौस। वरस दस
कीदो चंदगिरि |...etc.**

Follows a *Lūṇa Sāha rī vāta rō vakhāna*, in rhymed prose, the subject whereof is a description of the rainy season and the killing of an elephant by Lūṇa Sāha. Beginning :—

वरघा रित लागौ। विश्वगी जागौ |...etc.

(G) **बहलिमा रौ वात**, pp. 342b-350b. Incomplete, the last leaves being missing. Identical with MS. 15 (K).

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 19:—राठौडँ रो वंसावली तथा पौढियाँ.

A MS. consisting of 266 leaves, 8" x 6" in size. Cloth-bound, but leaves detached and out of order. The leaves were originally larger in size and numbered, but they were subsequently trimmed at the margins, the numeration figures being thereby cut away in most of the pages. Each page contains 17 lines of 15-20 akṣaras. Devanāgarī. Written in Samvat 1723, under the reign of *rājā* Karana Singh of Bikaner, for the use of his son, *kūrara* Anūpa Singh.

The contents of the MS. are very much the same as those of the Jodhpur MS. 14. of *Descriptive Catalogue*. Sect. i, Pt. i. The work falls into two parts, to wit:—

(a) जोधपुर रे राठौडँ रो वंसावली, pp. 1a-22b. Apparently fragmentary owing to the loss of some leaves in the middle. A genealogical sketch of the Rāthoras of Jodhpur from the origins to *mahārājā* Jasavanta Singh. The first pages (1a-2a) contain a kind of introduction, consisting of a Sanskrit invocation to Gaṇapati (identical with that in the Jodhpur MS. 14 alluded to above), Visnu and the Sun a *chattrisarājakulīsthāpanā*, i.e. a list of the seats or capitals of the 36 Rajput tribes (beginning:—धारनगरो परमार ...etc.), a *karitta* giving the names of the nine Paramāra rulers of *Navakoti* Māravāra (beginning.—मंडोवर बांसत ...etc.), and lastly a list of the six *vamśas*, to wit:—Sūrya-, Soma-, Kuru-, Hari-, Śiva- and Daitya-*vamśa*. Then after an *īśīrvitda* in Sanskrit, the genealogy of the Rāthoras begins from the Satya-yuga, when the men lived 100 years and were born as twins (*jugalapanyi*). From this particular, it is evident that the author of the *vamśavalī* is a Jain. The pedigree of the Rāthoras is traced from *rājā* Mānadhātā cakkare (p. 4a) down to Jē Canda (p. 12a), the list being divided into four sections corresponding to the four *yugas*. The account of Sihō begins p. 12b as follows:—

रा० श्रीसौहंजोग झारिकाजी पधार्या । साथै दस हजार असवार
जीधा । अकेकौ वस्तु भगवै हाथ १ बरकी सों बांधे वसही समेत
चाल्या । आवता थकां सोलंकीयां रो भौर करि लाषै फूलांखी मार्यै ।
सौहोजी महादेव रो अवतार है ...etc.

Much as in the Jodhpur MS. 15. of *Descr. Cat.*, Sect. i, Pt. i, here too the *Jainācārya* Jina Datta Sūri is given the credit of having called Sihō to Pāli. The genealogical account of the descendants of Sihō contains only names and commemorative

songs. The last names are those of *mahārājā* Jasavanta Singhā and his brother Amara Singhā.

(b) राठोडँ री पौधियाँ, p. 22b-to the end. Genealogies of the Rāthoras, apparently identical with those in the Jodhpur MS. 14, of *Descr. Cat.*, Sect. i, Pt. i, mentioned above. Containing only names and occasionally quotations of commemorative songs. The work being disconnected and most of the leaves being out of place it is difficult to give an idea of the contents. The difficulty is increased by the fact that the names are not followed by the patronymic as in the ordinary lists of *pīdhīs*. The genealogies were evidently compiled in the same time as the *vamsāvalī* described above, namely the beginning of the Samvat-century 1700, apparently during the last years of the reign of *mahārājā* Jasavanta Singhā of Jodhpur.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 20 :—फुटकर वाताँ रौ सङ्घः .

A MS. consisting of 116 leaves 8" x 8½" in size. Cloth-bound, but several leaves detached. Leaf 86 is lost, and several other leaves are probably missing at the end. Each page contains 16-19 lines of writing of 26-36 *akṣaras*. Written in Samvat 1826 (see p. 91a) by Khavās Sabalā Sena at Bikaner.

The MS. contains :—

(a) सात बेटियाँवाले राजा री कथा, pp. 1a-2a. A tale of no historical interest.

(b) कुँवर रिणमल चूँडावत अखौ सोलङ्की मारियौ तै री वात, pp. 2b-5b. The story of Rāthora *rāva* Riṇa Mala's fighting with Akhō Solāṅkī and conquering the latter's land after killing him. Beginning :—

इण दूहै ऊपर ॥ रिणमल गलतौ रात [] कांकल वर केवौ तणै ।
पह ऊगे परभात [] आयो ऊघा हौ अघो ॥ १ ॥ राव रिणमल नागौर
सो क्षाढ़ीया थका आय वले रे कांठे रह्यो...etc.

(c) कुँवर रिणमल चूँडावत अखौ साँखलै रौ वैर लियौ तै री वात, pp. 5b-8b. The story of Rāthora *kūvara* Riṇa Mala's revenging on the Īdās the death of Akhō Sākhalō. Beginning :—

इण दूँहे ऊपर ॥ आयो अमलीमाण [] चावे भाले चोडवूत । तेढा
हिरण्य ठाणा [] चोवीसे चोरासीया ॥ २ ॥ ... अषो सांखलो मारवाड़ रो
रजपूत रुण्योचो तिको सौधला भेलो हुय ने धाढ़े दोड़ीयो...etc.

(d) सयणी चारणी रौ वात, pp. 8b-11b. The legend of
Sayanī, the daughter of Cārana Vedò of Kaccha, and Vijhā-
nanda. Interspersed with *dūhās*. Beginning :—

बेदो चारण केकरै गाव रहै । कङ्क देश मै । बेदे रे बडो इथ ।
...etc.

(e) पीरोजसाह पातसाह रौ वात, pp. 11b-18b. A legendary
account of the reign of Phiroj Šāh and Muhamad Šāh till the
conquest by Bābar. Beginning :—

पीरोजसाह पातसाह घतम कहाणो । चौता हिरण्य । चौता
हिरण्य जनावर राष्यां । साहि हिकमत सिकाह रौ पेरोजसाह
चलाई... etc.

(f) गाव हमौर लखै जाम रौ वात, pp. 18b-20a. Identical
with MS. 11(a), and MS. 18 (v), above.

(g) कुँगरै बलोच रौ वात, pp. 20a-22a. Identical with MS.
11 (c) and MS. 18 (w), above.

(h) जैतमाल सलखावत कोलियाँ रौ वात, pp. 22a-24b. The
story of Rāthòra Jēta Māla Salakhāvata being attacked by the
Kolis, on his way back from Sirohi, where he had married, and
loosing in the affray Bhādò Sūdò and a hunting-leopard, and
the revenge he subsequently took on the Kolis. Beginning :—

जैतमाल देवडै परणोजण गयो [] दिन ५ तथा ७ उठे जान रही
...etc.

(i) सुराँ अर सतवादियाँ रौ वात, pp. 24b-30b. A moral tale
of no historical interest.

(j) राव तौडै काढावत रौ वात, pp. 30b-34b. A biographical
account of Rāthòra rāva Tidò Chādāvata. Beginning :—

महेवे बेड़े राव तौडो काढावत राज करै । बडौ ओगाठ देसोत
जिकै टै वायै हरख बोडा झवै...etc.

(k) जैतमाल सलखावत री वात, pp. 34b-38b. A biographical account of Rāṭhōra Jēta Māla Sałakhāvata. (Cfr. h above). Beginning :—

राव तौडो आप री वार वजाय गजाय अर देवलोक छ्वो [.] वडो ओगाठ राजवी छ्वो [.] राव सलखै ही ज्यां रा वित लौया...etc.

(l) सच बोलै सो मारिया जावै तै री कथा, pp. 38b-40. A tale of no historical interest.

(m) वीजड विजोगण री कथा, pp. 41a-46a. A love tale of Vijara, the son of Vije Sāla, a king of Gujarat, and Vijogāṇa, the daughter of a *setha*.

(n) राव चूँडै री वात, pp. 46a-49b. A biographical account of Rāṭhōra rāva Cūḍo. Beginning :—

.....महेवे राज करे मालो सजधावत बौश्म सलधावत जैतमाल सलधावत ईहा री वडो साहिबी निण समईये माहे दलो जोहीयो सिधराजा जेसंघदे पाटण राज करे...etc.

(o) रिधाघीर चूँडावत री वात, pp. 49b-54b. A biographical account of Rāṭhōra Riṇa Dhīra Cūḍāvata. Beginning :—

ईयै दूहे उपर कै [:] केबीयै.....। तिको रण चोडावत तलोलौ गाडा छोडीया [.] आगे जीवणो वाजु तो सीधला रा गाडा कै...etc.

(p) हाहुल हमीर भोलै राजा भीम सुँ जुध करियै तै री वात, pp. 54b-60a. An account of the contest between Hāhula Hamira and Bhīma, the “Simpleton,” king of Anahilavārā Pāṭana, over some horses bought by the latter and coveted by the former. In the story, reference is made to Prithi Rāja of Dilli. Beginning :—

...भोलो राजा भीमदे अबई मोहतो घोड़ा घरौदण नू काबुल मेखीयो...etc.

(q) वडावडो देवडै छहर वानर री वात, pp. 60a-62b. An anecdote of no historical interest.

(r) राजा भोज री पनरमी विद्या वास भवानीदास री कहौ, pp. 63a-91a. Identical with MS. 15 (E). At the end of the work, the copyist has recorded his name as well as the date as follows :—

लिघ्यतं शुवास सबलसेन । शुवास सबल वाचनार्थम् ॥ वौकानेश-
मधे ॥ संवत् १८२६ सावण वदि ६ वार सोमवार ।

(s) नागदमण्ड साइयै भूलै रौ कहियौ, pp. 91a-97a. A poem
in 123 (?) verses, on the slaying of the Kāliya serpent by Kr̄ṣṇa,
by Cāraṇa Sāiyō Jhūlō. Beginning :—

वलि तो सारद विनवुं । सारद करो पसाय । ...etc.

(t) बगलै हंसणी रौ कथा, pp. 97a-116b. Incomplete at the
end. The tales of the crane and the she-swan, his wife, in
accusation and defence of woman, eight in all, but only four
contained in the present MS. Beginning :—

मानसरौवर माहै हंस रहै सु ओके दिन हंस सर्व भेला ऊई अर
मतौ कीयौ कही आपा मारवाड़ देस हालौ तो जावा मारवाड़ नू लौक
वषाणै क्षे उठे बडा मेवा क्षे...etc.

The MS. forms part of the Darbar Library in the Fort of
Bikaner.

MS. 21 :—फुटकर वाताँ रौ सङ्खः .

A huge MS., consisting of 492 leaves, 12" x 8" in size.
Cloth-bound, but some leaves detached. About two fifths of
the leaves are blank. Each page contains 28-30 lines, of 18-25
aksaras. Devanāgarī script. About 100 years old.

Most of the contents of the MS. are identical with those in
MS. 18 described above, of which the present MS. is in part
a copy. A list of the contents is the following :—

(a) सिङ्गासणबचौसी कौ भावा, pp. 1a-29a. Identical with
MS. 18 (e).

(b) वेतालप्रचौसी रौ वात, pp. 30a-60a. Identical with MS.
18 (a). Cfr. also MS. 15 (z).

(c) शयधण भाटौ रौ वात, pp. 61a-66a. Identical with MS.
18 (b). Complete. Beginning :—

शयधण कुंवर रावल दुभास रो बेटौ जात रो भाटौ लुद्रवै राज
कहै...अर धाट सोढा राज कहै। लुद्रवै रा सलीमी। तठै धाट है
ओके बेटो अर ओके बेटौ। बेटौ रो नाव सजनल...etc.

(d) राजसिङ्ह खींचावत रौ वात, pp. 66a-69b. Identical with MS. 18 (c).

(e) राव अमरसिङ्हजी रौ वात, pp. 70a-78b. Identical with MS. 18 (d).

(f) राजा करणसिङ्हजी है कुँवराँ रौ वात, pp. 79a-104a. Introduced as "Mahārājā Padama Singhajī rī vāta." Identical with MS. 9 (a), and MS. 15 (I).

(g) कुँवरसौ साँखलै रौ वात, pp. 105a-140b. Identical with MS. 18 (f). Complete. Beginning :—

सांखलो बीवसौ चहसुकाल । जांगलु राज कहै । वडो साहिबौ ।
वडो तिरदार सौं । बीवसौजी इलोद भाले परणोया । वडो वीहा
ज्जवो । वडो गुडो घरच जस अबल कौयो...etc.

(h) नापै साँखलै रौ वात, pp. 141a-153b. Identical with MS. 9 (b), MS. 15 (x), and MS. 18 (g).

(i) अकेलगिड़ वाशाह डाठाला रौ वात, pp. 171a-184a. Identical with MS. 15 (F).

(j) गोड़ गोपालदास रौ वात, pp. 185a-196a. A biography of Gōra Gopāla Dāsa of Ajmer. Beginning :—

गोपालद[स] गोड़ अजमेर रा परगना सु कडांगो कौयो । सो
पेहला तो अजमेर रा थावंद था गोड़ [!] पक्के अजमेर पातशाह जौयो
तद गोड़ां नु परगनो अजमेर रो दीया (sic) |...etc.

(k) मारवाड़ रौ वात महाराजा रामसिङ्हजी रौ, pp. 197a-215b.
Introduced as "Māravāra rē amarāvā rī vāta." Identical with MS. 15 (B), and MS. 18 (h).

(l) पना वौस्मदे रौ वात, pp. 216a-246a. Incomplete at the end. The story of the amours of Pannā, the daughter of Ratana, a *setha* of Pūgala, and *kāvara* Virama De, the son of *rāva* Rai Bhāṇa of Idara. In rhymed prose intermixed with verses. Beginning :—

सदा मनोर्थ सिङ्ह करण [!] बांग्यो आषर बेस [!] सारा पहलौ
सौवरने [!] गुण दातार गणेस ॥१॥.....सुबरण विज धातां

सिहै । बानांज चबण बेस । पदमणि तरीयां परषिजे । देसा पूँगल
देस ॥ ३ ॥ करहा घोड़ा कांम रा ।...etc.

(m) जगदे पंचार ही वात, pp. 258a-276a. Identical with MS.
18 (j). Complete. Beginning:—

मालवै देश धारा नगरै । तठै एुंवार उदियादित्य राजा राज्य
करै कै । तिण राजा है दोय रांखौ अक तौ वाघेलौ । अनै बौजौ
सोलंकणी । तिणां दोयां है दोइ कुंवर । तिण मै वाघेलौ मुदै पटशाणि ।
तिण है तौ कुंवर रिणधवल छ्वउ ।...etc.

(n) छ कहाणियाँ, pp. 280a-292a. A collection of six tales,
of no particular interest, to wit:—

1: साँई ही पक्क मै खलक वसौ तै ही वात, pp. 280a-284a :

2: आय ठहकौ भाहि मै तै ही वात, pp. 284a-285a ;

3: हरराज है नैणाँ ही वात, pp. 285a-286a. Referring to
Hara Rāja Devaṛḍ of Sirohi;

4: न क्यूँ हरै न क्यूँ सेखै तै ही वात, pp. 286a-288a. Re-
ferring to Sekhò, the Bhāṭī *rāva* of Pūgaḷa ;

5: सेखै नै भातौ आयौ तै ही वात, pp. 288a-289b. Identical
with MS. 18 (k).

6: वौरबल ही वात, pp. 290a-292b. Identical with MS.
18 (l).

(o) राव वीरमवे ही वात pp. 293a-295a. A biographical
account of Rāthòra *rāva* Virama De, the son of Saṅkhò, going
as far as his death and the concealment of the infant Cūḍò in
the house of Cārana Ālhò. From the "Khyāta" by Mühanöta
Nēna Si (see MS. 8 above). Beginning:—

वीरम महेवा रे पासे गुढो मांडि नै वसौयो कै । सु जिकोइ
महेवै माहे घन करै गुग्ह करै तिको वीरम रे गाढै आवै वी[र]मजौ
ऊवै ऊवै तु राष्ट्रै...etc.

(p) दम्पतिविनोद, pp. 309a-325b. Incomplete at the end.
Identical with MS. 18 (o).

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 22 :—**फुटकर बाताँ रौ सङ्घङ्.**

A huge MS. consisting of 436 leaves, $11\frac{1}{2}'' \times 9'' - 7\frac{1}{4}''$ in size. Cloth-bound. Each page contains 30 lines of writing, of 30 to 24 *aksaras*. The writing has many blanks, especially in the first part of the MS., showing that it is a copy from some other MS., whereof some pages were broken or illegible. A few entire pages are blank. Devanāgarī script. The letters for ट and ठ are habitually interchanged. The MS. was caused to be written by *mahārājā Gaja Singha* of Bikaner in Samvat 1820 (see p. 68a), and is the original from which many of the works contained in MS. 15 (dated Samvat 1845), MS. 18 (dated Samvat 1847), MS. 20, and MS. 21, were subsequently copied.

The MS. contains :—

(a) आठ कहानियाँ, pp. 1a-18b. A collection of eight unimportant tales, all of which have already been found in MS. 15 (a), MS. 18 (*k-m*), and MS. 21 (*n*). To wit :—

1. साँई रौ पलक मै खलक वसै तै रौ बात, pp. 1a-4b.
Identical with MS. 21 (*n*), 1.
2. साँई कर रह्यौ है तै रौ बात, pp. 5a-8b. Identical with MS. 15 (*a*).
3. आय ठहकी भाहि मै तै रौ बात, pp. 9b-10b. Identical with MS. 21 (*n*), 2.
4. हरराज रै नैयाँ रौ बात, pp. 10b-11a. Identical with MS. 21 (*n*), 3.
5. न क्यूं हरै न क्यूं सेखै तै रौ बात, pp. 11a-13a. Identical with MS. 21 (*n*), 4.
6. सेखै नै भातौ आयौ तै रौ बात, pp. 13a-14a. Identical with MS. 18 (*k*), and MS. 21 (*n*), 5. Complete.
7. वीरबलू रौ बात, pp. 14a-16a. Identical with MS. 18 (*b*) and MS. 21 (*n*), 6.
8. राजा भोज खाफरै चोर रौ बात, pp. 16a-18b. Identical with MS. 18 (*m*).

(b) कुतवदी साहिजादै रौ वात, pp. 18b-27a. Identical with MS. 18 (n).

(c) दम्पतिविनोद, pp. 32b-67b. The same work as contained in MS. 18 (o), and MS. 21 (p).

(d) मुहण्ठैत नैगसीजी रौ ख्यात रौ ओक भाग, pp. 68a-87a.

A portion of the "Khyāta" by Mūhaṇṭa Nēṇa Sī (see MS. 8 above), containing the *vātas* following :—

1. राव सौहेजी रौ वात, pp. 68a-71b.
2. राव कान्छड़दे रौ वात, pp. 71b-76b.
3. वौश्मजौ रौ वात, pp. 76b-78a.
4. राव चूँडैजौ रौ वात, pp. 78a-81a.
5. गोगादेजौ रौ वात, pp. 81a-82a.
6. अरड़कमल चूँडावत रौ वात, pp. 82a-83a.
7. राव रिण्मलजौ रौ वात, pp. 83a-87a.

The form of the text is slightly different from that in MS. 8, the present MS. containing more Gujaratisms. The same remark applies also to the other parts of the "Khyāta" by Mūhaṇṭa Nēṇa Sī contained in this MS. and described below.

(e) गोरै वादल रौ कथा, pp. 87a-93b. The same work as MS. 15 (*D*), but containing very different readings. Compare the following verses from the introduction as it is given in the present MS., with the corresponding ones in MS. 15 (*D*), which have been quoted above :—

चरण कमल चित लाय के	समरं सरसति माय ।
कहिस कथा बनाय के	प्रणमूं सदगृह पाय ॥ १ ॥
जंबूदीप मभारि	भरथषेच सौभत अधिक । ¹
नगर भलो चौत्रोड़ है	ता परि दूठ दुरंग ।
रतनसेन रायो निषुण	अमलोमाया अभंग ॥ २ ॥

...etc.

A *dūhō* at the end, which is not found in MS. 15 (*D*), records the date of the composition of the *kathā* (Samvat 1686 ?), and the name of the poet (Jāṭa Mala) :—

¹ The latter half of this verse is omitted.

सौलै सै असी थै¹ समै फागुण पूनिम मास।
वीराहस सिंगाराहस कहि जटमल सुपरकास ॥ [२]४६ ॥

(f) मोमल रौ वात, pp. 93b-95a. Identical with MS. 18 (q).

(g) महिन्द्र वौसलौत रौ वात, pp. 95a-98a. Left incomplete.
Identical with MS. 18 (r).

(h) मूहख्यौत नैयसीजी रौ ख्यात रौ ओक भाग, pp. 101b-113b.

Another portion of the “Khyāta” by Mūhañota Nēṇa Si, containing the *vātas* following :—

1. गँगै बौरमदे रौ वात, pp. 101b-103a.
2. हरदास ऊहड़ रौ वात, pp. 103a-107a.
3. राठौड़ नरै सूचावत खौंवै पोहकरण्यै रौ वात. pp. 107a-110a.
4. जैमल बौरमदे ख्यात रौ वात, pp. 110a-112a.
5. सौहै माँडण रौ वात, pp. 112a-113b.

(i) जेसलमेर रौ वात, pp. 113b-118a. Identical with MS. 18 (t).

(j) जैतै हमौरैत राणगदे लखणसौहौत रौ वात, pp. 118a-120a. Identical with MS. 18 (u).

(k) रावलु लखणसेन रौ वात, pp. 120a-121b. Identical with MS. 18 (v).

(l) कुँगरै बलोच रौ वात, pp. 121b-123a. Identical with MS. 18 (w) and MS. 11 (c).

(m) लाखे फूलाखी रौ वात, pp. 123a-128a. Identical with MS. 18 (x). Cfr. also MS. 11 (a).

(n) कक्षवाहाँ रौ वात, pp. 128a-131a. Identical with MS. 18 (y). Cfr. also MS. 15 (h).

(o) राणै रत्नसी राव सूरिजमल रौ वात. pp. 131a-135a.
Identical with MS. 18 (z).

¹ For थै?

(p) नाराइणदास मौठाखाँ री वात, pp. 135a-136a. Identical with MS. 18 (A).

(q) रावत सुरिजमज कुँवर पिथौराज री वात, pp. 136a-139a. Identical with MS. 18 (B).

(r) राणै खेतै री वात, pp. 139a-142b. Identical with MS. 18 (C).

(s) सोनिगरै मालदे री वात, pp. 142b-143b. Identical with MS. 18 (D). Complete.

(t) मुहङ्गौत नैग्यसोजी री ख्यात री चंक भाग, pp. 143b-152b. Another portion of the "Khvāta" by Mūhañgōta Nēpa Sī identical with MS. 18 (E).

(u) राजा भौम री वात, pp. 152b-158a. Identical with MS. 18 (F).

(v) बहुलिमा री वात, pp. 158a-173a. Identical with MS. 18 (G). Complete.

(w) राव सुरताण देवडै री वात, pp. 173a-180a. Described as "Rāva Mānē Devarē rī vāta" in the title. Identical with MS. 15 (f).

(x) राव प्रतापमल देवडै री वात, pp. 180a-182a. Identical with MS. 15 (n).

(y) हाडँ री हक्कीकत, pp. 182a-184a. Identical with MS. 15 (o).

(z) बुँदौ री वात, pp. 184a-185b. Described at the end as "Dūdē Bhoja rī vāta." Identical with MS. 11 (d). Complete. Going as far as the assignment of Būdī to Bhoja by the Emperor, after the death of Dūdō.

(A) खौचिथाँ री वात, pp. 186a-191a. An historical sketch of the Khicis, from Ānalā down to the conquest of the land by Hādō Bhagavanta Siṅgha Chatrasalōta, at the time of Orangzeb. The origin of the Khicis is traced to Khātū, a place from which they were expelled by king Prithī Rāja Cāhuvāna, in consequence of an act of treachery committed by Pāhila Pāṇḍīra. Beginning:—

आंनल बीची जायल कठौती रहे। तौ नागौर रौ गांम कै नागौर थी कोस १० जायल कै। आगै बीची चहवांगे भिलै। चहवांग राजा प्रथोराज रौ वडी साहिवी। दिलौ रौ धंगौ। नागौर अजमेर सैभर थां ठौड़ां राजथांन...etc.

(B) मोहिलाँ रौ वात, pp. 191b-195b. Identical with chapter (61) in the "Khyāta" by Mūhaṇṭa Nēṇa Sī. Cfr. also MS. 15 (i).

(C) सातल सोम रौ वात, pp. 195b-196b. Identical with MS. 15 (k).

(D) राव मख्लौक रौ वात, pp. 196b-197b. Identical with MS. 15 (l).

(E) जैसै सर्वहियै रौ वात, pp. 198a-201b. Identical with MS. 15 (g).

(F) अरजन इमौर रौ वात, pp. 202a-205a. Identical with MS. 15 (j).

(G) सांगण वाढेल रौ वात, pp. 205a-206b. An anecdote referring to Sāgāṇa Vadhela, a chief of Khebararō, and Mūjō Bāvariyo of Sarāṭhō, both of whom are stated to have lived at the time of Vegaṇō Mahamad, *pātasaḥ* of Gujarat. Beginning:—

सांगण वाढेल ओ घबरडै राज्य करै। वेगडौ मुँहमद गुजराति रो पातिसाह। उण वारा माहे मूंजौ बावशीयौ सरठै राज्य करै। मूंजा नै अर सांगण वाढेल रा भतौजा आपस मै प्रौति...etc.

(H) चांपै वालै रौ वात, pp. 206b-208a. Identical with MS. 15 (m).

(I) राव राघवदे सोलङ्की रौ वात, pp. 208a-210a. An anecdote referring to Rāghava De Solāṅkī of Todō, a *sāmanṭa* of king Prithī Rāja of Dilli, and his Dāhimī wife. Beginning:—

राव राघवदे सोलङ्की तोडा रो धणौ राजा प्रथोराज रो सांमंत। नरसिंहदास दाहिमो ईयै रो घर आहड रावल समरसी रो चाकर। तरै नरसिंहदास है बेटी तिका आपकरा महादेवांगना |...etc.

(L) नानिग क्षाबड़ा री वात, pp. 210b-212b. An account of the migration of the four Chābañā brothers Nāniga, Devaga, Ajē Si, and Vijē Si from Sihoragadha to Pohakarañā, and of Nāniga's becoming the lord of the place. Beginning:—

पुहृपावती नगरी। हिवारं पोकरण कहौजे क्षै। तौयै नगरी माहे राजा पर्णवा राज्य करै। वडौ राजधानी। राजा ईयै विध राज्य करै। मास अके ईदर मौहल माहे रहै मास अके पुरो हवै ताहरां बाहिर आवै। नवो बौमाह करै।...

(M) सयणी री वात, pp. 212b-215a. Identical with MS. 20 (d).

(N) देवहै नाथकदे री वात, pp. 215a-221b. A legend of Nāyaka De, the daughter of Mūdhō, an Ahīra ruler of Sorātha, and Devarō, another Ahīra petty ruler of Devālī. Beginning:—

सोरठ देस माहे अहौर राज्य करै। मूँधो अहौर न[ए]वै सोरठ राज्य करै। मूँधा अहौर है बेटी कहौयै सु सारी सोरठ मै इसी काई नहौं।...etc.

(O) खौंवै बौजे री वात, pp. 221b-225a. Identical with MS. 15 (L).

(P) राज्ञी चौबोली री वात, pp. 225a-229a. A tale referring to rājā Bhoja, or Vikramāditya, of Ujenī and a rāñī Cōboli. Beginning:—

उजेञ्ञी नगरी राजा विक्रमादित्य राज्य करै। नववारी नगरी। चौरासी चौहटा। क्लौस पौलि। आर वरण रहै।...etc.

(Q) चार मूरखाँ री वात, pp. 229a-231b. Left incomplete. A tale of no interest.

(R) सदैवक्ष सावलिङ्गा री वात, pp. 232b-238a. A concise version of the famous legend of Sadēvacha, the son of rājā Puhavacha of Ujenī, and his mistress Sāvalingā. In prose intermixed with dūhās. Beginning:—

उजेञ्ञी नगरी पुहवक्ष राजा राज करै। वडौ दात[ए]र [ए] तेघ जिको गुण करि कवीश्वर पंडित आवै तौयै नूँ सवालाष दियै।...etc.

(S) लाखै फूलालौ रौ वात, pp. 238a-240b. A biography of Lākhō Phūlāṇī (cfr. MS. 11a. and MS. 18x). Beginning :—

सिंधु देस के बै कोट लाघो जाड़ेचौ राज्य करै। लाषौ नवै चांद
रो नवै चांद वीमाह करै। लाषै है क्राइड़े पमार पश्चांन।...etc.

(T) पौरोजनाह पातसाह रौ वात, pp. 240b-245a. Introduced as “Vāta Pāṭhanāḥ rī.” Identical with MS. 20 (e).

(U) बुद्धिबल कथा कवि लक्ष्मीराम छत, pp. 245b-261a. The *Buddhibalakathā*, a didactic tale in verses, composed by a poet Lachī Rāma (i.e. Lakṣmī Rāma) in the year Samvat 1681 (see the last verse but two) Divided into eight *prabhāvas*. In Hindi. Beginning :—

सरसति कौ उरि ध्यान धरि। गणपति गुरु मनाइ। लक्ष्मीराम
कवि यह कथा। अदभुत कहत वनाथ ॥ १ ॥ चोपई। पूरब दिसि जहाँ
वदै। सुरसुरौ [!] ता उपकंठि वसति सिवपुरौ ...etc.

(V) जगदे पँवार रौ वात, pp. 261b-267b. Introduced as “Vāta Pāmāra Rīna Dhava[la] Jaga Deva rī.” The same story as contained in MS. 18 (j) and MS. 21 (m), but beginning differently :—

राजा उद्योतचंद धार र[!]ज करै [!] एक दिन है समाजोग
दौलतावाद रे धगो रौ नालेह रिंगधवल कुंवर नै आयौ ...etc.

(W) ?, pp. 267b-273a. An anonymous work, being a tale of no importance, partly in prose and partly in verses, referring to Rāja Dhara Solañkī of Todö. Beginning :—

तोडै नगर माहे सोलंकी राजधर राज्य करै [!] सु राजधर रै
झोरूँ नहीं [!] ताहरां डाहा सयणा जिको परदेसी आवै तीयां नुं,
पूँछीजै... etc.

(X) गुजरात देस राज्य वर्णन, pp. 273a-275a. Identical with chapter (50) in the “Khyāta” by Mūhan̄ota Nēna Sī (see MS. 8, above). Followed by two anonymous *vātas*, of no particular interest, which occupy pages 275a-278b.

(Y) अचलदास खौचौ रौ वात, pp. 278b-283a. Described as "Acalā Dāsa Khīcī Lālā Mevārī rī vāta" at the beginning, and as "Ūmā De rī vāta" at the end. The well-known story of Acalā Dāsa Khīcī of Gāgurāṇa and his two wives Lālā, the daughter of Rānā Mokala of Mevāra, and Ūmā, the daughter of Khīva Si Sākhalō of Jāgalū, and the intrigues of Jhimī, a Cāraṇī. In prose with dūhās interspersed. Beginning:—

अचलदास गठ गागरणा राज्य करै । तिण रै दांखो जालां मेवाड़
रो धग्गो राणे भोकलसौह तिण रै बेटी । राज सिगलो हो जालां रै
हाथ [।] वडौ साहिबौ [।] भलो राज्य क्वै [।] अकदा प्रस्तावि भौमौ
चाईग्या अचलदास तु मांगणा आई ।...etc.

(Z) कछवाहाँ रौ वात, pp. 283a-284a. An account of how the Kachavāhās were once exterminated by the Tūvaras, and only one *rāñi* escaped, who afterwards gave birth to a child, Malē Si, who after killing *rāya* Rālhaṇa, made himself lord of the Mēṇās of Dhūḍhāṛa. Beginning:—

कछवाहा राजा शमचंद रै चौखात (sic) । नलवर उवालेर ईया
गठां नज राजा रा पोतरा राज्य करै । ईयां खौचौयां सुं वैर [तुं]-
वरां सुं वैर ।...etc.

(i) नेसलमेर पूगल वौक्रुङ्पुर वरसलपुर रै भाटी धग्गियाँ रौ पट्टावली, pp. 284a-285b. Lists of the Bhāṭī rulers of Jesalmer, Pūgaḷa, Vikūpura, and Varasalapura. Beginning:—

संवत् १२१२ आवन सुदे १२ वार आदित मूल नक्षत्र जेसलमेर
रावल जेसल आपिता । जेसलमेर गठ शापीयो । संवत् सतर सत-
रोहतरै । छसौ दैव रै घेर । बाघो रुधो भाटीयां । जासौ
जेसलमेर ॥ १ ॥...etc.

The first list contains names from *rāvala* Jesāla (1st) to *rāvala* Jasavanta Singha (28th). After the name of each *rāvala*, the years and days are given of his reign, and occasionally a mention is also added of his chief exploits. The three other lists contain only bare names.

(ii) दो कहाणियाँ, pp. 286a-287a. Two short tales of no interest.

(iii) वगडावतौ री वात, pp. 287b-294a. The legend of the Vagarāvatas. (or Vagharāvatas), traced to Cahavāna Hara Rāma, who killed a tiger (*vāgha*) and subsequently became the father of a son with a tiger's head. Beginning :—

राजा वौसलदे चहवांग अजमेर मै राज्य कहै। अजमेर माहे वाघ
हिलौयो सु बाघ थून करै दोइ २ आर २ थून कहै [.] सोर पड़ौयो।

...etc.

(iv) राजा मानधाता री वात, pp. 294a-296b. A biography of *rājā Mānadhātā*, one of the *paurāṇika* ancestors of the Rāṭhōras. Beginning :—

राजा युवनाश्वर राजा अजेपाल री बहिन परणौयो। राजा
युवनाश्वर वडौ राजा...etc.

(v) राजा प्रिधीराज चौहाण री अके वात, pp. 296b-297a. An unimportant anecdote referring to *rājā Prithī Rāja* and some revenge he once took on the Pāvāras. Beginning :—

राजा प्रिधीराज चहवांग अजमेर राज कहै। सु राजा प्रिधीराज
है पमार रुजपूत चाकर...etc.

(vi) गोगैजी री वात, pp. 297a-298a. A short account of the four *avatāras* of Gogò in the four ages of the world. Beginning :—

गोगैजी रा ४ अवतार। सतयुग माहे भाद १ चेता माहे पहल २
द्वायुर मै हरपाल ३ कलियुग मै गोग चहवांग...etc.

(vii) सोलङ्की राज बौज री वात, pp. 298a-301b. The story of the establishment of the Solankis' rule over Anahilavāra Pāṭāṇa, from the migration of Rāja and Bija from Todò, to the usurpation of Mūla Rāja. Beginning :—

सोरों सों आया तद सोलंकी कहाया। सु गुजरात आया आइ
ने राज कौयो [.] कितरेक दिने निवास पड़ौयो...etc.

(viii) मूहणौत नैक्षसौजी री ख्यात री अके भाग, pp. 301b-303b.
Another portion of the “Khyāta” by Mūhanōta Nēṇa Sī, containing the two *vātas* following :—

1. रावल् जगमालजी रौ वात, p. 301b.

2. राव ओधैजी रौ वात, pp. 302a-303b.

(ix) सुपियारदे रौ वात, pp. 303b-307a. The story of Supi-yāra De and Rāṭhōra Narabada Satāvata. Cfr. chapter (58) in the "Khyāta" by Mūhan̄ota Nēna Si (see MS. 8, above). Beginning:—

न इबद सतावत आसकरण सतावत । कायलांगै गठ राज करै ।
तठे सांघलां रौ रुंग सुं सांघलै सौहड़ रो नालेह आयौ...etc.

(x) मूहणौत नैयसीजी रौ ख्यात रौ अेक भाग, pp. 307a-313a.

Another portion of the "Khyāta" by Mūhan̄ota Nēna Si, containing the *vātas* following:—

1. खैमखानियाँ रौ उतपति, pp. 307a-b.

2. दौलतावाद रा उमरावाँ रौ वात, p. 307b.

3. मलकम्बर आकूतखाँ रौ याददास्त, pp. 308a-309a.

4. साँगमराव शठौड़ रौ वात, pp. 310a-313a.

(xi) रावल् लखणसेण वौरमदे सोनगरै रौ वात, pp. 313a-315a.

The same story as contained in MS. 18 (v), and MS. 22 (k), but in a different version. Beginning:—

रावल लखणसेण जेसलमेह राज करै । हेके दिन रावलजी बेठो
इंतो तिरे कोचरी बोली [.] तद रावलजी सोण्योया (नू) बोलाय
पूछीयो...etc.

(xii) राव रिणमलजी रौ वात, pp. 315a-317b. Identical with chapter (57) in the "Khyāta" by Mūhan̄ota Nēna Si (see MS. 8, above).

(xiii) अलावदी रौ उतपत रौ वात, pp. 318a-319a. A legend, according to which the emperor Alāva Di, when a baby, was removed and substituted with Alāvaliyō, the son of a *pījārō*, and afterwards restored to his princely condition by Dhārū, the son of Ādala Rāva Khici, who obtained as a recompense the fort of Gāgurā. Beginning:—

आंदलराव घौची जायल कठोतौ रहै [.] सु अेके दिन रे समीयोये
(sic) घौवसौ सांघले रे बेटी सु पागलौ [.] ताहरा घौवसौ जाणायो जु
ओर तो कोई लेवे न लेवे आदल भलो रजपूत कै ।...etc.

(xiv) आठ कहाणियाँ, pp. 319a-331b. A collection of eight short tales of no historical interest, to wit :—

1. साह ठाकुरै रौ वात, pp. 319a-320b.
2. विसनी बेखरच रौ वात, pp. 320b-321b.
3. आसा रौ वात, pp. 321b-323b.
4. पिङ्गला रौ वात, pp. 323b-324b.
5. गन्धर्वसेण रौ वात, pp. 324b-326b.
6. माल्हालौ रौ वात, pp. 326b-329a.
7. सोणा रौ वात, pp. 329a-330a.
8. मामै भाणजै रौ वात, pp. 330a-331b.

(xv) राव रिणमल खाबड़िये रौ वात, pp. 331b-338b. The story of Rāthōra *rāva* Riṇa Mala of Khābara and his Sodhi wife of Umarakoṭa. In plain prose interspersed with *dūhās*. Beginning :—

माडो गठ गोरौ पातिसाह राज करे [...] ताहरा विकायत रे पातिसाह नू माडो रे पातिसाह रौ रसाल आवे [...] ताहरा माडो रे पातिसाह मालस दोई बुलाया। ते शा नाव। अक मत के वास। अक अकल के वास...etc

(xvi) पाँच कहाणियाँ, pp. 338a-343b. A collection of five short and unimportant tales, to wit :—

1. डुँगर जसाकौ (*sic*) तै रौ वात, pp. 338a-339a.
2. फमै घोरन्वार रौ वात, p. 339a
3. तमाईचौ पातिसाह रौ वात, pp. 339a-340a.
4. पाहुवा रौ वात, pp. 340a-b.
5. दत्तात्रेय २४ गुरु किया तै रौ विगत, pp. 340b-343b.

(xvii) मूहणौत नैणसीजौ रौ ख्यात रौ अक भाग, pp. 343b-350a. Another portion of the “ Khyāta ” by Mūhanōta Nēna Si. containing the *vātas* following :—

1. राव बौकैजौ रौ वात, pp. 343b-344b.
2. भटनेर रौ वात, pp. 344b-345b.

3. राव वीकैजी रौ वात वीकानेर मणियौ तै समै रौ,
p. 345b.
4. कांधलजी काम आया तै समै रौ वात, p. 346a.
5. राव तीडै अर रावल् साँवतसौ सोनिगरै इयाँ दुनाँ
भीलमाल वेठ झई तै समै रौ वात, pp. 346a-b.
6. सुपिधारदे रौ वात, pp. 346b-349a. Fragmentary
7. पताईं रावल् साकौ कियौ तै रौ वात, pp. 349a-b.
8. राव सल्खै रौ वात, p. 349b.
9. [गठ मणिया तै रौ विगत], p. 350a.

Notice that No. 6 is out of place.

(xviii) जेसल्मेर रौ वात, pp. 350b-351a. A brief account of the short period in the history of Jesalmer going from the attack by Alāva Dī and the death of *rāvala* Ratana Sī, to the installation of *rāvala* Ghara Sī. (Cfr. MS. 18 (*i*) and MS. 22 (*i*).) Beginning :—

... जद अक्षावदौन पातिसाहजौ सुं लडाई झई [.] रावल् रतनसौ
काम आयो । गठ माहे जोँहर ह्वावै । तद मूलराव अर घडसौ ए दोई
रतनसौ रा कुंवर विष्वै नौसरीया...etc.

(xix) क्राहड पैवार रौ वात, pp. 351a-352b. A genealogical legend in explanation of the origin of the Sākhalā and Sodhā branches of the Pāvāras, in which they are traced to Sākhalō and Sodhō, two sons born to Pāvāra Chāhāra of Chahotāna by an *apsaras* captured by him. The name of the Sākhalās is further connected with *sankha*, a miraculous conch Chāhāra had had from the *apsaras*. Beginning :—

क्राहड पवार क्षहोटण राज करै । ते नृं षबर झई । जु क्षहोटण
सिव रौ वाडी पासे डृगरी अके क्षै...etc.

(xx) राव रिणमल अर महमद आपस मै लडाई झई तै रौ वात, pp. 352a-353b. Fragmentary. Identical with chapter (44) in the "Khyāta" by Mūhanāta Nēna Sī (see MS. 8, above).

(xi) रिणधवल रौ वात, pp. 353a-356b. A tale concerning Riṇa Dhavala, king of Dhāra, and two Bhāṭas, Rayāṇa and Mayāṇa. Beginning :—

भाट रथणा नै मथणा बेवे भाई। सु मथण ठोलीयै बैसि नै पग
वौछलावतौ।...etc.

(xxii) वौँभरै अहौर रौ वात, pp. 356b-357a. An anecdote describing a love adventure a certain Vijharò Ahira had with his sister's sister-in-law. In prose, with several erotic *dūhās* interspersed. Beginning :—

वौँभरै अहौर सोश्टदेश मै रहै। ओक दिन ई समाजोग
वौँभरै बहिन ई प्राङ्गणो थकौ गयो...etc.

(xxiii) वैरसल भैमौत वौसल महेवचै रौ वात नै दूहा, pp. 357a-358b. An account of a contest which arose between Rāthòra Vèra Sala Bhimota of Bilärò and Visala of Mahevò over a mare, and ended with a battle in which Visala lost his life. Followed by 36 *dūhās* by Khiriyò Càdانا. The event happened during the time of *rāva* Jodhò of Jodhpur. Beginning :—

वैरसल बौलाडै राज करै। वौसल महेवै राज करै। युं करतां
हैकै दिन बौलाडै ता घोड़ी वैरसलजी चोड़ माहे ढाली ज्ञतौ सु घोड़ी
चरतौ चरतौ महेवै (जाय नौसरी)...etc.

The *dūhās* begin :—

माहेखर	महामाय	भैम तणो साचौ भगवत् ।
तो सब	कहै सवाय	वधीयो राय वैरसल ॥ १ ॥

(xxiv) ऊमादे भटियाणी रौ वात, pp. 358b-359b. An account of the jealousy conceived by Úmā De, the Bhatiyāñi wife of *rāva* Māla De of Jodhpur, towards a girl slave, and the promise she made never to talk to her husband, which promise she carried out till Māla De died and she burned herself on his funeral pyre. In the story, a Càraṇa, Bāñatha Āsò, plays an important part. Beginning :—

रावल जांम नवै नगर राज करै। ओक दिन ई समायोग रावल
जामनौ सिकार चट्ठोया ज्ञता [.] घिरतां थकां ओक क्षोकरी कहीं रौ
पड़ी जंगल माहे नजर आई...etc.

(xxv) सोनिगराँ रौ वात, pp. 359b-360a. An account of how Sāvata Si Sonigarò had a son, Māla De, from a stone image Beginning :—

**सोनगिरो सांवतसौ सिकार गयौ झतौ सु राति स्त्री विना नौंद
न पड़ै ।...etc.**

Followed by a confuse note accounting for the origin of the Jhālās—the etymology being from *jhālanō* “to catch”—and other Rajputs, and the *dūhō* :—

**सौसोदौया बांभणी रा तवड कौथो तेल रो ।
गोदारा जाटणी रा मांगलौयो थोरिय रो॥**

(xxvi) राव लुणकरण रौ वात, p. 360b. A very concise account of the fight, in which *rāva* Lūṇa Karana of Bikaner was killed. Beginning :—

राव लुणकरणजी जेसलमेर रौ फते करि पाढ़ा पधारौया...etc.

Followed by a short note of 11 lines, on the alliance of *rāva* Kelhana of Jesalmer with the *pātisāha* of Multan, and the conversion of Kelhana's son to the Islam. From the latter originated the Ābhoriyā Bhātīs. As a result of the alliance, *rāva* Cūḍō of Mandora was defeated and killed at Nāgōra. The note is introduced by the title: “Vāta rāva Kelhana rō betō ara rāva Rāṇaga De rō betō Mulatāna rē pātisāha musala-māna kiyā tē rī vāta.”

(xxvii) लाखे फूलाणी रौ वात, p. 361a. The same subject as MS. 11 (a), MS. 18 (x), and MS. 22 (S). Beginning :—

नवै नगर फूल राज करै । तठै वाणीयो १ साङ्कार रहै...etc.

Followed by a short note on Rāja and Bija.

(xxviii) गोगादेजी रौ वात, pp. 361b-362a. An account of the looting expedition undertaken by Rāthorā Gogā De against the inhabitants of Mitāsara, to revenge a certain Vānara, who had been insulted by them. Beginning :—

**गोगादे वीरमोत श्लवट माहे रहै । इक समईयै तौये देस माहे
काल पड़ीयो [.] लोग मऊ नुं चालौयो थो...etc.**

(xxix) राजा प्रिथीराज सूहवदे पश्चिया तै रौ वात, pp. 362a-b. An account of *rājā* Prithī Rāja Cōhāna's marriage with Sūhava De, the daughter of Vījhala of Maroṭha. Beginning :—

**प्रिथीराज चहवांण दिल्ली राज करै । तद राज करतां वीभजदे
जोइयो सामियाणे रो नालेर आयो ।...etc.**

(xxx) राणगदे भाटी रौ वात, pp 362b-363b. A biographical note on *rāvū* Rāṇaga De of Jesalmer, from his conquest of Pūgaļa, to his fight with *rāvū* Cūḍō of Maṇdora. Beginning :—

पूगल थोरौ राज करै। तठै मूलराज थोरौयां ऊपरि चड़ि
आयो [.] पूगल लौवै ...etc.

(xxxii) तुँवर्हाँ रौ वात, pp 363b-365a. Identical with MS 15 (d).

(xxxiii) जोगराज चारण रौ वात, pp 365a-366a. A story of how Joga Rāja, a Cāraṇa of Jesalmer, fell in love with a Cāraṇī *panihārī*, and at last succeeded in marrying her. Interspersed with some *dūhās*. Beginning :—

जेसलदेस (sic) रै देस माहे जोगराज चारण वसै। वडौ चतुर
हौसनाइक [.] वडा रूपक जोड़े...etc.

(xxxiv) रावल मलौनाथ पञ्च मै आयौ तै रौ वात, pp. 366a-367a. An account of how *rāvala* Mālī Nātha of Mahevō married Rūpā De, the daughter of Vālhō Tūdiyō, and was converted by her to the *vāmapantha*. Beginning :—

रुपादे वाल्है तुडोयै रौ बेटौ षेत माहे रथवाली करैताँ। हतौ।
रोही रो षेत हंतो पाणी पूर हंतो [.] सु ऊगवसौ भाटी...etc.

(xxxv) नरबदजी राणै कँभै नै आँख दौवौ तै रौ वात, pp. 367a-b. Identical with chapter (59) in the “Khyāta” by Mūhanōtā Nēṇa Sī (see MS. 8, above)

(xxxvi) कांधिलौत खेतसौ रौ वात, pp 367b-368a. A brief account of how Khēta Sī, the Kāḍhalōta ruler of Bhaṭanēra, killed a Mathena Bhāvadeva Sūri, whereupon the two pupils of the latter went to the *pātisāhū* Kūvarō (Kamran, the son of Babar) and persuaded him to go against Bhaṭanera. It was on this occasion that Kūvarō, after overrunning Bhaṭanera, attacked Bikaner, and was encountered and defeated by *rāra* Jēta Sī. Beginning :—

भटनेर सहर कांधिलौत षेतसौह राज्य करै [.] भटनेर मांहि
वड़गङ्का मथेन भावदेवसूरि रहै ...etc.

(xxxvi) सोहयौ री वात, pp. 368a-369a. A love story concerning Sohanī, the wife of Jāṭa Mala Arōḍa, and her lover, Maliyāra.

(xxxvii) राठौड़ राजावाँ है अन्तेवराँ रा नाम, pp. 369a-b. Identical with chapter (46) in the "Khyāta" by Mūhanōta Nēna Sī (see MS. 8. above).

(xxxviii) जगमाल मालावत री वात, pp. 370a-b. A short anecdote referring to Jaga Māla the son of Mali Nātha of Mahevō, and his marrying a daughter of the Bhūtas, and having from her a son, Ějaraṛa, who became the progenitor of the Ějara Rāṭhōṛas. Beginning :—

रावल मालै रो बेटो जगमाल [।] सु जगमाल दिलौ चाकरौ
कै ...etc.

(xxxix) कँवरस्यै जैपाल री वात, pp. 370b-371a. An anecdote concerning Bhāṭī Kūvāriyō Jē Pāla the son of Mahi Dhavaļa of Māḍhavō, near Pohakarana. Beginning :—

कुंवरसीयो जैपाल भाटौ महिधवल रो बेटो [।] मा रो नांम
मगोणी [।] भाई रो नांम देपाल [।] बहिन रो नाम मगी [।] गांम
माटवो (sic) पड़गनै पोकरण है रहे ...etc.

(xl) दूदै जोधावत री वात, pp. 371b-372a. An account of how Dūdo the son of *rāṭa* Jodhō Rāṭhōṛa, killed Meghō Narasiṅghā-dāsōta in a single combat. Beginning —

राव जोधो पौडौयौ झतौ [।] वातपोस वातां करता झता [।]
राजवीयां स्थां वातां करता झता [।] ताहरां ओकै कन्धौ भाटीयां रो
वैर न रहै.. etc.

(xli) राजा है कँवर री वात, pp. 372a-373a. A tale of no interest.

(xlii) पाबूजी री वात, pp. 373a-378a. The story of Pābū Rāṭhōṛa, the son of Dhāḍhala, his daring exploits, and his death at the hands of Jinda Rāva Khīci. Identical with chapter (51) in the "Khyāta" by Mūhanōta Nēna Sī (see MS. 8. above). Beginning :—

धांधलजी महेवै रहै [।] सु अे उठै सुं क्वाड अर अठै पाटण रे
तलाव आय ऊतरीया...etc.

(xliii) पँमै घोशन्धार री वात, pp. 378a-383a. The story of Budha Pāmō (or Pemō), nicknamed "Ghośāndhāra," a chief of Kūḍala, with special reference to his love adventures with a beautiful daughter of a *kandī*, and the violence used by his son Caṅgō to the daughter of Cārana Māvaḷa, which was the cause of Rāṭhōṛa Mahirelaṇa Dhūharōṭa's marching against Kūḍala and conquering the place, after killing Pāmō and his son Maṅgō, and capturing Caṅgō. This had had a son from the daughter of Māvaḷa, his name Cāḍō, who was subsequently made a Cārana by Mahirelaṇa, and became the progenitor of the Rohariyās. Beginning:—

कूडल माहे बुध राज्य करै। सु इहा रो वडो राज वडो
तस्वारीया रज्पूत। सु तठे पँमो कुंवरपदे थकौ धुबीयां करै...etc

(xliv) सिंहासगुबत्तीसी री कथा, pp. 383a-408a. A prose version of the *Simhāsanadvātrimśatikā* tales into Marwari, different from the version in MS. 15 (A). Anonymous. A few *dūḥkās* are here and there interspersed. Beginning:—

परम ज्योति प्रतिबंब तै जैसैं कंचन मैं रचितचह्व दिस पुरषारथ प्रवेस क्वै जेथ इसडो मालव देस क्वै तेथ अनीत रहित राजनीत लोकनीत सहित अनेक पुरष स्त्रौ रत्न कर विशाजमान धारा नगरी क्वै तेथ महाप्रतापी चवदह विद्या निधान राजा शोज राज्य करै क्वै...etc.	भृंठ हङ्ग दीसै साच। मनि सोभित (<i>sic</i>) काच ॥ ३ ॥चह्व दिस पुरषारथ प्रवेस क्वै जेथ इसडो मालव देस क्वै तेथ अनीत रहित राजनीत लोकनीत सहित अनेक पुरष स्त्रौ रत्न कर विशाजमान धारा नगरी क्वै तेथ महाप्रतापी चवदह विद्या निधान राजा शोज राज्य करै क्वै...etc.
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(xlv) खीची गङ्गेव नौंवावत रौं दोपौहरौ, pp. 408b-416b. The same subject as MS. 15 (v), but a different work. Also in rhymed prose. Beginning:—

गंगेव खीची कागं (*sic*) भडां किवाड़। वेशीयां जडा उपाड़। जिण
 कौ सेल कह्व वणाय। सुखौयां मन प्रसंन आय ॥ ३ ॥ वरषा रितु
 लागौ। ब्रह्मणी जागौ। आभा भरहरे। वौजां आवास करे। नदौ ठेवां
 घावे। सुमन्त्रे न संमावे ...etc.

(xlvi) दीनमान रै फळ री वात, pp. 416b-419a. Identical with MS. 15 (v).

(xlvii) पञ्चक दरियाव री कथा, pp. 419a-436a. Identical with MS. 15 (q), except for a few differences in the wording.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 23 :—जोधपुर रै राठौडँ री ख्यात .

A MS. of 12 loose leaves $15\frac{1}{2}'' \times 10\frac{1}{2}''$ in size. Leaves 8, 9, 10, and 12 are entirely blank. The pages filled with writing contain about 50 lines, each line being made of about 40 *aksaras*. Very minute Devanāgarī script. The text contains some corrections by a later hand, and some short annotations are also added on the margins of the pages. Undated. Apparently, about 150 years old.

The work contained is a summary history of the Rāthōra rulers of Jodhpur, from the origins down to the time of *mahārājā* Abhē Siṅgha. Apparently the work was composed either during the last years of the reign of Abhē Siṅgha, or immediately after his demise. The beginning is in a kind of Hindī, but it soon changes into Marwari —

अेक चंद्रकला नामे नगरी तिछां सूर्यवंसी राजा नाम उस का
जवनसत (*sic*) सो अपुत्रीयो सु राजा कुं बोहत चिंता भई तब अेक
दिन राजलोक सफ्फित बन सेवन कुं चल्या सु दरमजल हस्तवार
आये ...etc.

The origin of the Rāthōras is traced to king Jayanasata (*sic*), who, having no sons, went to Haridvāra and propitiated the *rṣi* Gotama, who made him father of a son, whom he took out of his spine (*rātha*, whence *Rāthōra*). This son was Mānadhātā. Follows a brief account of the descendants of Mānadhātā as far as Jē Canda and then the following pedigree of *rāvā* Sihō

वरदाइसेन जैचंद रो.....कमधज वरदाइसेन रो.....

स्वेतशंम कमधज रो.....सौहो मेतशंम रो.....

The story of Sihō and his son Asathāna is related at some length in pp. 1a-b, but inaccurately. The conquest of Pālī is ascribed to Āsatḥāna. The account of his descendants consists of only a list of names, but the text enlarges again with Vīrama (p. 2a), and Cūḍo (pp. 2a-b). The account of Jodhō begins p. 3a as follows —

राव जोधो रौड़मलोत रो जन्म सं १४७२ वैशाख सुद ४ राव
रौड़मल ने चूक हूवो जह जोधोजी नौसर्या भं ॥ एंगो मांणसां १० उभो
रह्यो कांम आयो जोधोजी घाटो लोप मारवाड़ आया फोज पाक्ही गई ।
रांगे कूम्हे मंडोहर तो आप रो आंखो राष्टो । जोधपुर नश्वद सतावत
तु दौयो...etc.

Of Vikò and his foundation of Bikaner, there is no mention. The *khyātu* of Māla De is related at some length (pp. 3b-4b). Follow the *khyātas* of Udè Singha (pp. 4b-5a), Sūra Singha (p. 5a-b), and Gaja Singha (p. 5b). Pp. 5b-6a contain an account of *rāva* Amara Singha, from his contest with *rājā* Karana Singha of Bikaner over a village of Nāgōra, to his death. The account is followed by quotations of commemorative songs. Lastly come the *khyātas* of Jasavanta Singha (pp. 6a-b), and Ajita Singha (pp. 7a-b), with the death of whom (S. 1780) the work ends. The last lines contain the following appreciation of the merits of Abhè Singha, and reference to the *Sūraja Prakāśa*—

ओर माहाराज औबेसिंघजी अजौतसिंघजी रै पाट (sic) तिके
वडा बाहादुर ने पड़वाड़ा वडा कौया था सु सूरजप्रकास यंथ में
वग्गाव्या क्वै ।

With the above, the work ends, p 7b. The remaining pages are blank but for p. 11a, which is partially filled with a very summary account of the life of *rāva* Vikò—which had been omitted in the main narrative—with the dates of his principal conquests, and a mere mention of *rāva* Lūna Karaṇa as his successor.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 24:—वौकानेर रै राठौडँ रौ ख्यात आर्यआख्यानकल्पद्रुम तथा बौजी ख्यात रौ वातँ ।

A MS. consisting of 281 leaves, of which about 70 are blank. Leather-bound. Size of the leaves $12\frac{1}{4}'' \times 14\frac{1}{2}''$. Each page contains 25 lines of writing, of 50-65 *akṣaras*. Devanāgarī script. About 40 years old.

The MS. contains :—

(a) वौकानेर है राठोड़ां री ख्यात आर्यांख्यानकल्पद्रुम सिंहायच

दयालदास कृत, pp. 10a-185b. A history of the Rāthōras of Bikaner from the origins down to the reign of *mahārājā* Sirdār Siṅgha (Saṃvat 1927). Compiled by Cāraṇa Sindhayaca Dayāla Dāsa the author of the two similar *khyātas* contained in MS. 1 and MS. 3, but differing from both of these to some extent, particularly in the beginning and the end. The work is styled ‘Ārya Ākhyāna Kalpadruma,’ p. 10a and introduced by five propitiatory verses, the first of which begins :—

॥ कवित्त कथ्य ॥ मद जल भाँक्षत मध्य । लक्ष्म गजमुख सकमा-
मय ॥...etc

Next follow three other verses, recording that the work was composed during the reign of *mahārājā* Dūgara Siṅgha of Bikaner, in the year Saṃvat 1934 :—

हंस बंस कुल रठवर । समवड विभव सुरेस ।
राज करहि मरुधर रविर । डंगरसिंह नरेस ॥ १ ॥
...
कल्पद्रुम इहि नाम कहि । आर्थियत्त आख्यान ।
हिंदु सकल कुल आदि हित । जहि विध कहे सुजान ॥ २ ॥
संबत खुत गुन रस शृणि । भादव सुकाल बघान ।
तिथि द्वादश बुधवार तिहे । अन्म गंथ भजे जान ॥ ३ ॥

The introduction continues as far as the end of p. 12a, with explanations of the meaning of the words “Ārya,” “Hindū,” and “Mussulman,” and a few other unimportant subjects. This part is in Hindū. Then follows a genealogical list of the Rāthōras, from Śrī Nārāyaṇa (1st) down to *rājā* Jē Canda (252nd) (pp. 12b-14a), and after this the narrative in Marwari prose begins with the last-mentioned *rājā*, the text being almost a faithful copy of the corresponding part in MS. 3 (see above), and continuing so till the emigration of *rāja* Viṅkō, in Saṃvat 1527 (p. 19b, corresponding to p. 9a in MS. 3). At this point, the exposition of the history of Bikaner is interrupted by the insertion of four works (*b*, *c*, *d*, *e*), which are described below. The thread of the narrative is resumed only p. 42a, with the *khyāta* of *rāja* Viṅkō, and from here to p. 145b is identical with the corresponding part in the *Deśadarpana* of MS. 3.

The remaining pages, 146a-185b, contain a continuation of the history of Bikaner from Saṃvat 1901—the year with which

the *Deśadarpana* ends—to Samvat 1927. This part, which is altogether new, is compiled on just the same lines as the preceding, and contains a very minute chronicle of the greatest part of the reign of *mahārājā* Sirdār Singha, till about two years before his demise.

(b) जोधपुर रे राठोड राजावाँ रौ संक्षिप्त हाल राव जोधीजो सुं महाराजा विजैसिङ्गनी ताँई, pp. 19a-20b. A very summary historical account of the rulers of Jodhpur, from *rāva* Jodhò down to *mahārājā* Vije Singha. Beginning :—

महाराजी औजोधाजी रो हाल लिघ्यते। रावजी औजोधाजी
रो जन्म सं १४७२ श्वाके १३३७ बैशाष वद ४ गत घटी १.....रावजी
औजोधोजी रथाल्ल वांधी भोमौया चार तोड़ीया...etc.

Followed by a list of the *parganas* in the Marwar territory.

(c) मारवाड़ रे पट्टाँ री विगत खाँपवार, pp. 21a-22a. A prospectus of the *jāgīrs* in the Marwar State, divided according to the different *khājpas* of their holders (Cāpāvatas, Kūpāvatas, Īdāvatas, Meṛatiyās, Jodhās, Karanōtas, Karamasōtas, Jētāvatas, Bhāṭīs, and miscellaneous). Beginning :—

रावजी औजोधाजी सु साथा छइ सु मिसल डावी मै सिरायत
सिरदार वा राव रिडमलजी सु साथा फंटी जिणा रा ठौकाणा री
याद...etc.

(d) मारवाड़ रे ठिकाणाँ री पौठियाँ नै गाँवाँ री विगत, pp. 23a-37a. Genealogies of the chief *jāgīrdārs* of the Jodhpur State, consisting of lists of names and a few historical notes in illustration of the same. Beginning :—

पौढ़ीयां ठौकाणो आउवै रे बांप चांपावतां रौ आवल तो आउवो
जसोजी वसायो। सु आउवो पहलां तो सुरजमलोतां रै क्वो पक्के
तेजसिंघजी सु इणां रै छवो माहाराज औजोतसिंघजी आईदानोतां
नुं दीयो...etc

Followed by a prospectus of the villages in each *jāgīr*, consisting of tables giving the names of the villages, the figures of their income, and the names of their holders. Divided according to the different *khājpas* of the *jāgīr*-holders.

(c) जोधपुर रै राजावाँ रौ राणियाँ रौ नै कँवराँ रौ याद,

pp. 38a-41a. An account of the wives and sons of the rulers of Jodhpur, from *rāja* Jodhò to *mahārājā* Takhat Singhā. Beginning.—

प्रथम राव जोधैजौ रा मैल । १ जसमादे हाडौ जैतमाल देवावत
रौ कवर सुजैजौ सौवराजजौ रौ माता । २ बौरां भटीयांगौ बैरौसाल
चाचावत रौ ठि० जेसलमेर रौ रायपाल करमसी रौ माता...etc.

Followed by a copy in Marwari, of the treaty concluded between *mahārājā* Māna Singhā of Jodhpur and the English in Samvat 1875 (= A.D. 1818)

(f) बौकानेर रै ठिकाण्याँ रौ पौढियाँ नै पढ़ां रौ विगत, pp. 197a-

208b. Genealogies of the chief *jāgīrdārs* of the Bikaner State and summary description of their fiefs, together with a few historical notes in illustration of the same. For the most part identical with MS. 3 (b), the chief difference being in the lists of villages which are omitted in the present MS. Beginning:—

षांप बौका रतनसिथोत । मिसल डावौ मांहलौ रा । ठिकाण्यै
महाजन रै पौडीयाँ रौ याद वा० डौकाण्यां वा गांव चाकरी रौ विगत ।
ठिकाणो माहाजन पटो गांव १३५० रो लिखौजै तै रौ विगत । माहाजन
टाकरां रै घर पटे रा कदौम सुं गांव १०६ कदौम सुं छै...etc.

(g) जैपुर मै सैव वैसनवाँ रौ भगडौ हृयौ तै रौ हाल, pp. 211a-

212a. A detailed description of a religious controversy which was raised at Jaipur by *mahārājā* Rāma Singhā, and terminated with the expulsion of some *gurūs*, who eventually repaired to Bikaner and were afforded protection by *mahārājā* Sirdār Singhā. Containing dogmatical questions and answers, and resolutions passed by a religious council (*dharmaśabha*), which had been appointed to decide the controversy, and many other documents in prose and verse. Beginning:—

संवत् १६२३ के साल श्रीसिरदारसिंहजो महाराज एक बड़ो
भारी नक्से रो तथा धरमपालन रो तथा सर्वसञ्जनलोकां ने आनंद
देवण रो काज कियो जो जेपुर महाराज बगसे भोजक वरोरे ओका
आदम्याँ रौ संगत सुं वैष्णव मत रो भगडौ उठावणो सल तेरे सुं
सरु कियो ओर प्रणा० तथा चोसठ वणवाय धरमसभा रौ तरफ सुं
चारों संप्रदायो वैष्णव महंत वा आचार्या रे ठिकाणो मेल्या...etc.

(h) रत्नाम सैलाणा सौतामऊ जाँबवौ आँबमरौ किसनगढ ईडर

याँ रौ याददास्त, pp. 246a-250b. An account of the seven minor Rāthòra States following : Ratalāna, Sēlānā, Sitāmaū, Jābbavò, Āmbajharò, Kisanagadha, and Idara. Beginning : —

याद रत्नाम रौ ॥ जिक्के रत्नाम है गांव २५० पैदा लाघ सात
रौ ॥ पीछे रत्नाम रौ जोधपुर सुं पंचा क्वै ॥ रावजी श्रीजोधोजी १
रावजी सुजोजी २ राव वाघोजी ३ राव गांगोजी ४ राव मालदेजी ५
राजा उद्देसिंहजी.....६ दलपतसिंहजी ७ महेशदासजी ८ रत्नसिंहजी
९ चत्तसालजी १० वैश्वालजी ११ मानसिंहजी १२...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 25.—ओसवालौ रौ पौढियाँ .

A MS. in the form of a paper-roll, 672" long \times 8 $\frac{3}{4}$ " broad. Incomplete at the beginning, and somewhat crumbled at the two margins in the first part. About 30-40 akṣaras in each line. Devanāgarī script. Written on both sides, but the back-side only partially filled. Age: about 150 years.

The roll contains genealogies of the Osvals, according to their different *gotras*, from the origin of each *gotra* down to the beginning of the Samvat-Century 1800. The origin of each *gotra* is first related in corrupt Sanskrit. Then come the genealogies, or pedigrees, each line containing the names of the sons of each particular individual, and on the left margin of the paper there being a blank on which the name of the village or town, where the individuals in question resided, is written. The genealogies consist of only bare names: dates are only exceptionally given, and they are not more than eight or ten in the whole work.

The beginning, which probably contained a general introduction, is missing. The roll, as it stands now, begins with a series of pedigrees, the *gotra* of which it is not possible to identify. 35 $\frac{1}{2}$ inches below, we have an account of the Nāhara Osvals of Mahājana, beginning as follows.—

[महा]जने | श्रीनाहरगोत्रे कुलदेव्याच्चामुंडामक्ताः सोठलहर
वास्तव्यः ॥ सा० मेघा पु० स० देवा पु० सा० वक्
पु० संसारा पु० लोला पु० ६ सौधर १ कोल्हा २
गणिया ३ लाघण ४ डूंगर ५ भोजा ६ सौधर
पु०... etc.

Coming down, we find an account of the origin of the *Bhāphāṇā-gotra* according to which it was started by Saceū and Yovana, two sons of Śripati, king of Dhārānagara, who went to Jāgalū and were converted to Jainism by *bhāttāraka* Tilakā-cārya of the Vṛhadgaccha. Then begins the account of the descendants of Yovana, as follows :—

साह योवन पुत्र साह सोमल १...ततः सोमिल ३ गोचरसिङ्गो
जातः साह सोमल पु० भोजा तेन सोहिलायांमे प्रसादः काश्चितः
तडाकमपि काराधितः (sic) तत्र[:] वागपुरात् श्रीतिलकाचार्यसुरीना
कार्यप्रतिष्ठा काराधिता संवत् १२१८...

Of the *Bhāphāṇā-gotra* the following 14 *sākhās* are recorded :

बापणा १ ठळ्ण २ थोरवाड ३ जडिया ४ जागड ५ झोटा ६
सोमलिया ७ वाह्निया ८ वसाह ९ मौयडीरा (?) १० वाघमार ११
भामू १२ धनूरीरा १३ नाहटा १४ .

The next *gotra* described is the *Varalabdha*, the origin of which is traced to Lakhaṇa Pāla and Go Pāla, two *rājaputras* of Dhārānagara, who in Samvat 1102 went to Mathurā in pilgrimage, and there met Nemicandra Sūri of the Vṛhadgaccha, who converted them to Jainism.

Follows the *Vināyakagotra*, the origin of which is accounted for as below :—

पूर्व मार्षेश्वरीगोत्रादुत्पन्नौ विनायकगोत्रे अजमेश्वाने श्रीसरश्वतौ-
पत्ने समायातो देहडवामा स राज्यमान्यः आसौत् पुत्रार्थौ विवाह-
चयमकशोत् वह्नि प्रचारन् (sic) कुर्व (sic) सति तथापि संततिर्न (?)
जाता तदा लोकपरम्पराया श्रीत् यद्व श्रीवृहद्वच्छाधीश्युगप्रधान-
श्रीमुनिशेषरस्त्रिशिष्या श्रीवियाकोतिवाचिकाः संति ते तु संतानासायां
सम्यग् विरहिति परं निस्पृहाः किंचित्त्र एत्कहंति यस्तेषां श्रावको भवति
संतानार्थौ संतति प्राप्नोति संवत् १३८५ वर्ष०...etc.

Then comes the *Niksatragotra*, which is described as having been founded by the three Khēt brothers Rāya Malla, Deva Simha, and Cācō, of the family of Lakhamana Rāya, in the year Samvat 1366.

The last genealogies are those of the *Lohīs*, a *gotra* of which the origin is not explained. With these the work closes.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

Vacanikā Rāṭhōra Ratana Siṅghajī rī Mahesadās-ōta rī
• Khiriyā Jagā rī kahī.



EDITED BY
L. P. TESSITORI.

PART I:
DIṄGALA TEXT
with Notes and Glossary.

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१
गावक

INTRODUCTION.

The *Vacanikā Ratana Siṅghajī rī Maheśadāsotū rī*, whereof a critical edition is presented to the public in the following pages, ranks amongst the most popular bardic works of Rajputana. There is hardly any Cāraṇa of ordinary learning and reputation, who has not in his collection of books, a manuscript copy of the *Vacanikā*. During my preliminary tour in Marwar in the rainy season of 1914, I was able to collect a dozen manuscripts of the aforesaid work in less than a month. The possibility of obtaining a large number of manuscripts was the chief reason which induced me to choose the *Vacanikā* as the bardic work to be edited first, and I lost no time in procuring all the manuscript copies thereof, which were within my reach in the libraries of Jodhpur, Bikaner, Udaipur, and Malwa. Amongst the manuscripts thus collected—some of which were found to be only 30-40 years posterior to the date of composition of the work—I selected thirteen, and it is on these that the present edition is based.

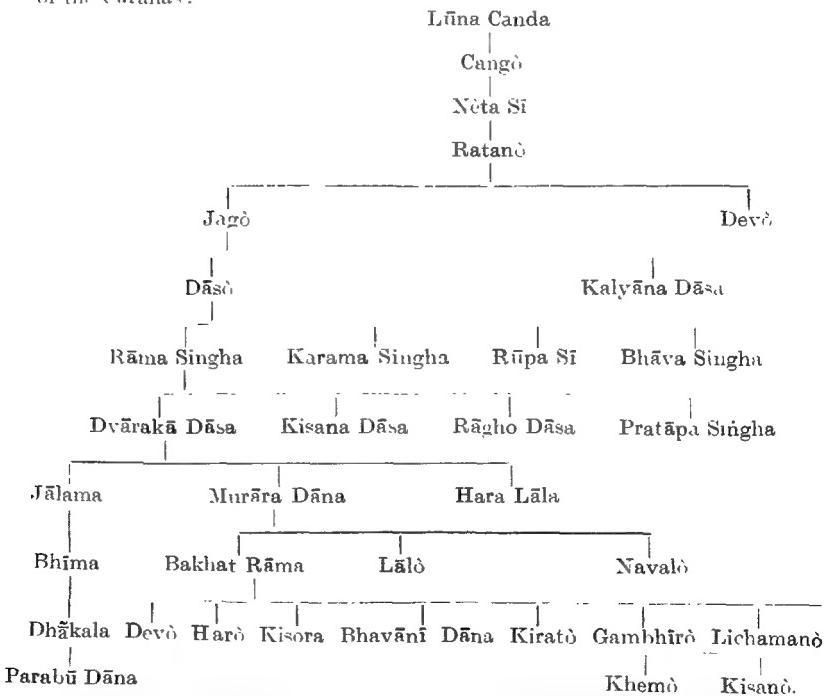
The *Vacanikā* commemorates the battle of Ujain, where mahārājā Jasavanta Singha of Jodhpur, at the head of the Imperial army, made an attempt to withstand the joined forces of Orangzeb and Murad, the two rebel sons of Šah Jahan, who were marching on Agra (A.D. 1658). The fortunes of the battle, as everybody knows, were adverse to Jasavanta Singha, who was defeated and had to retire into the deserts of his country, but none the less conspicuous was the loyalty of his Rajputs, who fought like lions for the cause of their Emperor, whilst the Emperor's own troops gave them only a wavering and doubtful support. Amongst the Rajputs who sacrificed their life for their Emperor on that unfortunate day, and undoubtedly one of the most distinguished, was Ratana Siṅgha, the rājā of Ratlam, in Malwa. He was himself a kindred of mahārājā Jasavanta Singha of the Rāthòra dynasty ruling in Jodhpur, his father Mahesa Dāsa being a grandson of Udè Siṅgha, the "fat rājā" who was sitting on the cushion of Jodhpur at the time of Akbar. It is Ratana Siṅgha's glorious death that our *Vacanikā* particularly celebrates hence the title it bears.

We are not concerned here with the question of the historical value of the *Vacanikā*—which will be dealt with in the introduction to the English translation—but only with the literary and philological questions connected with the poem itself, the manuscripts, and the personality of the author, Khiriyō Jagd. The *Vacanikā*, it can be safely assumed, was composed immediately or very shortly after the event it commemorates, i.e. the battle of Ujain, which took place in the year Samvat

1715, the ninth day of the dark fortnight of Vaisākha, Friday. The name of its author, as given in the last stanza of the work (265) and confirmed by the tradition, is Jagò, which is but an abbreviation of Jaga Māla. He was a Cārana of the Khiriyā clan. It is a curious coincidence that another Cārana of the same name and also belonging to the same Khiriyā clan, fought in the battle of Ujain and was killed. The latter was a son of Hada Māla, as recorded in stanza 201.¹ The name of the father of our Jagò is not given in the *Vacanikā*, nor in any other work, so far as I know, and is ignored even by the Khiriyās of Semalakhera, in the Sītāmaū State of Malwa, who claim to be his descendants. But the Bhāṭa *rāvī* of the Cāranas who lives at Rāmīṣāṇī, near Bilāṛī in Marwar, has been able to supply me the information that Jagò was a son of Ratanò, son of Nēta Si, son of Caṅgò, son of Lūna Canda, and that he had a brother, Devò, and two sons, Dāsò and Kalyāṇa Dāsa.²

¹ His descendants are said to be found at Kīvaḍiyā and Kharāṛī, in Marwar.

² Here is the genealogical tree, according to the above-mentioned *rāvī* of the Cāranas:—



Of the last-mentioned descendants of Jagò, Parabū Dāna lives at Alaniyāsa in the Jāvarò State, Malwa ; Devò at Ekalagālha in the Sītāmaū State, Malwa ; Hara Dāna in Vāgāra ; Kisora Dāna, Bhavāṇī Dāna, Gambhīrò, Lichamana, Khemò and Kisanò all live at Semalakherò in the

From the above-mentioned Cāranas of Semalakhera, their names Kisanò and Māna Siṅgha. I have further derived the following information, which represents the local tradition concerning the life of our author. Jagò, previously to the battle of Ujain, was in the service of mahārājā Jasavanta Siṅgha of Jodhpur. He was enjoying the village of Sākarò, in Marwar, which he, or his forefathers, had received in śāsana. When Jasavanta Siṅgha was appointed by Sah Jahan to command the army which was to oppose the march of Orangzeb and Murad, and moved into Malwa. Khiriyò Jagò was with him. But when the Rajputs prepared themselves for the battle and the customary saffron garments were distributed, Jagò was not given his, nor was he allowed to fight. Ratana Siṅgha—it is said—committed him to the custody of Rāma Siṅgha, his eldest son, so that the bard should survive and be able to immortalize the story of that memorable day.

The above tradition is no doubt interesting, but hardly contains any truth. First, as regards the statement that Jagò was in the service of Jasavanta Siṅgha, there seems to be here a confusion with the other Jagò, who was killed in the battle. The name of the latter is given by all the Jodhpur chroniclers in the list of the killed and there can be no doubt that he fought in the ranks of Jasavanta Siṅgha. But our Jagò must have been a servant of Ratana Siṅgha of Ratlam. In a manuscript in the Darbar Library in the Fort of Bikaner, containing miscellaneous bardic songs,¹ I have found three *kavittas*, which bear the name of Khiriyò Jagò and celebrate Ratana Siṅgha's liberality and rectitude.² These were evidently composed by Jagò at the court of Ratana Siṅgha, during the latter's lifetime. Ratana Siṅgha, much as his father Mahesa Dāsa, was a patron of poets, and evidence thereof is supplied by the *Vacanikā* itself, where he is described as coming to meet Jasavanta Siṅgha, surrounded by a throng of bards, Cāranas and Bhāṭas.³ The story of Ratana Siṅgha's not allowing Jagò to take part in the battle, is too similar to the story of Cārana Siva Dāsa, the author of the *Vacanikā Acalū Dāsa Khīci rī*, to be accepted without hesitation. In the last-mentioned work it is related

Sitāmaū State, Malwa; and Kiratò or Kirata Siṅgha lives at Ghorāvara, in the Devaliyā Pratāpagadha State, Malwa.

¹ See *Descr. Cat. of Bard. and Hist. MSS.*, Sect. ii, pt. i, MS. No. 8, p. 25b.

² The first *kavitta* begins :—

गुण गणेश मैसत
चले कलिजुमा सरोवरि ।
असत धार तै वौच
तेणि बहौ पग चौचरि । ...

that Acajā Dāsa, the Khicī chief of Gāgurāṇa, when his strong-hold was on the point of being expugned by the Muhammadan besiegers, before making that famous sortie and finding his death in the enemy camp, arranged that his son and heir Pālhana Sī should put himself in safety together with the bard Siva Dāsa, so that in them should survive a revenger of his death and a Homer of his deeds.

After the battle of Ujain, Jagò—according to the tradition preserved at Semalakherā—was rewarded by Rāma Siṅgha, the successor of Ratana Siṅgha, with the grant of the two villages of Ālaniyò and Derī, in the territory of Ratlam—which were held by the descendants of the Poet until Samvat 1960, when they were resumed,—and also Ekalagadha and Daļāvadò. The last-mentioned village was commuted with Semalakherò by Rāma Siṅgha, a grandson of Jagò, about Samvat 1784. Jagò is believed to have died at Ratlam, the year is not known, and to have been burned in the *Siva-bāg* cemetery, where the Rājās of Ratlam have their cenotaphs.

The *Vacanikā* was composed in Diṅgala. As is well-known, there are two different forms of language, which the bards of Rajputana use in their poetical compositions the one called *Diṅgala* and the other *Piṅgalu*. The latter is but the Braja Bhākhā, more or less impure and vitiated by the introduction of Marwari words and the influence of local idioms. The former is the local Marwari, differing from the colloquial only for the elaborateness of the diction and the use of poetical and obsolete words. Diṅgala is therefore practically synonymous with literary or poetical Marwari. I have explained elsewhere¹ that the same consecutive stages which are to be distinguished in the development of the Marwari language, apply also to the development of Diṅgala. In other words there is an Old Diṅgala and a Modern or Later Diṅgala, much as there is an Old Marwari or, to use a more comprehensive term, Old Western Rajasthani, and Modern Marwari. I have fixed the close of the sixteenth century A.D. as approximately marking the end of the Old Marwari or Old Western Rajasthani period, and the beginning of the Modern Marwari. Applying the same standard to Diṅgala, we can distinguish two stages, to wit: *Old Diṅgala*, from the 13th century A.D. to the end of the 16th century A.D., and *Later Diṅgala*, from the beginning of the 17th century A.D. to the present day.

According to the distinction made above, our *Vacanikā*—which was composed about the year 1660 A.D.—falls within the Later Diṅgala period. But it would be a gross mistake if we were to derive from the above the conclusion that the Diṅgala of the *Vacanikā* has more points in common with the Diṅgala of the present day than with the Old Diṅgala of the earlier

¹ *Journ. of the As. Soc. of Ben.*, Vol. X, No. 10, 1914, pp. 375-77.

period. The fact is that linguistic changes and transformations always take place slowly and gradually, so it is no wonder if a work, which dates from the beginning of what we call the Later Dīṅgāla stage, is substantially more similar to works composed towards the end of the Old Dīṅgāla stage, than to works composed two or three centuries later. The passing of Old Dīṅgāla into Modern or Later Dīṅgāla seems to have taken about 100-150 years to be completed. Only after the beginning of the eighteenth century A.D. we come across works which partake of all the characteristics of the Later Dīṅgāla period. One thing is certain, that the hiatus in the vocalic groups *ai*, *aü*—which I consider as the chief characteristic of the Old Western Rajasthani in contrast with Modern Marwari (and Gujarati)—had definitely disappeared by the time when our author wrote, and the two groups had been contracted into *ai*, *au*. (*è*, *ö*).

As regards the other phonetic and morphological peculiarities of the old period, it is certain that some of them had not yet completely disappeared from the language by the time when the *Vacanikā* was composed. Take the case of the *-i* termination of the instrumental and locative singular, and the conjunctive participle. In this case almost all the oldest manuscripts retain the *-i*, and though here the *-i* may be partially explained as a survival of the old traditional spelling, yet it is perhaps also indicative of the fact that at the time in question the *-i* was still feebly heard in the pronunciation. The same remark applies to the case of the weak *-i* termination of feminine nouns like *aḥyāti*, *tṛruāri*, etc., which nowadays end in *-a*, thus: *khyāta*, *taravāra*. Another archaic feature, which apparently was still preserved at the time of the *Vacanikā* is the samprasāraṇa of *i* and *u* after *ā*, in cases like *Rāmātīna*, *ghāu*, etc. An archaic feature still more important from the grammatical point of view, is the occurrence of the *-e* termination of the instrumental and locative plural which in Modern Dīṅgāla and Modern Marwari has gone out of use, and has been substituted by the genitive-oblique termination *-ñ*.

Lexicographical peculiarities in the *Vacanikā* are perhaps less important. The lexicon of the bards has not varied much from the time of Jagò to the present day. There occur, of course, in the *Vacanikā* some archaic words, like *hēvē*, *ghurasa*, *javādhi*, *sāra-thū*, etc., which are no longer used nor understood by the modern bards, nor found in the later Dīṅgāla poetry, but these are only a few. The bards have been more conservative in the matter of lexicon than in the matter of grammar, and most of the poetical and archaic words which were used by them five hundred years ago, can still be used by the bard of the present day, though their meaning may be no longer intelligible to any of his hearers or readers, but the initiated. This fact of the preservation of archaic words in Dīṅgāla is easily

explained by the existence of the poetical glossaries such as the *Hamīranāmamālā*, the *Mānamañjarināmamālā*, etc., and the large part they have been playing in the curriculum of studies of the bards for the last three centuries or more. A great part of these obsolete words are borrowed from the vocabulary of Sanskrit poetry, and it is chiefly to these that the extraordinary richness in synonyms of Diṅgala is ultimately due. The *Diṅgala Kośa* of Misraṇa Murāri Dāna of Bundi registers 55 synonyms of "earth," 50 of "sword," 59 of "king," 55 of "elephant," 70 of "horse," 59 of "sun," 45 of "moon," 48 of "fire," and so on. Of course, these are only the most striking instances, and the same richness of synonyms is not found in the case of other words of less frequent occurrence, but all the same they are noteworthy as indicative of the lexicographic resources and tendencies of Diṅgala poetry.

The style and form of the *Vacanikā*, as a literary composition, also largely partake of the characters of the old period. *Vacanikās* have long gone out of use in the literature of Later Diṅgala, and the one with which we are concerned is perhaps the last noteworthy example which closes the period when such literary compositions were frequent. The work derives its name from that kind of rhymed prose which in Diṅgala is known under the term of *vacanikā*. It is a prose governed by no rules except that each phrase or sentence in it, no matter whether long or short, is required to rhyme with the next phrase or sentence: rhymes being generally combined in pairs. Intermixed with the *vacanikā*, in a proportion which may vary considerably, there can be verses of different kinds, usually āñhās, chappaya kavittas, and gāhās. In the present case there is a large number of chandas too, but this is an innovation by our author, which, as far as I know, has no precedent in the older examples.

The great classical model, though far from very popular after which our *Vacanikā* was composed is a work of the Old Diṅgala period, the *Vacanikā Acalā Dāsa Khīcī rī*, by Siva Dāsa, a Cāraṇa. This work has been already incidentally mentioned above. It is in honour of Acalā Dāsa, the Khīcī chief of Gāgurāṇa and celebrates the heroic death met by him in defending his stronghold against the forces of the pātisāha of Mādava, who had invested it. The event happened during the earlier half of the fifteenth century A.D., as indirectly brought out by the existing tradition that Acalā Dāsa had married a daughter of rāṇō Mokala of Citora, and that the latter was assassinated whilst marching to the aid of his son-in-law on the occasion of the siege mentioned above.¹ Not only the general subject of the glorious death of the protagonist in battle, is analogous in

¹ The date of the assassination of Mokala is given by Col. Tod as Samvat 1475

our *Vacanikā* and in that of Acalā Dāsa, but the general plan and arrangement of the two works is also analogous. The chief points of correspondence are the description of the council held by the Rajputs before the fight, the immolation of the women in the fire, and the glorious reception met by the hero in the Paradise of Viṣṇu. Verbal coincidences in the diction are not many, but one amongst them is very remarkable, and this is the *āśa vacanikā* 78-81, which is a mere bare-faced plagiarism of the corresponding *birudāvalī* in the *Vacanikā* of Acalā Dāsa.

The *chandas* incorporated in the *Vacanikā*, which belong for the most part to the *bhujaṅgi* variety, are imitated from a different work: the *Gaja Rūpaka* by Ādhō Kisanō. A fragment of this work was brought to light in 1915 as a result of the exploration carried out under my directions in the Jodhpur district. It was found in a manuscript dating from the end of the seventeenth century A.D., in possession of Ādhō Saṅkara Dāra of Pācetivō, a village in the Sojhata *pargana*. The manuscript contains for the most part poems and songs by Ādhō Cāraṇas of the seventeenth century, and amongst these there is the *Gaja Rūpaka*, which is, however, incomplete, as it does not go beyond the 55th stanza. But this small fragment is sufficient to give a fairly good idea of the whole, and enable us to identify it for one of the models from which our Jagō drew his inspiration. The subject of the *Rūpaka* is a description of the military exploits of rājā Gaja Singha of Jodhpur, the father of the Jasavanta Singha of our *Vacanikā*. So the two works, if not exactly contemporarv, are separated by only one generation, at the most. The portion of the *Rūpaka* that is left to us, is wholly in *bhujaṅgi chandas*, but for one introductory *gāhā* and three *dūhās*. The extent to which Jagō utilized this work can be guessed from the parallel passages quoted in the Notes to the Dīṅgala text below.

Another source, though probably indirect, is to be found in two poems in *chandas* in honour of *rāva* Jēta Sī of Bikaner composed about the year 1536 A.D. Two manuscripts of these works are preserved in the Darbar Library in the Fort of Bikaner. One is by Vīthū Sūjō and the other is anonymous. They are both in the *pādhaṛī*¹ metre and composed on the same lines, the main subject of both being the night battle in which *rāva* Jēta Sī defeated Kamran, the son of Babar. But the account of the battle is only a small part of the poems, much space being devoted to a genealogical sketch of the ancestors of Jēta Sī and to a description of the Rajputs and horses in his army. It is especially in the description of the horses that we find a close correspondence between the *Vacanikā* and the two *Chandas*, but not less remarkable is the correspondence in the

¹ In the manuscripts the metre is called *pāgharī*.

description of the Mughals, which is likewise common to all the three works. Striking as these correspondences are, however, they are not perhaps sufficient to prove that Jagô had a direct knowledge of the two Bikaneri poems. He may have received his inspiration through some intermediate source. Imitations and plagiarisms have always played an important part in the bardic literature since the earliest times, a fact which is not at all surprising in the case of hereditary poets, who transmit their literary profession from father to son.

Quite independent from the *Vacanikā*, and apparently of later composition is another poem in honour of Ratana Siṅgha, which, if inferior to the *Vacanikā* in excellence, is not much inferior to it in renown. This is the *Ratana Rāsō* by Sādū Kumbhakaranya, the work alluded to by Col. Tod in his "Annals of Marwar."¹ It is in *Pīṅgala* and it contains an account not only of the battle of Ujain, but also of the other feats of Ratana Siṅgha—amongst which the slaying of an infuriated elephant at the Imperial court—as well as of the feats of his father Mahesa Dāsa, his grandfather Daļapata Siṅgha, and his grandfather Ude Siṅgha. From the fact that the particulars of the battle of Ujain differ in the *Vacanikā* and in the *Ratana Rāsō*, it would seem that Jagô and Kumbhakaranya wrote independently from one another, therefore the poem has no particular interest for us here.

Though the term "*Vacanikā*" may seem to indicate a composition of rather humble pretensions, yet our *Vacanikā* is as elaborate in form as any of the poems of the highest repute.² In this respect it differs from the *Vacanikā* of Acalā Dāsa, the form of which is comparatively rude and uncouth, and from all similar works of the Old *Dīngala* period. Elaborateness of form is one of the characteristic features of the bardic poetry, however, and the *Prithī Rāja Rāsō* by Canda with all its variety of metres, is perhaps the earliest and most classical example thereof. But in more recent times the predilection for musical and elaborate verses has grown stronger and stronger, and poets have no longer been satisfied with verses prosodically correct nor with the ordinary rhymes, but have sought other devices for making their verses more exquisite and harmonious. One of these devices is what the bards call *vīnasagāt*, a term which literally means "affinity of words." This is obtained by making the first and the last word in a verse begin with the same letter, like in the example following.—

गुरुदेव सुमत्ति समाप्ति गुणं, Vac. 5.

¹ Routledge's edit., Vol. ii, p. 38.

² In *dīnḥō* 265, at the end of the *Vacanikā*, the work is called "*Rāsō*," but such a designation is improper, whereas the title of "*Vacanikā*" is not only the correct one, but also the one which is confirmed and consecrated by the tradition.

Naturally, the use of the *vēnasagāi* was merely optional in origin, and it was considered as an ornament of poetry which was desirable, but not strictly necessary, but in the course of time it has become little short of a rule. In the *Vacanikā* there are not perhaps more than a dozen verses, in which the rule of the *vēnasagāi* is not observed. Not only this, but there is also a tendency to make all the words in a verse begin with the same letter, like in the examples following :—

गुणपति गुणे गृहीरं, Vac. 1 :

रिण मो रहियाँ राज रहेसौ, Vac. 67 ;

वडाला वहै त्रिहै वौराधिवौरं, Vac. 109.

Another artifice which is used to produce a musical effect much admired by the bards, is the internal rhyme, or repetition of the same syllables several times in the same verse. This is well illustrated by the example following :—

मारण मरण करण रण माधौ, Vac. 59

As alluded to above, the present edition of the *Vacanikā Rāthōra Ratana Sūjhaṇī rī Mahesadāsotī rī* is based upon thirteen manuscripts, chosen from amongst a total of about thirty manuscripts collected. I have tried hard to trace the pedigree of each of these thirteen manuscripts and ascertain the degree of their dependency on the archetype and on one another, but have been unsuccessful. The reason of the failure is to be sought partly in the great number of manuscripts in existence, and partly in the peculiar conditions under which bardic works are handed down, subject to every sort of alterations by the copyists who generally are bards themselves, and often think themselves authorized to modify or, as they would say, improve any text they copy, to suit their tastes or ignorance, as the case may be. The thirteen manuscripts mentioned above are the following :—

B: A Jaina MS borrowed from the Jainācārya Candra Vijaya Sūri of Pāli consisting of 11 leaves, of which the 1st is missing, $10'' \times 4\frac{1}{2}''$ in size. Each page contains 15-16 lines of about 50 *aksaras*. Written by Panḍit Jñānalābha for the use of Panḍit Prema Canda at Bīlāṛā, in the year Samvat 1755. The colophon reads :—

इति श्रीराठोड़ श्रीरत्नजी श्री वचनिका संपूर्णमिति ॥ संवत् १७५५ वर्षे । मिती चैत्रवदि ६ दिने । लिखतं श्रीबौलाडा मध्ये । शुभं भवतु । पं० ज्ञानलाभ लिखतं । पं० प्रेमचंदपठनार्थं ॥ यादृशं पुस्तकं दृष्टा (sic) etc

The MS. writes often *ai* for *ai*. Fairly correct.

D: A Jaina MS. belonging to Cāraṇa Jogajī of Dhādhārivō, in Marwar, consisting of 185 leaves of which many broken and loose. Incomplete at both the beginning and the end. Size of the leaves $11\frac{1}{2}'' \times 8\frac{1}{2}''$, number of the lines in each page 29, of the *akṣaras* in each line about 25. The MS. contains a collection of *vātas* in prose, and a few poetical works. The *Vacanikā* occupies pages 65b—75 of the MS. Though the *Vacanikā* is not the last work in the MS., yet after it a note is inserted containing an index of the works in the MS.—which are 18,—and the name of the copyist, as well as the date and the name of the place where the MS. was written. The interesting portion of the note is given below:—

... लौघतं पंडीत धनराजज्ञौ तत्भाई देहदानज्ञौ तत्भवैज
उद्दैचं तत्भाई बलरामं तत्सोब पंडीत गुणचंद लौपीड्हतं बलूदामध्यै
संवत् अठाहै सै चौरोतशा मासै पागण सूट ५ दैनै ...

F: A MS. belonging to the *Pustaka-Prakāśa* Darbar Library in the Fort of Jodhpur. It consists of 192 leaves, of which the last 19 are blank. Size of each leaf $10\frac{3}{4}'' \times 7\frac{3}{4}''$, number of the lines of writing in each page 21, number of the *akṣaras* in each line 14-18. The MS. is about 100 years old and was probably written under mahārājā Māna Singha. It contains (1) *Rasikapriyā*, *kari Kesava Dāsa kṛta satīkā* (from p. 1a to p. 156b), and (2) *Vacanikā rājā Ratna Mahesadāsotā rī Kharīyā Jagāñī rī kahī* (from p. 157a to p. 180a). The handwriting is clear and beautiful, but the text is not very correct. Again the text has an omission from stanza 140 to stanza 148.

G: A MS. belonging to Cāraṇa Āsiyō Rāma Dāna of Sonā-nō (Godhavāra), originally consisting of 120 leaves, but now incomplete, especially at the beginning and the end. Size of the leaves $6'' \times 8\frac{1}{2}''$, number of the lines in each page 15, number of the *akṣaras* in each line about 30. About three-fourths of the MS. are written in a very accurate hand by some Jain copyist, and only the last pages are in the current Marwari script. The MS., besides the *Vacanikā* and a few miscellaneous bardic songs, contains also the *Rāma Rāsō* by Mādhava Dāsa. This was copied at Bikaner in the year Samvat 1808. The *Vacanikā* was copied in the same year, therefore probably also in the same place. The colophon at the end states that the copy was made for the use of Bārātha Hirade Rāma. The text of the *Vacanikā* is incomplete in this MS., one leaf—the 6th—being missing.

I: A MS. belonging to Bārātha Rudra Dāna of Indokali (Nāgōra), originally numbering 99 pages out of which 21 at the beginning and a few others in the middle are now missing. Size

of the leaves $9\frac{1}{2}'' \times 6\frac{1}{2}''$, number of the lines in each page about 30, number of the *aksaras* in each line about 22. The MS., omitting a few minor songs, contains: (1) *Karitta thākurā Sera Singhaji rā* by Ādhò Pālhāra Khā (pp. 25b-27a), (2) *Vacanikā Rāthorā Ratana Mahesadāsotā rī* (pp. 27a-38a), (3) *Phuṭakara gīta* (pp. 38a-79b), (4) *Kavitta mahārājā Abhē Singhaji rā*, by Khiṇiyō Bakhatō (pp. 79b-90b), (5) *Virada Siṇyāra mahārājā Abhē Singhaji rō* by Kaviyō Karanī Dāna (pp. 90b-95b); and (6) *Jhamāla Devī Siṇhaji rō* (pp. 95b-97b). The colophon at the end of the *Vacanikā* gives the date of the MS., and the name of the place where it was written:

इतौ श्रीवचनका संपूरणं ॥ लौष्ठतुं बारट क्षतारामं रामवाचनं
दौ (?) स ॥ १८८१ रा आसोज वद १२ गांव चूडासर मधे ॥

The text of the *Vacanikā* has two gaps, the one from st. 152 to st. 242, and the other from st. 245 to st. 265. Writing careful, but incorrect.

J: A MS. belonging to Vvāsa Mīthā Lāla of Pāli now consisting of 118 leaves, $8\frac{1}{2}'' \times 6''$ in size. Incomplete at both the beginning and the end, many leaves having gone lost. Marwari script. Each page contains about 16 lines of 13-15 *aksaras*. The MS., besides other minor works, contains: (1) *Dholā Māraranī rī cōpāi*, (2) *Ratana Mahesadāsotā rī vacanikā*, (3) *Karuṇā battīśī*, (4) *Māna battīśī*. The *Vacanikā*, occupies the pages 59a-84a, and 85b-95b of the MS. The colophon at the end of the text reads:—

इतौ श्रीवचनका राव राठौड़ रा[जा] श्रीरतन महेसदासोत दौ
जगे खिड़ीयै सं ॥ १७६६ रा मौति आसोज वदि १४ पुरी कौवी
लिघी[तं] स[वा]इराम लौघी मथेन रायचंद दौ पोथी दौ नकल उताशी
कै गठ जोधपुर लौघी ...

The copy was therefore made at Jolhpur, in the year Samvat 1766, from a MS. belonging to Mathena Rāya Cauda.

N: A Jaina MS. from Nāgōra, presented to me by Pampā Lāla Bākalivāla, Secretary of the Bhāratīya Jaina Siddhānta Prakāśnī Samsthā of Benares.¹ Fragmentary. It consists of 74 broken leaves, each of which measures $8'' \times 11\frac{1}{4}''$ in size, and contains 34 lines of 22 to 28 *aksaras*. Some of the last pages are decorated with pictures representing scenes of the

¹ See "Progress Report" for 1915, in *Journ. of the As. Soc. of Ben.*, Vol. XII, No. 3, 1916, pp. 60-1, MS. R. 1.

life in Rajputana, as described in the text of the works contained in the MS. These are the following :—(1) *Jalāla Gāhāṇī rī vāta* (incomplete). (2) *Sadaivacha Sāvalingā rī vāta*. (3) *Gādhārtha*. (4) *Risālā rājā rī vāta*. (5) *Rāthora [Ratana] Mahesādāsotā rī vacanikā* (incomplete, going only as far as st. 137). (6) *Gorā Vādala rī cōpāi* (incomplete). (7) Fragment of a *vāta* in prose. The first two works were written at Nāgōra in the year Samvat 1808, and the third in the year Samvat 1809. The text of the *Vacanikā* was therefore probably copied in this same year. Amongst the graphical peculiarities of the MS there are: the writing of *i* for *i*, *o* for *ò*, and *đ* for both *d* and *r*.

P : A Jaina MS. belonging to Vyāsa Mithā Lāla, a Puṣkarānā brahman of Pāli. It consists of 102 leaves, 6" × 8" in size. Each page contains from 11 to 16 lines, of about 22 to 30 *akṣaras*. Incomplete at both the beginning and the end, a few leaves having gone lost. Written by different hands for the use of the Osavāla Sāha Mahesa Dāsa of Rīnī, the original possessor of the MS. The first pages were written by some Rāma Candra, pupil of Amaraṅgagāṇī, in the year Samvat 1726, at Rānī; others by somebody else at Lūnakaranaśvara. The *Vacanikā* which occupies pp. 24a-42a was written at Navahara (Nōhara) in Samvat 1748, by Mathena Daļapati. The colophon runs as follows :—

रतन ओमहेसदासोत राठौड़ द्वै वचनिका संपूर्णा संवत् १७४८
वर्षे पोह्यशुदि २ दिने लिखितं इलपति नवहरस्याने । श्रुभं भूयात् ।
महेसदासपठनाथे ।

The MS., besides the *Vacanikā*, contains many small miscellaneous works, which it would be too long to mention. The text of the *Vacanikā* has undergone several corrections by some later hand. In the case of these corrections, I have always stuck to the original reading, when legible.

R : A MS. borrowed from Ratlam, through the kind interposition of the Diwan Sahib. It consists of 108 leaves covered with writing, 6½" × 5¾" in size, bound into a volume. It contains three works, to wit: (1) *Virādu sinayādra mahārājā Abhē Siṅghajī rō*. (2) *Vacanikā mahārājā* (sic) *śrī Ratana Siṅghajī rī*, and (3) *Kavittu mahārājā Abhē Siṅghajī rā Khaṛiyā Bakhatā rā kahiyā*. The text of the *Vacanikā* occupies pp. 17b-60b. The MS. looks about a hundred years old, and the readings are generally coinciding with those in **S**. Each page contains 12 lines of about 16 *akṣaras*. As regards the graphical peculiarities of the MS., it is to be noted that *i* is commonly written for *i*, double consonants are written as single, and *é*, *ò* are constantly written with only one *mātrā* over the line.

S: A MS. belonging to the private collection of Khiriyò Māna Singha of Simalakhera borrowed through the kind interposition of the Diwan of the Sitamau State, Malwa. It consists of 82 leaves, of the size of $10\frac{1}{4}$ " to $6\frac{1}{2}$ ". Most of the pages are blank, and only a few are filled with short sporadic notes or songs, whilst the chief work contained in the MS. in the *Guna Vacanikā mahārājādhirāja mahārājā* (sic) श्री Ratana Mahesādāsotu rī, which occupies pp 11a-37a. Each page contains 11 lines of writing of 26 to 32 *aksaras*. The text of this MS. contains almost the identical readings as **R**, and it is clear that both MSS. are referable to the same source. Only **S** is apparently somewhat older and more accurate. The MS. writes इ for both ई and उ. spells *i* correctly, but writes ऐ, औ with only one *mātrā* over the line.

T: A MS. borrowed from the private collection of Cāraṇa Lālāsa Mūlō of Tolesara, in Marwar. It consists of 125 leaves, of which some have got loose and broken at the margins. Size of each leaf $13'' \times 8\frac{3}{4}''$, number of lines in each page varying from 20 to 35, number of *aksaras* also varying from 18 to 35. Written by different hands at different periods between Samvat 1839, or possibly some years before, and Samvat 1873 (marked on one of the loose leaves). The MS., besides short and disconnected songs, contains the main works following:—
 (1) *Guna Viveka Vāratā*, by Gādāna Kesava Dāsa. (2) *Huri Rasu* by kavi Isara (copied in Samvat 1839). (3) *Gīta tātakō rājā Gaj Singhaji nū*, by Bāratha Goyanda Dāsa (copied Samvat 1839). (4) *Guna Vacanikā* (copied Samvat 1839). (5) *Amara Kośa* (copied Samvat 1864). (6) *Bhāṣā Bhūṣāna* (copied Samvat 1862). The colophon at the end of the *Vacanikā* reads—

इति श्रीवच्चिनका संपूरणं ॥ लिखतुं प्रौद्धित सगताः ॥ वास आंग-
दांस ॥ संभूदानजौवचनारथं ॥ संवत् १८३६ रा मिगसिर सुद १३ ॥
गांव झूड़ैयो माता श्रैयैजौ सुधांन ॥

The MS. writes *i* for *i*, *ā* for *ū* (as in *jyā* for *jyū*, *nā* for *nū* etc.), distinguishes *l* from *l* by a dot underneath, and writes all double consonants as single.

U: A Jaina MS. borrowed from a *yati* in Udaipur, through the kind interposition of the Jainācārya Vijaya Dharma Sūri. It consists of 12 leaves, which contain 22 pages filled with writing, the number of the lines in each page being 15, and that of the *aksaras* in each line 40-50. The MS. is very incorrect but all the same valuable on account of its age, it having been written in the year Samvat 1760. The colophon reads:—

इति श्रीरत्नवचनिका संपूर्णं । संवत् १७६० वर्षे भाद्रवा वदि ५

दिने भगवासरे ॥ सकलपंडितश्चौमणिपंडित श्री ५ श्रीकांति-
विजयगणि तत्स्थभावचारचिया मेघजौ लिपिकृत ॥ श्री ॥ श्री ॥

The MS. has no sign for *r*, but writes always *d*. The copy was evidently made by one who could not understand the text, as blunders like mistaking of *bha* for *ta*, *da* for *ja*, *ca* for *ra* and vice versa, are very common. Also *i* is very frequently written for *i*.

V: A MS. belonging to the Darbar Library in the Fort of Vikanera (Bikaner), borrowed through the kind interposition of the Vice-President of the Council, mahārāja Bhērū Singhaji. It consists of 289 leaves, $6\frac{1}{4}'' \times 5\frac{1}{2}'$ in size, but many leaves here and there seem to have been cut away. Each page contains from 12 to 18 lines of 12 to 20 akṣaras. Written almost all by one and the same hand, but in a hurried and inaccurate way. The MS. contains, besides short works of a miscellaneous character, the three main works following:—(1) *Kriśna Rukmani rī vṛta*, by Rāthōra Prithi Rāja, (2) *Ratanajī rī racanikā*, and (3) *Jalāla Gahānī rī rāta*. The *Vacanikā* occupies the pages 163b-183a of the MS., but is incomplete, as it does not go beyond st. 175. Of the two other works mentioned above, the one bears in the colophon the date Samvat 1757, and the other Samvat 1753. It is clear that the fragment of the *Vacanikā* also must have been copied about the same time.

The present volume has been printed at the joint expense of the Darbars of Ratlam, Sitamau and Sailana, the three Rāthōra States in Malwa which trace their origin to the hero of our poem Ratana Singha.

L. P. TESSITORI.

ऋषि वचनिका

राठौड़ रतनसिङ्गंजी रौ महेसदासौत रौ
खिड़िया जगा रौ कही ।

॥ गाहा ॥

गुणपति गुणे गहौरं
गुणग्राहग दानगुणदिव्यं ।
सिधि रिधि सबुधि सधौरं
सुणाला देव सुप्रसनं ॥ १ ॥

॥ कवित्त ॥

सुमरि विसन सिव सगति
सिद्धिदाता सहस्री ।
वाखाणं कमध्यज्ञ
एहविशाजा छत्रपती ।
बलि जेहा चक्रवै
ज्ञाना जिणि वंसि नरेसुर ।
खागि व्यागि सौभागि
वंस छत्रौस तणा गुर ।
गजराजदिव्यं भाँजगा गजाँ
उभै विरुद्धां उद्धरै ।

१ : GNP गणपति, P गुण, PU V ग्राहक, J दौयणगुण, (F)GJ बुद्धिरिद्धि (रिधिसबुधि), T बुध समापि (ditto), INU बुद्धि (सबुधि), U सरौरं, S सरौरे (सधौरं), P सुणाला, RU सुणाहल ।

२ वचनिका रां रतनसिङ्गजी रौ महेसदासौत रै ।

कुलभाण घै प्रगयौ कमंध
रतनमल्ल रिणमल्ल रै ॥ २ ॥

दलपति उदिच्छासिङ्ग
माल गङ्गेव महाबल् ।
वादा सूजा जोध
कमंध रिणमाल अण्डल् ।
चूँडा वौरम सलूख
साख तेरह अजुआला ।
क्षाढा तौडा क्षाच
झाचा कमधज्ज छथाला ।
हिंदुआण तिलक हिन्दू विहद
धृहड आसा सौह धन ।
ते पाटि अकै महिराण तन
रूप भूप ओताँ रतन ॥ ३ ॥

॥ छन्द हण्फाल ॥

रठराँण भाण रतन
करतब भाई कन ।
नरनाह जे मुख नौर
ग्रहवल्ल ग्यानगहौर ।
ससमत्थ सूर सकज्ज
गजदिव्या भाँजण गज्ज ।

२। All समं R सुमिर, GJTU सकति, G वाञ्छाण, R पोहबं DFPR
SV ऊवा, J झया, All जिण, P विरह्व, R रतनसौष.

३। PSV चोंडा, T चांडा, FITV छान, FPSUV हिंदवाण, FRS आसो,
GRSU निण (ते), SU ऊवौ (चकै).

वचनिका रा० रत्नसिङ्गजी री महेसदासौत री ।

३

पित मात तारण पक्ख
सिंगार तेरह सक्ख ॥ ४ ॥

॥ छन्द चोटक ॥

गुरुदेव सुमत्ति समापि गुणं
भुच्यपत्तिच जेम रत्न भणं ।
पित जासु महेस नरेस परं
गठ बेठि लिओ जिणि देवगिरं ॥ ५ ॥

क्लिं साहि तणै यहि खाग क्लरा
धंसे चढि लौध बलक्का धरा
सनमान करे सुरिताण सई
जालोर पटै गठ दीध जई ॥ ६ ॥

केविआँ दल् तण्डल् जेणि किआ
दन सासण लक्ख गजिन्न दिआ ।
कमधञ्ज कणैगिरि शाज करे
विधि चेणि गयौ खग क्रौति वरे ॥ ७ ॥

तिणि पाटि रत्न महेस तणै
घण थाट लिआँ तपतेज घणै ।
मलशाउ जिहौँ जगि आपमला
भुज पूजै साहिजहाँन भला ॥ ८ ॥

४ । T तो रिणडांण, GNPV करतय, PV पाख, U तेरह, PV साख ।

५ । P कोठ (बेठि), RS लौथा ।

६ । N चिढ (चढि), JRS जेण (लौध), U भ्रुसि चढि जे नव लख धरा,
I शुलतांण, JRUV सहौ, FT लौध (दीध) ।

७ । V केवीयं, F मारि (जेण), DJRUV दिन, NT दान, FP दत, G दस
(दन), I दल (दन), DFIJPRST लाख, RS कणेगढ ।

८ । F ते (तिणि), J लौयै, DNT °जिहाँ ।

॥ दृहा ॥

जीवत मित हुइ साहिजहाँ
दिल्लौवै सुरिताण ।
राति दीह अन्दर रहै
नह मण्डे दीवाण ॥ ६ ॥

धुम्य झड़ै सारी धरा
सहर दिल्लौ पड़ि सोर ।
मुहिम हँता ताँ मणिजौ
ज्याँ सहिजादाँ जोर ॥ १० ॥

गुज्जरधरा मुराद यहि
बिजड़ौ तोलि दुबाह ।
माथै क्वच मँडाडिजौ
झइ बैठौ पतिसाह ॥ ११ ॥

धर पूरब सूजौ धणी
दिखणी खरौ दुगाम ।
साहिजहाँ दारा सुकर
ताँ सिरि कोपै ताम ॥ १२ ॥

६। DFGINU द्वन्, FG होय, LJ उय, ST उचै, PRV उचै, D ऊबो, N दिल्लौच, D दौली रौ, J चुलनांण, DIJRU दिवस, RT इंदर, DU अंदिर, U मांडे ।

१०। DIPTV हुंद, DNPUV उचौ, T उद्, I होय, F सच्चा तदपि (! सहर दिल्लौ), IRU मुहम्, DPV तिहाँ, T जाँ (त्याँ), N सोइ (त्याँ), PRSTV मांडियौ, N जिहाँ ।

११। GP गूजर, JT मुरादि, GINRT दुजड़ौ, J धुषि (तोलि), DL मंडाय नै, GJRS होय ।

१२। All साहि॒, T साहिजादौ, RTU दुआरा, S दारा, U कोपै॒, T खौजै॒ (कोपै॒) ।

वचनिका रा० इतनसिङ्गजी रो महेसदासौत रो ।

५

हिन्दू ताम हकारिचा
सिंह जसौ जैसिंह ।
किचा विदा कूरिम कमँध
ओ बेवै अरडिङ्ग ॥ १३ ॥

दिचा वधारा देस दे
हैँ वर दब्ब हसत्ति ।
पतिसाहौ थाँ ऊपराँ
युँ कहिचौ असपत्ति ॥ १४ ॥

सूजा दिसि जैसिंह सभि
दूजौ मान दुबाह ।
पोतौ साथै प्रथिचौ
पूर्व धर पतिसाह ॥ १५ ॥

साहिजादाँ विज्ञं सामुहौ
अक जसौ अग्नभङ्ग ।
माँडण असपति माँडिचौ
जोधकलोधर जङ्ग ॥ १६ ॥

इल्वादल ताबौन दे
हिन्दू मुखलिमाण ।
चगथै जसौ चलाविचौ
जुध मण्डण जमराण ॥ १७ ॥

१८ । DFINV जांम, J जेण (तांन), IS औहजसौ, T साहिजिसौ,
J कोरम, S कोरम, N वेंड, R वेङ्गवे, DIN अरिहंग, F अरिडिंग .

१९ । FRT हैमर, V हयवर, DGPUV इच्छ, N द्रिय, DNPT जपरै, T थां.

२० । DNP दूजौ, DFGPU सजि, I दे (सकि). U पोता, J दिस (धर).

२१ । All साहिजादाँ BFGT दुड़ं, F दुड़ं साहिजादाँ, G सांसुहै, D जिसौ,
FJN मंडियौ .

२२ । DJNPV चकथै, GT चकतै, U चिकतै । चकथै, U चलाडियौ, S
चलाडिया. PS मांडण, T घण जाण (जमरांच).

६ वचनिका रा० रतनसिङ्गजी रौ महेसदासौत री ।

॥ हन्द भुजङ्गी ॥

जसौ हालिनौ आगरा छँति ज्याराँ
खिअाँ साहिं रा उम्बराँ सब लाराँ ।
कमन्धाँ वडाँ कुरिमाँ साथि कौधाँ
लजाथम्म सौसोदिअाँ लारि लौधाँ ॥ १८ ॥

हाँडा गोड़ जादब्ब भाला हठाला
वले वंस छचौस साथै वडाला ।
गाँडौ नालि गोला चलै फौज गञ्जं
धरा वोम आधोफरै ऊहि धञ्जं ॥ १९ ॥

अराबाँ निबाबाँ किअा अटू अगै
यबै गाहिजै बाट औघाट पगे ।
हलौलाँ हिलै सम्य फौजाँ हसत्तौ
प्रिधौ सङ्ग लगा केरै देसपत्तौ ॥ २० ॥

वहन्ती इसो पश्चि ओपै वहोरं
नदी हेम थौ ले चलौ जाणि नौरं ।
कताराँ कठडे चलै जूँग काला
वहै वादला जाणि भाद्रब्बवाला ॥ २१ ॥

१८ । NS चालियौ, JT आगरै, GLJNRST कमराँ, DFPV सर्व, IRS रब, U कोरंभाँ, F थाठ (साथि), U संग (साथि), DN लौधाँ (कौधाँ), INP साथ (लारि), FGRSV मंग (लारि) .

१९ । FNRRTV जादम, DGLJNPUV बोम, R आधौफराँ .

२० । DIN साथ (घट), PV साथि (घट), U चलै (हिलै), FIN संग, T संफ, U नंब, J फौज (सम्य), U लार (संग). FGJN लागै, J प्रिधौ सगलौ जाणि को देसपत्तौ .

२१ । PU वहन्ता इसा, J ले चले हेम ता, N ले चलौ हेम था. FGJRSU ता (थौ), DJRS चलै (चलौ), PV कतार, U कठडौ चलौ बज कालं, J वडा (चलै), U वालं .

वचनिका राँ रतनसिंहजी रौ महेसदासौत रौ ।

७

फटौ आम कै जाणि सामन्द्र फटूं
प्रिधमौ गिराँ थुँब कौजै पहडूं।
वहै ऊपटाँ थटू राठौड़वाला
नदी सोखिजै नौर निवाण नाला ॥ २२ ॥

वहन्ताँ तुराँ पाय पायाल वाया
क्षिले रज्ज रैणा उडे वोम क्वाया ।
चलन्ता इसा मौर तौरं चलावै
पँखो जीवता सिंग जाणं न पावै ॥ २३ ॥

माथै साहिजादाँ बिन्हाँ रात मारू
समे चालिछौ अम उज्जेणि सारू ॥ २४ ॥

॥ दूहा ॥

खेड़ेचौ दरकूच खड़ि
आयौ गठ उच्चेण ।
पातिसाह सूँ पाधरै
लोह जहोका लेण ॥ २५ ॥

११। DJ फुटौ, NP गिरं, N उवटाँ, U ओपहै, FGNT शाठ, DIPR
SV अटाँ.

१२। DG वहते, G तुरे, DIPU तुरी, GIT वायौ, DPV रेषौ, GJNPU
ओम, GIT वायौ, T कडता (जौबता), FIJPTV जाणे, S जावा.
RS after वाया insert the following couple of verses :

धरा चेस (S मेर) धूजै डिगै धू धड़कं ।
चदे लंक चकं डरै चार चकं ॥

१४। N बिनाँ, PV बिहाँ, JT बिङ्कं IRST बिन्है, DFG दुङ्ग, U आप
(आम) .

१५। I आया, T छड़े (गढ़), साँ, JN पाधरौ. P साहिजादाँ बिचाँ सामुद्दै
(पतिसाह...).

८ वचनिका रा० रत्नसिङ्गंजी री महेसदासौत री ।

बन्धव रत्न बुलाविचौ
जसै रचण दियजङ्ग ।
साहि झकम छलि साहि है
आयौ खड़े अभङ्ग ॥ २६ ॥

गठपति मिलै उजेणिगठ
राजा जसौ रतन ।
राम लक्ष्मण राठवड़
किर दुरजोध करन ॥ २७ ॥

हसतिमार भेलौ झचौ
कालौ दलाँ किंवाड़ ।
भागा पड़िगाहण भडाँ
पिडि अणभङ्ग पहाड़ ॥ २८ ॥

कालै अजुआलौ किचौ
आवि दलाँ अविचट्ट ।
चारण भाट चगाहटाँ
गुणिचण थट्ट गरट्ट ॥ २९ ॥

प्रतिदिल्ली ओधागपति
धजवड ग्रहे सधौर ।
करण भौर भारथ करण
वौर मिलै वरवौर ॥ ३० ॥

२६। FJ रथण, U रैण, TU बुलादियौ ।

२७। I उजीण, T लक्ष्मण ।

२८। J हसतबंध, DFJ भेला झवा, TU भडाँ (दलाँ), FJNRS किमाड़, FPV पिड़िगाहण ।

२९। V उजवाला कौया, BIN अविहट्ट, UV चगाहटे, FJTU आठ ।

३०। N खगधीर ।

वचनिका रा० रत्नसिङ्गची रौ महेसदासौत रौ । ६

॥ दूङ्घा वडा ॥

बे भाई बिरदाल्

बौरंगसाहि सुराद वे ।

हैवै पति मेला झाचा

जुध मण्डण जमजाल ॥ ३१ ॥

कटकाँ बिझ॑ झइ कूच

गड़गड़ चम्बागल् गुड़ै ।

हड़वड़ भड़ झइ हैवराँ

चठिआ पौरस चूँच ॥ ३२ ॥

वहरहि हिलै वहौर

पाइक ओठक पड़तलाँ ।

मिलवा किर चालौ महण

नवसै नदि ले नौर ॥ ३३ ॥

डाकी जमडाढाल्

बे बे तरगस बम्बिआ ।

तुरकौ रहवालाँ तुरक

चठिआ चामरिआल् ॥ ३४ ॥

३१ । P सुरादिथौ, GN बे (वै), V उवै (वै), JRU इम (वै), JR विमे (हैवै), G दोयै (हैवै) .

३२ । J चिह्ने, T दुङ्घ, U दुहाँ, BDPV झै दुङ्घ, G होय दुङ्घ, U बे करि, T चंबालग, DPUV झै (झइ), T झइ हड़वड़ भड़, N गैवराँ (हैँ०) DN परिसिर, P परसिर.

३३ । DFTU चलै (हिलै), J होये (हिलै), G होय (हिलै), GJRSU पायल, U कंठाँ, T पड़तरा०, DIRS कज (किर), F चूँ (किर), J होय (किर), IV चाल्या.

३४ । BFGPUV तरकस, PSV बांधिया .

१० वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ।

गुज्जर तणा गरुर
ताइ मिले दिखणौ तणा।
सेन उजेणी सामुद्धा
सालुलिंचा दलस्तुर ॥ ३५॥

रचि फौजाँ रोदाल्
हैंवर नर वहता हसति।
माँडगा इन्ड्र भड़ माँडियौ
वादल् किर वहसाल् ॥ ३६॥

वागाँ करे वणाऊ
सिर परि धरि मुँछाँ सुकर।
जमदण खग कसि पति जवन
जिगमिग नगाँ जडाऊ ॥ ३७॥

आया बाहिर ओम
बैसि गजाँ मेघाडँबर।
चगथा वे ढुलते चमर
हौर जडित छव हेम ॥ ३८॥

रुलि काझल धम्बाल्
तुरहि भेरि नपेरि चहि।

३५। BGPV गुजर, DGJT मिलिया, PV मिलौ, T सालिलिथा, J वणस्तुर.

३६। BNPU रुदाल, DFRTV हैमर, BDINPV भड़ इंड, BDFJN PUV किर वादल.

३७। J वागे, BT सुकरि, BIV फिगमिग, FGV नग, BP नगा.

३८। FIRSTU मेघाडमर, DGIT चकता, N चकथाँ, B चखता, BTU दलता, I ढुलता, JNP ढलते.

वचनिका रा० इतनसिङ्गजी री महेसदासौत री । ११

आरोहे औराकियाँ
भिखिया पश्च भुलाल ॥ ३६ ॥

गजहाजाँ आग्राज
गाज ज्ञानै चमागलाँ ।
फौजाँ धज नेजाँ फरहि
वहता हौँजरि वाज ॥ ४० ॥

पड़तालाँ पाताल
वहताँ तुरी वजाहिजै ।
उडी रजी क्वायौ अरस
किय भाँखौ किरणाल ॥ ४१ ॥

धँआरव दव धोम
खेहारव डम्बर खरा ।
क्रमते रौद्राइण किओ
बोम विचालै बोम ॥ ४२ ॥

जुदा झानै जिन्द जीव
मिग खग आमूझे मरै ।
मारगि वहते माँडिजौ
दाणव प्रलै दईव ॥ ४३ ॥

३६ । J रहिं, R चमाल, F रौद्राल (चमाल), FGI तूरि, DFGV चंबाल
(नफेर), BN आरहै, J आरहि. FJ(N) चसि औराकियाँ, B अवि
औराकिये.

४० । DPV आग्राज, F औराज, T होओ.

४१ । FJU पड़ताले, FGJU पाथाल, वहते, FGJ तुरे RSTV तुरां,
IJRSU उडे, INRSU रज, DJPV कोयौ, I कौ, T करि.

४२ । RS डमर, F खुरां, BGRSUV रुद्रायण, BGJUV बोम .

४३ । GRSTU जहि (जिन्द), DFNPNSV आमूझौ, J आमूझे, FGJNU
मंडियौ, BFIRST प्रलौ .

१२ वचनिका राँ रतनसिङ्गजी रो महेसदासौत रौ।

धर सारौ पड़ि धाक
पुर तर गिर कौजै पहट ।
हैकंप उर नागिन्द झच
चक आरूँ चढि चाक ॥ ४४ ॥

सेन इसा सुरिताणि
चगथे चठे चलाविचा ।
उहृटिआ इल् ऊपरै
जलनिधि मुरचव जाणि ॥ ४५ ॥

गँडलिओ रज गैण
हैकंप धर डेराँ झचाँ ।
सहितादा दरकूच सूँ
आया खड़े उजेण ॥ ४६ ॥

॥ गाहा चौधर ॥

इल् दिखणाधि उतर देठालै ।
डेरा दुङ्ग दिचा देठालै ।
दुँज बाजार भैंडा देठालै ।
दामिण गजाँ धजाँ देठालै ॥ ४७ ॥

४४ । T पुहट, DNV झवौ, PST झयौ, FI झवै, B झउ, BV आरौ, DFGPT आरै.

४५ । BRS इसौ, PNV चकथां, IT चलावियौ, U चलाहियौ, FJRS झपरा॑, S wanting.

४६ । BD(FI)PV रुधि लिथौ, T गूडिवियौ, J गुधलियौ रवि, DN रैष (रैष), (J)RS खुंदालम ले खरहंडा (सहिजादाँ दरकूच सूँ). TV सों, U wanting.

४७ । U बिछै, T संडि (दिचा), I धजाँ गजाँ.

वर्चनिका रा० रतनसिङ्गजी श्री महेसदाखोत श्री । १३

निपट बिन्हे दल आथा नैड़ा ।
बराँ सुराँ भति आथा नैड़ा ।
नौवति सोर धड़ि धुवि नैड़ा ।
गालि निहाउ गाजिआ नैड़ा ॥ ४८ ॥

॥ दूहा ॥

चौरँगसाहि मुराद इम
मिले लिखे पुरमाण ।
राजा राह म रोकि तुँ
साहि लगें दे जाँण ॥ ४९ ॥

राड़ि म करि इक तरफ रहि
आगै पौक्कै आव ।
जोइ दिलौ फिरि जाइसाँ
परसे असपति पाव ॥ ५० ॥

जसवँत सुणे जबाब जब
आगा कहिचौ बेम ।
मो थाँ आडौ मेल्हिचौ
कहै जाँण द्यूँ केम ॥ ५१ ॥

४८। DGIT दुड़ (बिन्हे), FPV दोइ, BN दुचे, B धुनि (धुवि), FT बजिथा.

४९। NV वे (इम), DT उवे, B यूँ, BDGIJNRSV मिलि, F लिखि भेल्लै, T लिखि भेजे, GJ लिखिया, U लिखियौ, D रहि (तुँ).

५०। V आगल, BDFGI(J)N(V) जावसाँ, BDSTV परसि, FJ परसाँ, U फरसाँ, N फरसण.

५१। DFGU सुणि, I लिखे T आगै, P आगलि, JPV आडौ थाँ, FGUV जावण, J जाव, V दाँ.

१४ वचनिका रा० रत्नसिङ्गजी री महेसदासौत री ।

॥ कवित ॥

मुणि जबाब जसराज
तेड़ि सित्ताब महाभड ।

सूर बलू सारिखा
जिसा गोवरधन अग्रड ।

वींद घड़ा वानैत
तेड़ि माहेस तिआराँ ।

पौथल क्रम उदिल्ल
जिसा मधुकर भूँभाराँ ।

जगराज रुधा गिरधर जिसा
पूछि जसै मोटाँ पहाँ ।

उम्बराँ नहाँ असपत्ति सूँ
कहै जाब कासूँ कहाँ ॥ ५२ ॥

याँ आखै उमराउ
राजि जितरौ कुँग जायै ।

मतै वखत तपतेज
राजि सूर्धि हिंदुआयै ।

तुम सहि जोधाँ कात
जोध सारा इम जयै ।

तुम सिरहर दुइ राह
साहि सोबै करि थयै ।

५२ । T करि (मुणि), P मिताम, NV जिहां (जिसा ३), T चाँ (सूँ), कौचाँ,
J कोसाँ ।

वचनिका रा० रतनसिंहजी रो महेसदासौत रो । १५

कमधजाँ आज माहेस कौ
कहिजै औ दूजौ करन ।
जुधबन्ध खिचो भ्रम जाणगर
राजि वले ब्रूम्हौ रतन ॥ ५३ ॥

॥ छन्द विअक्षरौ ॥

राजा जसवंतसिंह रचण रण
ताम रथण तेड़िओ त्रिभै तण ।
बैठा वे आलोच बहादर
सूँ पतिसाइँ सूचण समहर ॥ ५४ ॥

सूरिजमल गँग वाघ सलकवाँ
पाटोधर चाढण जल पक्षवाँ ।
मोहरै अणो किआ रियमझाँ
चाँपाँ कूँपाँ जैत अचल्लाँ ॥ ५५ ॥

धुरि गोदौ बोठज क्रन धूहड़
आडा साहि मणिका अनड़ ।
निजडा हथ सूजौ केहरि तण
किलाँबाँ घडा करण रण कणकण ॥ ५६ ॥

५३ । FIU इम (यं), T यां. All नति. BJNPRSV दिंदवाणे, U जोधाणै, RS सिर (सहि), T छौ. U छो, GT सगला (सारा). All जंपे. GJ दोय, कमधजे, BDFIPSV कहियो. BDPV रथां (औ). I ज्यां, F वलि, J जिम, FGRU पूछौ.

५४ । T जसमंत, U तरै (नाम), FU सो, N सुर, V भू, BI सुचवण .

५५ । U इम (गण), T गंगव (गँग वाघ), N बटलाँ .

५६ । D गोदा, N गोविंद, BEJRST मांडिया. BD(N)TV करै (करण), GIJRSU place the third and fourth verse after the last verse in the next stanza.

ਬਲੂ ਦਲਾਉਤ ਸਹਿਤੈ ਬੇਟਾਂ
ਹਰ ਊਦਿਲ ਅਵਿਨਾਸੀ ਹੇਟਾਂ ।
ਜੀਧਾ ਹਰੈ ਰੂਪ ਜੈਤਾਸਾ
ਰਿਣਮਾਲਾਂ ਜੋਡੈ ਧਰਿਓ ਰਣ ॥ ੫੭ ॥

ਕਮਾ ਹਰੈ ਗਿਰਵਰ ਰਿਣ ਕਾਲੈ
ਪੌਥਲਿਆ ਜਾਂਵਲਿ ਪ੍ਰੈਂਚਾਲੈ ।
ਊਦੈ ਜਗੈ ਕਿਆ ਬੇ ਆਗੈ
ਜੋਡਿ ਕਰਣ ਜੈਤਾ ਛਲੁ ਜਾਗੈ ॥ ੫੮ ॥

ਧਰਿਓ ਆਣੀ ਸੁਹਵਿ ਗਿਰਧਾਰੀ
ਹੈਵੈ ਦਲੁ ਹੈਡਵਣ ਹਜਾਰੀ ।
ਬਿਰਦਾਂ ਤਣੈ ਸੌਡ ਸਿਰ ਬਾਧੈ
ਮਾਰਣ ਮਰਣ ਕਰਣ ਰਣ ਮਾਧੈ ॥ ੫੯ ॥

ਅਖਾ ਹਰੈ ਚਾਠਣ ਜਲੁ ਅਕਖਾਂ
ਸੋਗਾਗਿਰੈ ਆਗਲਿ ਸਲੁਕਖਾਂ ।
ਮਾਟੀ ਸੁਰਤਾਯੈਤ ਸੁਆਲੈ
ਛਿਲਤੈ ਮਛਰ ਰਥੈ ਛਤਾਲੈ ॥ ੬੦ ॥

੫੧। BDP ਮਤਿਸੌ (ਮਹਿਤੈ). V ਸਰਬਹ, NPL ਧਾਰਿਧਾ .

੫੮। GJTU insert before the present stanza the couplet following :

ਬੰਧਕ ਰਾਸੈ ਬੇਲ ਮਹਾਵਲੁ
ਖਾਂਗੀ ਸੁਹਿ ਪਾਡਥੈ ਵਡੀ ਖਲੁ ।

IN ਪੌਥਲਿযੋ. G ਪੌਥਲੁ ਧੁ, J ਪੌਥਲੁ ਕੁੰ, DPV ਪੌਥਲੁ ਜਾਂ, T ਪੌਥਲੁ
ਇਸ, BJJN ਜੇਸਲ (ਜਾਂਵਲਿ), BFPV ਪੁੰਚਾਲੀ, U ਕਦਾ ਜਗਾ, IT ਜੋਡੇ,
U ਜੁੜੇ, G ਜੁਧ (ਜੋਡਿ) .

੫੯। N ਧਰੀ. V ਧਰਿ, DNPV ਅਣਿਧਾ, J ਤੇ (ਸਿਰ), BFIPRT ਰਿਣ

੬੦। G ਅਖੇ, U ਰਾਖਣ ਕਲੁ (ਚਾਠਣ ਜਲੁ), G ਲਕਾਂ (ਅਕਖਾਂ), N ਪਖਾਂ
(ਅਕਖਾਂ), NT ਚੋਨਿਗਰੀ, V ਚੋਨਿਗਰੀ, JT between the second
and third verse in the present stanza, insert the couplet following :—

ਕੇਚਬਦਾਸ ਤਣੈ ਗਜ ਕੇਵਰਿ
ਚਾਗੀ ਸਾਨ ਝਾਲਿਚਾਂ ਅਸਸਰਿ ।

वचनिका रा० रतनसिङ्ग-जौ री महेसदासौत री : १७

बौजा हौ साथै दल् सबल
भाईबन्ध भत्रौज मुजागल ।
महि लकड़ौ खुरसाण मँडोवर
अङ्गियौ वडाँ सरस ग्रहि असिमर ॥ ६१ ॥

डेरा पूठि चँदोल दिवारे
सभियौ गोल् विचै सिरदारे ।
त्वाँ माहै जसराज गजनतग
जोधा हरौ माण दुरजोधन ॥ ६२ ॥

सूजाउत मधुकर गोढ़ै सजि
कमँधज राज तणा जतनाँ करि ।
वे भाई ग्रहि खाग बहसे
यँ अम्बर लागा ऊससे ॥ ६३ ॥

हिण हामाइण जिसौ रचावाँ
लड़े मराँ चँद नाम लिखावाँ ।
जसवँत अम बोलियौ ज्याराँ
तणा माहेस अरज की त्याराँ ॥ ६४ ॥

६१। N दै (हौ), PSV रथाँ (हौ), BFIRST लोहड़ौ, J लोहड़ौ, (i) अङ्गिया, JT before the present stanza insert the following couple of verses :—

जहड़ नेव भालियै (T भालियाँ) असमरि
आधारै डिगतो भुजि (T भुजि डहतौ) अर्बरि ।

६२। DPRTUV सकिया, V गजसंतण, DPTV दुजोवण, S दुजोवण, U दुजोवण ।

६३। GNRSU गोढ़ै मधुकर, BIPTV सजि, FT इम (यूँ), J यु (यूँ), DFPV लागा अंबर ।

६४। FGJ जेम (जिसौ), BI रचावण, मरण, लिखावण, GJT सिंघ (अम), U आरै, त्यारै ।

१८ वचनिका रा० रतनसिङ्गजी रो महेसदासौत रो ।

जोधाँ धणौ धणा दिन जीवौ
दल् सिणगार वंस चौ दीवौ ।
दे सोबौ पतिसाह मूर्ख दल्
सबलौ लाज मरण क्लि॒ सबल् ॥ ६५ ॥

मरण तणौ सोबौ दे मो नुँ
ठौलौ राज धरा क्लि॒ तो नुँ ।
सारौ धर भोगवि दिन साजा
रिण आउगौ मूर्ख दे राजा ॥ ६६ ॥

रिण मो रहिओ राज रहेसौ
कमँधाँ कोइ न वुरौ कहेसौ ।
कन मरतै दुर्जोध गयौ कमि
चौकम कालजवन आगै तिमि ॥ ६७ ॥

राजा किसन दाज कहि रहिओ
दायव तिको पक्के पिहि दहिओ ।
हार जौप वाताँ हरि हाथे
बिङ्ग पतिसाहि सरिस छाँ वाथे ॥ ६८ ॥

साहि तणा गञ्जूँ दल् सारे
धड़ न्हारौ भञ्जूँ खग धारे ।

६९ । JTU रो (चौ). RS धर (चौ). JP दल (क्लि).

७० । T नुं नां, BJ सो ने, FJ टौकौ (टौलौ), PV इच (क्लि), J उव (क्लि),
N उड (क्लि), T तुं नां, BJ तो ने, DG आवध (आचमौ), P आविगौ
RS सो ने, F सो ने.

७१ । N लाज (राज), RST बुरां, T दुजोल, RS इजोल, BN जमन,
FRST आगल.

७२ । F जिकौ, GIR जीत, U जौपणौ हरि रे हाथे, BI व्हां (ह्लौ), J झथां,
U वे पतिसाह सुं आवौसुं वाथे .

वचनिका राँ रतनसिङ्गजी रौ महेसदासौत रौ ।

१६

औरंगसाहि दिसौ आखौ इम
जुध करिस्याँ कैरव पारडव जिम ॥ ६६ ॥

आहवि वाहि वहाडि असिमर
महाराज ले जाऊ मधुकर ।
मतौ दिठाइ मिले राँड मारू
सौख रतन कीधौ खग सारू ॥ ७० ॥

ताम जुहार किचौ खग तोले
बौजै भवि मिलस्याँ हसि बोले ।
जीवै तिके भजाँ घरि जावै
आवै खगि मो साथै आवै ॥ ७१ ॥

कालै मरण मनोरथ कौधा
लाज मरण भारथ भुजि लौधा ।
आप तणै डेहै फिरि आयौ
जोध जड़ागि मिलैगिर जायौ ॥ ७२ ॥

६६ । BI तष्टौ, DFJRS मांजूं, T मांजां, U दल मांजूं, G दल साढूं. All MSS. भांजूं T भांजां, NU भांजूं माहरौ. BI भांजूं मारूं, U चोधारे, G दिशा, PTV आखै, RS. आखा.

६७ । FPRS आहिव. U आहवे राड करीस अहुंबर, BDNPTV दिठावि, DRS करे (मिळे), J कीचौ.

६८ । T करै (किचौ), RS जीवै. FIJRSTU जिके. FRT आवै (आवै). G चु साथ मो, U सो साथै. FI साथ मो, B साथै मो, T साथै ज्ञां, J जिके साथ ईणि.

६९ । JRS तणा (मरण २), FG मुझि भारथ भर लौधा. U वडौ मुज्ज भारथ लौधा. X सरण मनोरथ लौधा, RS तणां डेरां, J अचल (अडावि).

२० बचनिका रा० रत्नसिङ्गजी जी महेसदासौत रही ।

करि अँग पाँन सिनान महाक्रित
बड तौरथ मधि दौध विपाँ वित ।
सपत आत चौरँग लिखमी सह
बगसे अस रैणा सुरह्नी बह ॥ ७३ ॥

देवाँ दरसि परसि जाइ द्वारै
पूजा करि डेरै पाधारै ।
होम कराडि भणाडि विपाँ हह
जधि आवाहन स्तर इसठ जद ॥ ७४ ॥

करि भुजाई चाडि कडाला
विधि विधि सह भोजन बडाला ।
पाँति रचौ चौसर प्राँचालै
कवि रजपूत पोखिया कालै ॥ ७५ ॥

॥ दृह्णौ ॥

जुजिठलवाला ज्याग ज्युँ
अन ब्रित छिलै अपार ।
दिल धाई आसौस दे
कवि जम्मै जैकार ॥ ७६ ॥

७३ । FGJN पान, BRSU पान, RSU मनि, T विचि, BDFNPRSV दिथां, DGPV लिखमी औरंग, BGJPTV असि ।

७४ । V इम (जाइ), BRS डेरा, JRS कराथ भणाथ, B जिमाडि (भणाडि), DPV आराहण ।

७५ । FJ रा (सह), RSU रचे, DFPV प्राँचालै, T प्राँचालै, G प्राँहचालै, T उंहचालै, V पामीया (पोखिया) ।

७६ । DJRSU जिम (ज्युँ), T अाँ, JSU जीमै केवार, G wanting

वचनिका रा० रत्नसिङ्गजी री महेशदासौत री । २९

॥ गाहा ॥

गाजै दारि गयन्दो
वाजै नौसाड जैत सिर वाजा ।
सारिख इन्द समन्दो
न्हाराजा राज काइमो ॥ ७७ ॥

॥ आसौष वचनिका ॥

काइम कमन्ध
ब्रिद धजाबन्ध
मौजाँ समन्द
आचार इन्द ॥ ७८ ॥

दुरजोण माण
चरजाह वाण
भुजबलौ भौम
सुराति सौम ॥ ७९ ॥

खट भाख जाण
तप तेज भाण
विप्र गङ्ग पाल
लौला भुञ्चाल ॥ ८० ॥

७७ । RV वाजा, S गाजौ, RSV वाजै.

७८ । FS place the fourth verse in the place of the third and
vice versa.

७९ । BNPT दुखोण, S द्रजोण, J दुखेण, G दुरधोष .

८० । DIJND शो .

बौराधिवौर
हेलाँ हमौर
मधुकर सुतभ
किरतब्र क्रम ॥ ८१ ॥

॥ वचनिका ॥

बासठि हजार फौजाँ रा भाँजणहार १। क्खखण्ड खुरसाण रा
बिधुँसणहार २। मैमन्त हाथियाँ रा मारणहार ३। प्रतिसाहाँ
रा विभाडणहार ४। प्रतिसाहाँ रा पडिगाहण ५। गजराजाँ राजान
कै गजवाग ६। असिसाल ७। विजाइमाल न। लखदौचण ८।
जसलैचण ९। राजान कै राजा १०। तपै महाराजा रयण ११।
तिणि वेला कपूर बौडा भाइयाँ उम्भरावाँ कवौमुराँ क्रूँ दिच्छा १२।
दिवाणि किष्ठा १३। सभा रूप कैसा १४। औसा क्लौस वंस वणाउ
करि वैठा राजेसुर १५। सोहिवखान भगवान अमर बोलिच्छा
वहादर १६। बारठ जसराज जैसा कवेसर १७। विजारा कौ वाडी
फुल फगर १८। जल कमल हुंस का वणाउ १९। जाणे मानसरोवर
सौरभ की लहरि आवै २०। जवाधि जलहर गुणीजणा गाया २१।
इङ्ग राग सुणाया २२। राजा महेसदास का जाया २३। इन्ह सा
निजरि आया २४ ॥ ८२ ॥

८१। BDN करतब्र .

८१। ६ J'T मोडणहार, ५ BDGFIRST [रा], ६ BFP [राजान], ७ राजा
गजराज के, R गजराजाँ राजें के, ८ T' सवाईमाल, ९ GSU 'देशण,
१० 'लेयण, ११ T राजावाँ के राज, १२ BN प्रतपे, FGJNNU राथण-
साल, १३ T' राजा रैणसाक (after वेळा), G महाराज (ibid.) GRSU
भाई, V भाईयाँ न, GS उमराव, U उमराव, V उमरावाँ नु DIPTV
[कवौमुराँ], RSU नु (क्रूँ), GLJ नै, T नै, १५ U कसायेक, J कैसा
दौसै कै, १७ T कुण कुण (before साहिव), GJS भगवान सारौच्छा
अमर गंगावत सारौच्छा (गिरधर), U अमर गंगावत गिरधर, BEJNU
[बोलिच्छा वहादर], १८ J गिरधर जसराज जैहा कवेशर त्यां रा निजरि
वयष कैसा, GU सारौच्छा (डैसा), R सरौच्छा, N जिसा, १९ U रौ
२० R रा, २१ F गुणीयण गुण गावै, २२ F' सुषावै, २३ DGPTV [का]

वचनिका रा० रतनसिङ्गजौ रौ महेसदासौत रौ । २३

॥ चन्द्रादूणै ॥

बैसा वंस क्लौस दरमाह उम्बरा
सामन्त चन्द दिल्लिक्क आरिख इन्द रा ।
जोधाँ रा विचि जोध विराजै ज्यारका
परिहाँ खांगौवन्ध कमन्ध मधाउत मारका । २३ ।

॥ वचनिका ॥

तिथि वेला दातार भूम्भार राजा रतन मुँकाँ कर घाति बोलै १ ।
तरुभार तोलै २ । आगै लङ्गा कुरखेत महाभारथ झङ्गा ३ । देव
दाणव लड़ि मूळा ४ । आरि जुग कथा रहौ ५ । वेदव्यास वालमीक
कहौ ६ । सु तौसरौ महाभारथ आगम कहता उजेणि खेत ७ ।
अग्नि सोइ गाजसौ ८ । पवन वाजसौ ९ । गजबन्ध क्लृबन्ध गजराज
गड़सौ १० । हिन्दू असुराइण लड़सौ ११ । तिका तौ वात साकाबन्ध
आइ सिहै चड़ौ १२ । दुइ राह पातिसाहाँ रौ फौजाँ छड़ौ १३ ।
दिलौ रा भर भारथ भुजे दिचा १४ । कमधज मुदै किचा १५ । वेद

२३ । GINPRS जमरा, DV दुडिंद (V दुरंद) आरसै, P कमंध आरसै, B
जोधाँ विचि जोधार, GJ वामीबंध, U बांधे पाव.

२४ । १ FGRSU तिष वार, BDIJNU आलि (घाति), २ BIN कह्हा क्ष्यं
(after तोलै), G क्लू डाकुरे (*ibid.*), T कहै बै डाकुरो (*ibid.*), ३ G
आगै ढौ तो, T आगैइ, ४ F वात, ५ DFJ ओ (छु), T सो, G ओ तो,
RS सो थो तो, BI तौसरा भारथ, FJ आयो (after महाभारथ), RS
रौ (*ibid.*), T आगम मां, G आगम ढौ, DP क्लू (after कहता), U जे
(*ibid.*), ८ DIP आगसौ, १० DFGTV क्लृबन्ध गजबन्ध, ११ K
सु राजा (after गजराज), DPUV पड़सौ (गु०), J लङ्गसौ, १२ JS
उसराण, R तुरकाण, U शुश्लमान, J छड़ि मरसौ, १३ T सो (विका),
DPRSV [तौ], NT साकाबंधौ, १४ FGIN दोय, D कौ. १५ IT
भरभार, F सुजाँ, P लिया. १६ BIN वेदव्यास, DPRST वचारा,

२४ वचनिका रा॑ रतनसिङ्गजी री॒ महेसदासौत् री॑ ।

सासन्न वताया सु अवसाण्या आया १६। उजेणि खेत धारा॑ तीरथ धर्मै
रौ काम खिचौ॑ रौ घरम साचबोजै॑ १०। लोहाँ॑ रा॑ बोहृ॑ सेलाँ॑ रा॑
धमझा॑ लौजै॑ १८। खाँडाँ॑ री॑ खाटखडि॑ भाटभुडि॑ डगडाहडि॑
खेलोजै॑ १९। पातिसाहाँ॑ रौ॑ गजघडा॑ भड़ा॑ औभड़ा॑ मारि॑
ठेलोजै॑ २०। पातिसाहाँ॑ रै॑ क्षत्र धाड॑ कौजै॑ २१। पुरजा॑ पुरजा॑
जइ॑ पडौजै॑ २२। तौ॑ वैकुण्ठ चढोजै॑ २३। क्यू॑ बाई॑ जसराज
२४। हाँ॑ महाराज॑ २५। महाराज॑ रा॑ मनोरथ औमहाराज॑ पूरै॑ २६।
अखिञ्चाति॑ ऊबै॑ २७। महाराज॑ रा॑ मुँहडा॑ आगै॑ लड़ा॑ २८। टूक
टूक झइ॑ पड़ा॑ २९। इतरा॑ माहै॑ साचौरा॑ मक्षरौक॑ ३०। गाहिड़॑ रा॑
गाडा॑ ३१। फौजाँ॑ रा॑ लाडा॑ ३२। काल्है॑ रा॑ कलस॑ ३३। सतौ॑ रा॑
नालै॑ ३४। साढूल॑ रा॑ साढूल॑ ३५। भगवान॑ अमर बोलिच्छा॑
बहादर॑ ३६। बाणाँ॑ गोलाँ॑ सराँ॑ रौ॑ मारि॑ लोपि॑ हाथियाँ॑ रे॑
कुम्भाथले॑ खगकरा॑ वजाड़ा॑ ३७। गज॑ ढाल॑ पाड़ा॑ ३८। पातिसाहाँ॑

RST [छु], BINPU चो॑, F मो॑ नो॑, ११ BNPRSV रा॑ (रौ॑ १),
NPSTV रा॑ (रौ॑ २), DFEV साच॑ दौजै॑, P साच॑ लौजै॑, G क्रम क्रम
चाग॑ कौजै॑ (after साचबोजै॑), १८ U री॑ धमाधम लौजै॑ दौजै॑, GRS
लौजै॑ ने॑ दौजै॑, J दौजै॑ ने॑ लौजै॑, F दौजै॑ (लौजै॑), १९ D छडाखडि॑,
२० BDGINPV गजघटा॑, FI [भड़ी॑], DPV [भड़ा॑ औभड़ा॑], B
[ओभड़ा॑], N ओकाड़ि॑, J गज॑ भांजोजै॑ उभड़ा॑ मा॑, T गज॑ मारि॑
ओभड़ा॑ ठ॑, U भराँ॑ [भड़ी॑], २१ DU रा॑, P रौ॑, RS नु॑, BU इचां॑,
B करौड़ि॑, I घाल्होजै॑, २२ PTV पुरजौ॑ पुरजौ॑, BUV होइ॑, DFINR
होय॑, २३ RSU [तौ॑], V वरौजै॑, २४ T क्वाँ॑, I कुं॑ हो॑, FGPUV
कहौ॑, २५ GU [शो॑], S श्रौैकुंडनाथ॑, २७ BN करौरै॑, २८ FGT रै॑, T
मुँहड़॑ आधा॑, N लक्षी॑, २९ BPUV होइ॑, DFIN होय॑, N पड़ी॑, ३०
TV इतरै॑, T माँ॑, GJRT बोलिशा॑ (after माहै॑), S बोलिशौ॑, DIU
साचबोरौ॑, ३१ DU रौ॑ गाडौ॑, ३२ GJSTU U कुंचारौ॑ घडा॑ रा॑ लाँ॑, DU
रौ॑ लाडौ॑, ३३ U रौ॑, ३४ NU रौ॑, ३५ DU साढूलसौह॑, P साढूलाँ॑,
३६ I भगवानदास॑, PU बोलिशौ॑, ३७ T कहै॑ बै॑ डाकुरो॑ (before बाणाँ॑),
BNPV बांण॑, P गोल्ही॑, B गोलियाँ॑, GTU गोलाँ॑ सराँ॑ बाखाँ॑,
DNPRSV रा॑ कुम्भाथलाँ॑, T जाइ॑ (before खग॑), U खगभाड़॑, F
भाठ॑ (खग॑), V खगहरालाँ॑ वजादिलियाँ॑ विहंडारस्याँ॑, D वजादिलियाँ॑, F
वजाड़॑, ३८ I डालाँ॑, J नेजा॑ (after डाल॑), F पाड़॑, G पातिसाहाँ॑ रा॑

वचनिका रा० रतनसिङ्गजी रौ महेशदासौत रौ। २५

रा खासाँ भगडँ जाडँ थगडँ आडँ खगडँ जाइस्याँ ४६। रुक पिचाला
पौच्छस्याँ पाइस्याँ ४०। चाचर विहगिस्याँ विहग्धाइस्याँ ४१। रिण-
खेत रै विखे रङ्गिन्मै बाणसि मतवालाँ ज्युं घूमताँ थकाँ हाथिचाँ सुं
टला खाइस्याँ ४२। महारुद्र नै सिर पेस कराँ ४३। अपकराँ
वराँ ४४। देवता स्याबास कहिसौ ४५। वात रहिसौ ४६। इतरा
माहै बोलिओ गिरधर गङ्गाउत ४७। राउताँ पति राउत ४८।
पातिसाहाँ रा नर हैंवर कुञ्जर घड़ा पक्षाडँ ४९। चन्द जस नामौ
चाडँ ५०। इतरा माहै बोलिओ साहिबौ कुम्भाणी ५१। मुरधरा
रौ अणौ पाणी ५२। माहैरै तौ भगवान्दास वाघौत कहता ५३॥ ८४॥

नर हैवर कुञ्जर धधंगर पाडँ (after ढाल पाडँ), ४८-४० omitted in
D, ४८-४२ omitted in V, ४८ T [आहाँथप्पाँ], F [आडँ चप्पाँ],
N झिडँ भाडँ जारस्याँ, U भंडा भाडँ, F जासां, N आयसां, ४० P
रत्त (रुक), BFJRT पोषां, F पावसां, J नै (after पौच्छस्याँ),
४०-४२ omitted in N, ४१ F चाचरौ, J नै (after विहगिस्याँ),
४१-४४ omitted in I, ४२ T मतवालै ज्यां, U जिम, G [चक्की], T सां,
४२ omitted in BDP, ४१ BT महादेव, B [नै], T नां, RS नुं
BFNRU करस्याँ, ४४ omitted in F, BNRU वरस्याँ, ४६ BN आर
कुग (before वात), U जुग, ४७ TV इतरै, (B)। इतरो वात कहता-
J इसौ वात, DEJPTUV मै (माहै), P बोलिया, JRSU गिरधर चप्पो
रौ भमर राठोड़ गंगावत, ४७-५० transposed to § ८०, between
५ and ६, in GJN, ४८ T कहै रै आकुरो (before पाति), V नूं (रा-
).। नरां हैवरां कुञ्जरां, NT [हैंवर]. DIJPRU [घड़ा], ५० GJNV
[जस], F लग (जस), ५१ NPT इतरै, T मां, DFIUV मै, N वात
करमा [माहै], ५१ BDFGITU मुरधर, BDNPT कौ, ५४ T कहै रे
आकुरो माहैरै आविलौ नालिक रे भामै, F आगै (after तौ), U
वाषावत, FJ थूं (before कहता), G आगै हौं (ibid.), RS आगै इ
(ibid.)

॥ गाहा ॥

अवसाण मरण खगधारा
 सामि कामि भञ्जिै देहा ।
 सोचत चित नितनितं
 प्रामौजै एमरेहा इ ॥ ४५ ॥

॥ वचनिका ॥

सु ओ वडौ अवसाण आयौ १। ऊँडै इह किलकिला ज्युँ
 फुलधाराँ विचि उडि पडँ २। पातिसाहाँ री फौजाँ स्तुँ लडँ ३।
 महाभारथ करि मराँ ४। वगड़ी जोधाण ऊजला कराँ ५। इतरा
 माहै बोलिओ रासौ कुँचर ६। दूसरौ मधुकर ७। जलाबोल
 रिणसमन्द माहै असि जिहाज धराँ ८। किलम्बै घडा मारि पारि
 कराँ ९। मराँ तौ अपकराँ वराँ १०। नहौँ तौ जिवतसिम्भ झइ
 ऊवराँ ११। बाठठ कहै बाप हो बाप १२। बाप है जोड़े अतुल्लौबल
 भलौ चाडिओ बाल धमल १३। महाराज विमाह है आगम मङ्गल

४५ । JT मरणौ, U काजेण भंजौय सरीरो, V भज्जो, D भंजौजै, R भंजौयत,
 GSU छुचित, N पाईजै, BDI पाईयै, T पाईयै तौ, R पाईयत, S
 पावौचित, DGIJRS [ई], B हि (ई) .

४६ । १ T सो, F सो तो, U ओ तो, B सो [ओ], N चबड़ौ चबड़ौ, RS सो
 ओ तो महाभारथ रौ [आगम S] अवसाण..., २ RS चेकरसु (before
 ऊँडै), TU जाहा, J किलकिलै, T जां, FRS जिम, U डकं
 (ज्युँ), ITU विचि, V विचि विचि, U उडि उडि, D उपड़ि, F
 छूट, ३ JT omitted, ४ D कराँ, ५ J तौ (before वगड़ी), RS
 नरसमन्द (वगड़ी), J नै, BIU जोधाणौ, BGI ऊजलौ, DF कजल, G
 has a gap from this point to stanza 98, one leaf being lost,
 ६ BFNTV इतरै, DFIUV मै, T मां, B वात कचतां (माहै), N वात
 करतां, ८ P जलाल, DPV समुद्र, J मै, T अस तको, ९ IRS किलमां.
 ११ J जौवां (नहौँ), DPV तर (तौ), T कपरां, १२ RS ऊतरा मांडै
 (before बार), RSU कहियो, PRSV [हो] १३ DJ जोड़, J भलां.

वचनिका रा० रतनसिङ्गजी री महेसदासौत री । २७

धमल् खम्भाइची कौजै १४ । पिण औ महाभारथ रौ आगम १५ ।
अक वार सूराँ पूराँ अवसाणसिध खित्रियाँ रा वडा राग माहै वडा
दूहा गवाडै १६ । ज्यं सूराँ पूराँ रा चाचराँ रा केस चण्णाइ नै
ऊभा झै १७ । पौरिस चडे १८ । सोंग ब्रह्मण्ड अडे १९ ।
जाइराँ रा धडा पडे २० । विहाणै भातलोक थी भगलोक जाइस्याँ
२१ । सूराँ पूराँ खित्रियाँ री वात सुणौ २२ । आपणी ही केइक
सुणसौ २३ । वाह वाह बारठजौ भलौ कही २४ । मन री लहौ
२५ । झकम किआ २६ । जाँगडिअ वडा राग माहै दूहा दिआ २७ ।
परिजाऊ दूहा २८ । वेगडा साँड धवल् रा दूहा २९ । अकलिंगिड
वाराह रा दूहा ३० । मुञ्ज मारवणि रा दूहा ३१ । राउ रिणमल
रा दूहा ३२ । राउ अमर रा दूहा ३३ । किलिआणमल राइमलौत
रा दूहा ३४ । करण रामौत रा दूहा ३५ । तेजसौ डुँगरसौहौत

DNRU धवल, १४ BT आगमि, DNU धवल, BV खंभाइतौ. J
कराईजै. १५ RST [पिण]. JU तौ (after ओ). T छै (after आगम).
U आयौ (ibid.). १७ RSU अकरतु (U °सो) अवसाणसिध सूराँ... J
पूराँ... J अकरतु सूराँ पराँ खित्रियाँ रा वडा राग मैं दूहा दिवराहौजै,
१९ रा (after पूराँ), BV वडे, BI [वडा २], २१ V जिम, JU खित्रियाँ
(after पूराँ). UV चरणाश, P चण्णचशाद्, U होइ, I होय जाय, D
रहै. २६ BINR चोस (सोंग), २० INSU घडा (धडा), F धड. D डचा
PTV होया धडा), २१ PU भृतलोक, IJPRU छूं, T सां. BDF तै.
JNUV जास्यां, F जायसौ. D जासौ. २२ IR सुषां, PU सुषस्यां,
२३ DIN [हौ], F केचेक, J कहेक, B केइचेक, D कोइक, RS केटक
आपणी पण सुषसौ, J सुषौ, २५ JT बौ, २६ BINRS कियौ, T
जाँगडियाँ नु झकम कौथा. २७ BDINRS जाँगडियाँ, BIN नै (after
जाँग०), V वडे, J मैं. २८ JPV omitted. २९ BDFNTV वेगडै.
BIJ धमल, F धवलै, RS द्वरज (का S) सपोत रा दूहा (before
वेगडा...). P तेजसौ डुँगरसौहौत रा दूहा, ३०-१ omitted in V,
३१ JST गज (मुञ्ज). F गज मुंजावत, ३३ T वेगडै राउ बरजंग रा दू०,
RS राणा मोकल रा दूहा (after ३१), ३२-४ omitted in P,
३५ omitted in DFTV, JU अमरा. ३४ BNU कस्ताबदास. ३५ P
करन, I करण, U रामावत, J जैवा कुंपा रा दू०. T कैमल पता रा दू०.

रा दूहा ४६। जैमल पता रा दूहा ४७। जैत कूँपा रा दूहा ४८।
प्रिथोराज जैताउत रा दूहा ४९। गाँगा डुँगरौत रा दूहा ५०।
अखेराज सोनिगरा रा दूहा ५१। नगा भारमलौत रा दूहा ५२।
अमर धरमाउत रा दूहा ५३। सोभा साचौरा वौकमसी रा
दूहा ५४। अवर ही इत्तीस वंस अवसाणसिध खिचिआ० रा दूहा
गाया अर सुणाया ५५॥ ८६॥

॥ दूहा ॥

मारु भड़ चटिआ मछर
करिबा भारथ कत्य ।
राग वडाला वज्जिआ०
सको सचाला सत्य ॥ ८७ ॥

जसबाँत औरेंगसाहि जब
वेद कतेब वचाडि ।
वे इत्तपतौ बहसिआ
रचि बीजै दिग राडि ॥ ८८ ॥

- ३६। J जैमल पता रा दू०. T राज अमर रा दू०, ३७ J प्रिथोराज जैताउत
रा दू०. T तेजसी डुंगरसीधौत रा दू०, ३८ J बौदा भारमलौत रा दू०. ४९ T
चक्कवाण (जैताउत). J नगा भारमलौत रा दू०, T छुरजमल हाडै रा दू०
(after ४६), ५० BDPT गाँगे, BT डुँगरसीधौत, IP डुँगरसी. J
तेजसी डुंगरसीहौत रा दू०, RS भोपत गोपालदाशौत रा दू०. ५१ NPV
सोनिगरै, RS नगा भरमलौत रा दू०, J करब रामावत रा दू०, इचर
धरमावत रा दू०, ५२ BDNP UV नगै, JRS अखेराज सोनिगरा रा दू०
TU इसर जौबाउत रा दू०, (after ४२), ५३ DFPU असरै, RS अद्दीया
अमर जाम राघवलौत रा दू०. J सोभा साचौरा करमसीहौत रा दू०. T
करब दानेपरो रा दू०, भोपति गोपालदासौत रा दू० (after ४६), ५४
BDFNP सोभे साचौरै, BI सोभा सा० रा दू० वौकमसी रा दू०. J
विरमसी, J अचलदास खौचौरी रा दू०, T गोरे पाबु रा दू०, सोमसी
रत्नाउत रा दू०, (after ४६), ५५ V बोजा ही, FT छुरां पुरां (इत्तीस
वंस), RSU परजाक (before दूहा), NU [अर], JT ने (अर)
५६। J गिड़ (भड़), IJPTV वाजिया, BN वडाला (सचाला).
८८। T जसमत, FPV औरंगजेब, J जदि, PR बेड़, V बज, JT पानिसाह
(इत्त०). JST रचे, FT बिचै, BDJRS बीचै.

वचनिका रा० रतनसिङ्गी री महेसदासौत री ।

२६

सिलहाँ खाना ऊघड़ै
बहु भड़ कहै दुबाह ।
कटकाँ विझँ हँकल् कलल्
झचै सनाह सनाह ॥ ४८ ॥

दलसिणगार विरोलदल
दावानल् दन्ताल ।
दिच्छा जसै औरंग दुच्छा
कोडौ गज क्षक्षाल् ॥ ४९ ॥

॥ अथ शाधिओँ रा वखाण ॥

॥ क्षन्द भुजङ्गी ॥

उरं ओद्रके सास अभ्यास आणे
वडा जूह पूँतारिच्छा पौलवाणे ।
गँडाँ मारि बेसारिच्छा नौठ गजं
रुआमाल फेरे कहै भाड़ि रञ्जं ॥ ५१ ॥

तिच्छाँ चोपडे तेळ सिन्दूर तवं
वद्धखाँ वणावै घण्युँ स्याम त्रवं ।
नाडौ भौड़िच्छाँ अङ्ग लगा निहङ्गं
जटाजूट सज्जाह जे कोड जङ्गं ॥ ५२ ॥

५३ । RS करै, V कटके, J विरहे, DT दुङ्ग FINTU ऊर कलूँ ।

५० । PV विरोलिं, DI दोडे, R बाडौ ।

५१ । NS ओर, DJPV चौरंग, FT चरौ (उरं), BIRV पोतारिच्छा, T पांता०, N भूह, JNU बेसारिच्छा, F बेसाडिच्छा, RS बेडाडिच्छा, BIP बडे, T कोड़ि (भाड़ि) ।

५२ । S वयंदं, V वण्णा मेष अंवर स्याम..., S घण्णा, F चडाँ, P गर्ण, U तन, PT सामि, BIN खूब (स्याम), BNRSV लाया, T संनारिच्छा [जे], J काजि (कोडे) ।

वचनिका राँ इतनसिङ्गजो री महेसदासौत रौ।

कसे पाखराँ चमराँ जूँह काला
वणै जाणि पाहाड़ हेमझवाला।
धजाँ फावि नेजाँ गजाँ सौस ठहं
माथै उडुच्यं जाणि शुड्ही महस्तं ॥ ६३ ॥

पटे ऊपटे महधारा पटालं
खल्कै गिराँ मेर थी नीर खालं।
प्रलै काल इच्छाल कूटा पटालं
क्रमै डारणा कारणाभूत कालं ॥ ६४ ॥

लुडै छाकिच्चा काल ज्युँ डाण लगे
पखै पार ताणै जिके लोह पगे।
सभै भाड़ि उप्पाड़ि ऐसा लगहं
गठाँ पाड़ि वेछाड़ि औछाड़ि गहं ॥ ६५ ॥

कुलं अटु चहै गिरं गज्ज काला
मँडे इन्ह जाणे घटा मेघमाला।
फवै बग पन्ती आगै दन्त फौज्जं
गजाँ वाजि वौजं खिँवै सौस गज्जं ॥ ६६ ॥

६६। १ पाखरे चमरे, BDNPUV चामरां, U कालं, वालं, V वेमत. JRSU लाल (सौस), DPRV जडौयै, BPTUV गूडी.

६४। J(N)U उमटे, JP पटालां, DFS गिरं, BV तौ, S ता, J खूं, BIN जाणि (नीर), JP खालां, BP पटाला. U डारणं कारणं, BP काला.

६५। PV छाकियै, D छाकियौ, T ज्यां, BDNPTUV लगां, J लगा, BDNPTUV पगां, J पगा, S सहं, BN इसा SV गढं (गढँ), D गढे.

६६। ITUV कुलां, BINTU आड, BDIJNTU गिरां, TU कालं, मालं, FPV भिलै (मँडै), RS घटा जाणे, PV चहै (जाणे), V मेहकाल. BDFNPV पंखो (पन्ती), DT अयै, RS अगा, RS गजं, FP वाग (वाजि), BFIJNT वौजां, T खिमै

वचनिका रा० रतनसिङ्गजौ रही महेसदासौत रही । ३१

कपोलं गजाँ चोल् सिन्दूर कैसं
ओपै इन्द्रधनुङ्ग जैसा अरेसं ।
तिथाँ माहि ऊमौ वणै रेख तासं
पै उपरै जाणि फूलौ पलासं ॥ ६७ ॥

दलाँ रोल् दन्ताल् जैसा दुगम्मं
जमं चालिआ सामुहा जाणि जम्मं ।
रजौ ऊमटै वोम नूँ रोसरत्ता
घुआँधार चार्किलआँ घतधत्ता ॥ ६८ ॥

रजौ धोम सूँ वौँटिआ गज्ज राजै
वडे अग्नडे जाणि रोँकौ विशाजै ।
भयाणङ्ग भैभौत सोभन्त भारं
कमै जाणि आधी निसा अन्धकारं ॥ ६९ ॥

इसा गज्ज घण्टाल् घण्टा अपारं
चिरहे लोक कोतिका देखन्त त्यारं ।
दुवै फौज फब्बे गिरं गज्ज डागे
उभै जाणि आडावला खेत चाणे ॥ ७०० ॥

६७। GIJN कपोलां, U कपोकी, DFRSV गज्ज, DL चैसा, J जाँले (जैसा), RS नथ (माहि), J मणि. GIJRS ऊपरां.

६८। RST जमां, GJ जमौ, GIJT सामुहा चालिया, RS ऊमडै, G ऊमडौ, FGJLRT रुँ (नूँ), D नै, BINT खुआँधोर, J खुआँधोम.

६९। GI राष्टं, BDFINPUV वडां आनडां, GI विराजं, DT सोभौत, (F)PV सोहन्त, GJ भारौ, BDIP क्रमौ, GJ अंधकारौ.

७००। RS आसौ, RT वाजि (गज्ज), S वाजियं घोर घंटा, BDFPV कोतिग, RST कोगन, BD देखन्ति, (F)NU देसै तिवारं, F दुचे, I दुने, R दुजं, JS दोङ्ग, G फौजं फाबै (फब्बे गिरं), FT गिरां, N गिरे, U गजे (गिरं).

३२ वचनिका राँ रतनसिंहजी री महेसदासौत री ।

॥ अथ घोडँ रा वखाण ॥

॥ क्षन्द भुजडँ ॥

अराकी बहा खैंगू गात अहा
वणावै कवौ कत्थ औहत्य बेहा ।
नलौ जन्ममे जासु वाखाण नक्लं
उलट्टा कटोरा वणै चत्र अक्लं ॥ १०१ ॥

उरं डाल सारीख चौड़ा अलझा
भिड़जाँ बाँड़ जड़ वे पक्व भझा ।
पुड़च्छी चिआँ तोक्ह पै कन्ध पूरा
संयामं विखै हाम पूरन्त सूरा ॥ १०२ ॥

जलं अझलौ मुक्व पौअन्त जबं
उभै जोड़ि राजौव नासा उअबं ।
सलौग्राम चक्खैत अक्लै सरोसं
गिणै काव वे सारिखा सौहगोसं ॥ १०३ ॥

१०१ । JRSU जांशु (जासु), BJT वार्षार्धि ।

१०२ । GJV उरां, GRS तुच्छ, G पश, FP भंयामां, BEJU पूरंति ।

१०३ । BNTU जलां, BJP(T)V पौवंसि, BDGLJNTV अज्ञवं, P अज्ञवं,
GRS अंखै, DJ गिणां, RTU गणां, FPV गिणं ।

वचनिका रा० इतनसिङ्गजी री महेसदासौत री ।

३३

विडङ्गाँ वणै द्रुमचौ केसवाली
भडाँ भूप राजी झञ्चै रूप भालौ ।
जँगमं पसमं सुखंमल्ल जेहौ
दिपै जाणि आरोक्ष साशीक्ष देहौ ॥ १०४ ॥

विणा रेह तेजाल् वङ्गा विडङ्गं
कबाणं गुणं डाणि भक्षै कुरञ्जं ।
मिले रागवाणाँ मुठी वाउ भक्षै
चतुर्बाह रा रथ्य ज्यूं पथ्य चक्षै ॥ १०५ ॥

धर्मी उप्परै लूँग वारन्त धर्जं
गिरावै जिके आँटुआँ पाणि गर्जं ।
अपा ओढकै अप्प छाया अपारं
धसै धोम सान्हा जिके पूलधारं ॥ १०६ ॥

मुणे हाक सान्हा गजाँ दन्त सेलै
खगाँ भाटि थाटाँ विचै डाणि खेलै ।
करावै हुआँ टूक पै वाउ कत्ती
किके अन्त पाडै गजाँ चाठि कत्ती ॥ १०७ ॥

१०४ । B विडङ्ग. U °म. R द्रुमचा. S °जा, T झचा. DGJTU जँगमं पसमं, F जँगमे, R °माल, FU जेहा. RS जास (जाखि). FU देहा.

१०५ । F वडा देह (विडा रेह), BJ विडंगा. BFGJTU कबाणं गुणं, BG नालै, B कुरञ्जा, BG नालै, FGIT चतुर्बाह, BFGRS पथ्य, T पथ्य BG चलै, DPUV omit the last two verses, whereas F inserts them after the first two verses in stanza 107.

१०६ । FGIJRS जपरां, NV वारंति, DJ उवारंति, RT गुडावै (गिरावै), NV जिको, T वप (चप), BDFGLJNRSUV आप, J उपारां, °धारां.

१०७ । BDIPRTUV तुष्टी, BN दांत, B सेलै, I सेलं, GU चडाँ (चराँ). I थाटे. चलै, R विचाँ, P(T) किको.

॥ अथ सुराँ पूराँ सिरदाराँ रा वस्ताण ॥

॥ कन्द मुजङ्गौ ॥

तुरौ वार कौआ कसे जीण तङ्गं
वणावे सिरौ पाखराँ सारवङ्गं ।
सभै वंस कचौस हिन्दू समत्यं
करेवा महासूर भारत्य कत्यं ॥ १०८ ॥

धुआँ धारणा चित्त औसा सधीरं
बड़ाला॒ बहै त्रिहू॒ बौशाधि॒ बीरं ।
पड़ै आगि॒ मै॒ उड़ि॒ जेहा॒ पतङ्गं
आफालै अणी॒ उपरा॒ धारि॒ अङ्गं ॥ १०९ ॥

जातै॒ कालू॒ नूँ॒ चालि॒ स्थूँ॒ भालि॒ जूटै॒
तरुचार॒ ज्याँ॒ तेज॒ रा॒ ताप॒ चूटै॒ ।
मरेवा॒ कहै॒ कोड॒ भारत्य॒ मन्नं
त्रियो॒ मेल्हियो॒ प्रचलै॒ भालि॒ तन्नं ॥ ११० ॥

पड़त्ताँ॒ दियै॒ आभै॒ अभा॒ प्रचल्हं॒
खलाँ॒ मारि॒ खगे॒ करै॒ खगड़खगड़ ।

१०८। JT कौधा, ST हडै (कये), U तुंग, DPV तुंगा, F सिरं BN इसौ (सिरौ), I इसा, U जसौ, PV सारवंगा.

१०९। S धुञ्चं, N धुञ्चे, BI ध्रू, BDT चौत, P वात (चित्त), UV द्वंद, PR व्रंद, FRST मां, P छूद, J ओसा, RST जेही, BJNPUV अपरै.

११०। GI जाना, JN जै, FG लां, BIN चूं, BGIJNU लाव, INRS मेल्हियां, JRV प्राजलै. DJPTU omit the last two verses.

वचनिका रा० इतनसिङ्गुजी री महेसदासौत री ।

२५

मरन्ता न धाई महाचुड़ माया
करै काच सौसी जिसी टक काया ॥ १११ ॥

सदाई लगै खाग नै लाग सूरा
परलै जे प्रथीनाथ भूपाल पूरा ।
परक्ती न भेटै गज विप्र पालै
चलै राह वेदो खिची ब्रह्म चालै ॥ ११२ ॥

इँद्री पञ्च जीयै महासूर अहा
जगच्छेठ जोधा हणुमान जेहा ।
न भाखै अली जीह नाकार नाणै
जुड़ेवा खिची ब्रह्म आचार जाणै ॥ ११३ ॥

समत्या इसा ऊँडलाँ आभ साहै
गजाँ दन्त तोड़े रिमाँ थाट गाहै ।
प्रचारे यहे वाघ दैला पक्काड़े
भिड़न्ता गजाँ भौम जेहौ भमाड़े ॥ ११४ ॥

न भागै जिके जुड़ भागाँ न माई
सरौराँ हुआं खण्ड पिण्डाया साई ।

१११। N पहंचे, BIJNRS थांभा. (B)l दलाँ (चलाँ), BINV चलाँ, RT मनै (महा), BINRT जोह (जुड). J जोध, G जूर, D महाचुधि धाई न माया, BDF(RS)T जिही. DJPTU omit the first two verses.

११२। BINP जो, T ज्यां, J बे, FR(S) पंखीजै, U मुजाला भूरा, FPV ब्रह्म (विप्र), G वेदोक्त, FT वेदा.

११३। BP पांच, D जगजुध, V जुगजूध.

११४। DJRS समश, S उडले, (D)R उडल, T दांत, RS युंतारै (प्रचारै) BDINP(V) जेहा.

॥ अथ सुगलाँ रा वसाण ॥

॥ क्षन्द सुजङ्गी ॥

बलङ्गुं दुच्छुं हठालं बङ्गालं
चकत्या इसा चालिन्दा काल् चालं ॥ ११५ ॥

भयाखङ्ग चौबा जिके रोम भुरा
पखै पार बौबा हिलै थाट पूरा ।
प्रलङ्घा मुखौ रुक्त चकलौ प्रशक्तौ
मुजाँ जम्म जेहा बलौ खब्बभक्तौ ॥ ११६ ॥

मरोड़े गजाँ कन्द चोड़े मरहं
रहचै जिसा सिङ्ग मुक्तौ रवहं ।
कसीसै गुणं चौसटङ्गी कवाणं
बलौ भौम बत्याँ कलौ पत्य बाणं ॥ ११७ ॥

क्षरा दुक्षरा मेक्ष ले मद कक्काँ
हजाराँ मुहाँ बाधि क्वै वीरहकाँ ।
गिरं कन्द अन्दा क़िदै अगिआनं
मरे मारि जाणौ जिके अभिसानं ॥ ११८ ॥

११५ । BGINT भाजै, GJRSST सरौरे, T उच्चे, G(T)U बलडौ, EJV बलडाँ, GU दुच्छौ, T दुचडौ, FV दुचवाँ, J दुचहूँ, FG(T) छडाला, FGT बंगाला, F(G)RS चकये, FGT चाला ।

११६ । (BD) जिकाँ, BDJN भूरं PV जिके (हिलै), F तिके, BIT मुखाँ, BI तुङ्ग (इक्कु), GJ भुने, DFPUV जेसा, BN जेसौ, DGJN वसे ।

११७ । RS इसा, NV गुणौ, P गुणे, JR गुणाँ, RS वथं, J वथे, GU जेच्चा (वथाँ) ।

११८ । RS बरं दुबरं, G बरौ दुबरौ, DTU दुसरा, BD स्नेह, PRS हजारं, J मुहे, DIP मुखाँ, FRS मुखे, RS बाग लै (बाधि क्वै), BIN गिरं, R बिंद, S गड़, GJ गिडाँ, AI MSS. रिदै, NU अगवाण, BDUV जिङ्गुँ, RS इमा (जिके) J तके ।

वचनिका ३० रत्नसिङ्गजी री महेसदासौत री । ३७

उँधे पाघडे कालरूपी असल्लौ
बोलै पारसी अरसी गङ्गावल्लौ ।
कहै पञ्च निवाज वाचै कुराणं
कुलाभ्रम रत्ता कसन्ता कबाणं ॥ १९६ ॥

खुराकाँ चबाकाँ ततंमाल खावै
भलौ चौज ग्रिथौ जिके मन्न भावै ।
जरी बाफ नौलङ्ग जामा जड़ावै
वगे अन्न अन्नेक आराँ वगावै ॥ १९७ ॥

प्रिथौ रा लिचै भोग चैसा प्रचण्डं
खण्डाँ मारि डग्है जिके बब्ब खण्डं ।
हजारीसदौ पञ्चसही बिसही
जगज्जेठ जोधा मिलै नामजहौ ॥ १९८ ॥

परम्भोम धूँसै जिके आप प्राणं
बडा जुड़ रा बब्ब जाणै विनाणं ।
हलै मारि पाड़ै पँखी बोम छँता
सांहे चालि सूँ जागवै काल सूता ॥ १९९ ॥

१९६ । RS अरसी पारसी, J आरवी (अरसी). PV पांच, DP कुलं, BDJN PV रत्ता.

१९७ । RSV खुराकं, BRSV तवाकं, DFGIT तता, T आयै, RSU जिकां, I जिझूं, J अकी, T भावै, J जामै, RS वर्ष, J अक (अड), D omits the last two verses.

१९८ । U खग, T खंड, G खलां, N चिमडी (वि०), G जिके (मिलै), FPTU omit the last two verses, whereas B inserts them together with the six subsequent ones, in the middle of stanza १९४.

१९९ । BDV परम्भमि, BV साथै (धूँसै), D नाजौ, IJ प्राणै, BJV री बुद्धि (रा बब्ब), IJ विनाणै, J सदौ काल नै जागवै, FPTU omit this stanza.

३८ वचनिका १० रत्नसिङ्गजी री महेशदासौत री ।

जलै आप है रोस औसा जुआनं
त्रिणा मात्र जाये धणी कामि तम्हं ।
सबदाँ जिके वेध धानकु साधी
बलङ्गी हयै बङ्गड़ी बाल् बांधी ॥ १२३ ॥

कसै हाथलाँ टोप मोजा कगल्हं
जमदाठ वामै जिके खाग ठस्हं ।
गुपत्ती कतौ सङ्गि गदा गुरज्जं
कसै आवधाँ त्रीसङ्के भुज्जा कज्जं ॥ १२४ ॥

भुथाणं कवाणं जुआणं सभस्तं
मिलै मौरजादा इसा भुज्जामस्तं ।
विन्हे फौज फौजाँ धणी चत्रवाहं
सभै सार आवद्ध लीधाँ सनाहं ॥ १२५ ॥

विन्हे साहि राजा विन्हे नेत बांधै
वणी फौज देखे वणी सोह वाधै ।
जेजैकार जीहा हशै राम जप्पै
असव्वार छ्वाँ मुँकाँ पाणि अप्पै ॥ १२६ ॥

१२१ | N षेषा, GLJR काज (कासि), DU सबदं, (F)J सबदे, BI जङ्ग, N तिके, F(D)NPUV कंवड़ी (बंगड़ी), INT माल (बाल), V बल्लोवत्त कवड़ी मारै बाल, FPTU omit the first two verses.

१२४ | BPV जगलां, BINU आवधं, JN छबौस, BI छबौसे, T छबौसी, DFV भूक्त छबौस

१२५ | F भुथाणे, J भुथाणी चारी चारी, GRSU जङ्ग, F बिङ्ग, U बिच्चा, RT omit the last two verses.

१२६ | F बिङ्ग, DEINU साहिजादा, G सादा, T जेता, BPV नेत, G देख छौजा, DN धणी (धै), LJ सोम, N जोम, U फौज साधै, IP नाम (राम), BDFGTUV जंपै.

वचनिका रा० इतनसिङ्गजौ री महेसदासौत री । ३६

दिक्षाँ हाथ दाढ़ी दिठं गाढ दक्खि
इलज्जा इलज्जा इलज्जाह अक्षे ।
उजेयौ महासुर हैथाट आणे
जुड़ेवा चढै देव दाणव जाणे ॥ १२७ ॥

चक्रत्याँ कमन्धाँ रचे वौश्चाला॒
वणे जाणि भारत्य पारत्यवाला॒ ॥ १२८ ॥

॥ दूहा ॥

कैश्व ज्युँ आया कमँध
पाणव ज्युँ पतिसाह ।
याँ हरि नाम उचारिष्यौ
वाँ रहिमाणा अलाह ॥ १२९ ॥

अकबर हर जुजिठल अजन
कमँध दुजोण करन ।
चौरँगसाहि सुराद वे
राजा जसौ रतन ॥ १३० ॥

१२७ । B दाढां, PV चहै (दिठं), F चलै (ditto), U चढं (ditto), D वडा (ditto), BIN चहां (ditto), अज (गाढ), BIPR अल० अल० अल०, T वे (है), G भारत (हैथाट).

१२८ । (J)RS चमचे कमँधे, G मंडे (रचे), D मिले (रचे) और, NPV भारत भारत्यवाला ।

१२९ । FGRS जिस, T दृष्टां, B राम (नाम), V उचारिया, BDFGJNV उवां, T उथां, U उहां ।

१३० । IT दुजोष, RS द्रजोण, JN दुरजोधन, G दुजोध, JRS इम (वे), V उवे ।

४० वचनिका रा० रत्नसिङ्गजी दी महेसदासौत री ।

॥ कवित ॥

हिन्दुआण सुरकाण

करण घमसाण कड़खै ।

सभि कबाण गुण बाण

दलाँ प्रारम्भ बल दक्षै ।

भड़ भिड़ज गज धज

घड़ा चतुरझ कसखै ।

सिन्धू सद्द इवह

नह नौसाण निहसै ।

चत्रवाह साहि दोइ राह चठि

सभि फौजाँ दोवै समथ ।

विचि भगड थगड मगडै वडा

करिवा भारथ ओम कथ ॥ १३१ ॥

साख साख मिलि भाख

लाख लाखौक लसकार ।

चारि चक्र नव खण्ड

हिलै कौजाँ गज डमर ।

कसमस्ते कोरम्भ

सेस नागिन्द्र सलस्सलि ।

१३१ । G खुरसांध, (D)NV करखौ, U रखौ, BI छखौ, T कसंखै, U वांध
गुण कबांध, BDINUV दखौ, FTV भडाँ, FY बोड जग जोध (जुध),
U घडा, F जोध रचनि, V जुध रचन (घडा चै), J सबद, T नजर
(नह), BN दुइ, D दुइ, T वे G संक फौज, DV दुवै, I दोनै, JRST
वे वे, G वेवे, FITU फंडाँ छंडा, G यंड फंड, RS यंडाँ फंडाँ, T द्वै
(मंडै), J मंडोवर (मडै वडा), T खुर (अम) ।

वचनिका रा० इतनसिङ्गजी हौ महेसदासौत है। ४१

सात समंद्र गिर आठ

ताम भर भेर टलटुलि।

करि कोप दलाँ प्राईंभ कहर

धेखिङ्गर आगे धरे।

माँडिओ मुगल्हे मारचे

रिण औरंग जसराज रे॥ १३२॥

॥ वचनिका ॥

इणि भाँति रा घोड़ा असवार आगि ब्रजागि माहै ऊडि पड़ै १।
सिर पड़िओ लड़ै २। हाथिओं रे दाँत चड़ै ३। हिन्दू मुसलमाण ४।
नहसमन्द खुशसाण ५। आरि चक्त नव खण्ड प्रिथीं रा जगजेठ जोधार
जमटूत राजिन्द्र जोगिन्द्र रूप करि उजेणि खेति नर हैंवर धेखिङ्गर
चौदहन्त हृच्छा ६। चतुरझ फौजाँ बौहरङ्ग वाना किणि भाँति सूँ विशाज-
मान दीसै ७। जाणे अठार भार वनासपतौ रित वसन्त मिलि युलि
रहौ ८। दीठाँहौज वणि आवै ९। न जाइ कहौ १०। हो भाई भाई
अेकणि रित रा कासूँ ११। अेकणि दीहड़ै कृ रित नव इस निजरि

१३२। GR शास्त्र (भाष्य), J लाल (ditto), GNT छूरम, G समंद सात।
आभ (मेर), DITU करि (कहर), GJ करै (ditto).

१३३। १ NT [रा]. G जिके (after असवार), N इतरा ढौढ़ (ibid.). DJ
मे. ST माँ. २ DFNRSU पड़ियां, ३ BGSU हाथी, FJNU दाते.
DGRS invert the order of २, ३, ६ RU रजपूत (जमटूत).
RS काथा माथा रौ आस परहर (before उजेणि). BFIJNU आथ
(before चौदहन्त), ७ BIN बड़रंग, GU रू, N किल किल, ८ RS
जाँहौजे, BIJNUV [रित वसन्त], BIN [फिलि], ९ FI दौढ़ौ १०. BDJ
NR हौ. १ [हौज], १० DFG पिल (before न), RS हो (ibid.),
(D)FIU जावै, ११ DGJRST [हो भाई भाई], FUV हो हो. N
भाई हो भाई, BEJNTU अेके. G वस्त्रावौजै (after कासूँ), १२ DFT

४२ वचनिका रा' इतनसिङ्गजी री महेसदासौत री।

आवै ११। कहि दिखावै किणि भाँति १२। आराबाँ आतस भाल १४। उन्हाला प्रलै काल १५। सर काइर सूका १६। सुर धीर निवाणे जल ढूका १७। कहि दिखाई उगति १८। आ तौ यौखम रित १९। मदधारा वरसताँ थकाँ गञ्जडबर नौसाला गाजै २०। बौजली आँकुस विराजै २१। योध चाचिग वौरधरणा दादुर बोलै २२। मुगल लाल ममोला सा निजरि आवै २३। वरिखा रित वरणौ २४। सरद रित कहणौ २५। रिण समन्द माहै सूर कमल विकसि विराजमान झआ २६। चन्दा जेही चन्दवदनी अपक्षरा सोलह कला सुधा नेह सम्पूरण उदित झई २७। कैसी २८। जैसी आसोज कौ पूनिम सरद रित जैसी ऊजली २९। फौजाँ ऊपराँ ऊजलाँ भालाँ रा डम्बर भल्लाट करि जगाओति जागौ ३०। जाणे बरफ रा टूक हेमाचल पहाड़ माथे विरजमान झआ ३१। हेमन्त रित लागौ ३२। सिघिर रित जागौ ३३। रुक रहिल वागौ ३४। काइर्स नुँ ठगिल लागौ ३५। हाथ पग धूजै धड़धड़ ३६। उर दाँत हाड गोडा खड़खड़ ३७। इणि भाँति स्तं

ओके, BN ओक, GRSUV दिन, I नै. G माँहि, T माहै (before र), V नदरि (निजरि), १३ DF(RS)TUV दिखाई. DEJT दर, DJT र्द्ध (after भाँति), G हूँ अहौका, १६ NT सायर (काइर), १७ V सूर-बोर, N सरजल, १८ F(G)IS उकत, १९ T कहौ (after रित), T वरिखा रित लागौ (between १८ and २०), २१ RS नोर (after चाचिग), २२ BDNRS [ममोला], RS आवै मामोला, BN आवै मामोला दिखावै, २४ GJS वष्टी, २५ FG ने (before सरद), RS आगै [तौ] (*ibid.*), T हिमै (*ibid.*). २६ NU विकसित, T विचालि (विकसि). २७ F पृथंगार (कला), RS सिंगार (after कला), B(N) सहुइ, FJ TV [उदित], DRS उदोत, G उदोतमान झई, JV कै (after झई), २८ (I)U जैसो. DRST [जैसो १], G जाणै (जैसो १), FGRSV रौ, २९ GIJRST जपरि, BIT [कजलाँ]. BIN करतौ (करि), BNU लागौ (जागौ). IT [जगाजोन]. ३१ RS जाहौजै, GNTU हेमा' प' मा' व' रा टू वि', DGRS जपरि (माई), D दु टूक. ३२ T आवै, ३४ IJ लहिर, ३५ DJ नै. ३७ GNU [चाड], T after ३७ inserts the following: हिमै वसंत रित कहणो। नैजाँ पंचवरणा सोरे वनराथ जाँणि फूलौ कै। चोलु मुख कौथा कै। मो जाँणे मूलालू माहै गरकाव

वचनिका कहौं कृ रित सहौं इ८ । नव रस कहि दिखाइ ३९ । सरस वौरे वौरस किआ ४० । रौडे रौद्रस किआ ४१ । अपक्षरा सिङ्गार-रस किआ ४२ । नाशद हासरस किआ ४३ । काइरे भैरस बीभक्षरस किआ ४४ । सुरे सान्तरस अदमुतरस किआ ४५ । दूषिणाँ करणारस किआ ४६ । वैकुण्ठ सुँ लिखमौ सहित आप विसन गुरड़ चठि आया ४७ । कविलास सुँ सिङ्गवाहणी चण्डौ सहित इसर त्रिखम चठि आया ४८ । इन्द्रलोक सुँ तेचौस क्रोडि देवताँ सहित इन्द्राणी अपक्षराँ रै जूलै इन्द्र जैरापत चठि आया ४९ । नव नाथ चौरासौ सिङ्ग अनेक पञ्चौ पलचर यौध चौसठि जोगणी बावन वौर जक्ख किन्नर गण गन्धप सहित रिखि नाशद आया ५० । वौरे डाक वाया ५१ । विमाणे बोम काया ५२ । साकणी डाकणी मिलि मङ्गल गाया ५३ । नौबति नौताण रिणातुर वागा ५४ । देवासुर देखवा लागा ५५ ॥ १३३ ॥

कौया वे दौसै कै । नौबति सौंधुराम गाईजै कै । सो जांजै बफताल धमलं मंगल् राम गारजै कै । . ६८ BINU रसी, DGRS वचनिका कहौं इष विध [G भान्ति] तौ क.... ६९ NP दिखाचा, ४० PTV [सरस], ४१ BINT नारद... (see ४६), ४२ D सिंधार, BINT काररे... (see ४४), ४३ GP चास्या, BIT रौडे... (see ४१), N सुरे वौरे बीभक्षरस कीया, ४४ G [भैरस]. BIT अपक्षरा... (see ४१), N रौडे... (see ४१). F दूषिणाँ... (see ४६), V सुरे... (see ४५), ४५ RS सुरज सुरां स्वात अदमुत..., F काइरे... (see ४४), N अपक्षर... (see ४२), T between ४५ and ४६ inserts the following: साकणी डाकणी मिलि बांभरस कौया, ४६ FN सुरे... (see ४५). V काइरे... (see ४६). T रसेसरे करणरस, T मधुतुमुज सांतिरस किया । नव रस कहिया (between ४६ and ४७), ४७ GT था (सुँ), S ता, GRST आप यि लि सौ, ४८ BDGIPU कैलास, G था, I ता S तौ. U सिंघ अपरि चढि देवी आई इंश्वर रिखम चठि आया, I चसुंह, ४९ DG था, I ता, S तौ, I देवसुरा, DJPV आई (after इंद्राणी), JPV साथै (रै अलरै). F सहित (ditto), the order of ४८, ४९ is inverted in GF, ५० DFJ डाक वाया (after वौर). V खेबपाल डाक वाया (ibid.). GJRSU वेताल (ibid.), DGU'V [रिखि], ५१ BINT बजाया. ५२ D विवाळ. the order of ५२, ५३ is inverted in FGRST. ५५ B देवां सुरां. JV देव दाष्टव, देखव.

॥ दूहौ ॥

सभि आराबा समसमा
समासमा सभि सूर ।
समासमा दल् सालुलै
चहै चंबाला तूर ॥ १३४ ॥

॥ दूहा वडा ॥

वहै गोला सर बाग
आङ्होसाङ्हा ऊक्लै ।
ऊडन्ते ऊडाडियौ
आराबे असमाग ॥ १३५ ॥

नर सुर दानव नाग
थर हर मुरभुवणे थया ।
विठ्ठाँ लागौ वरसवा
मोला सर गैमाग ॥ १३६ ॥

जार्गि प्रलै निश्चञ्ज
ऊडै सर साञ्छा अगनि ।
गडाँ सवादा गणगिआ
नाखिचमालू निहङ्ग ॥ १३७ ॥

१३४ । G सभि आराबा, NP चहि, BP चंबालू, R(U) चमागल.

१३५ । RST आङ्हां सम्हां, DJPRV ऊडाडिया, BPU आराबां

१३६ । All MSS. except T मांनव (दानव), GS °भवनां P सुरभृथ. V
सुर भेला, B सुर चोण भुवन, GJN गोले, DU गोलो.

१३७ । GRS मोलां (साञ्छा), T चोस अखत (साञ्छा अगनि). DGHSU
जांणि (मालू).

वचनिका रा० रतनसिङ्गजी रही महेसदासौत रही । ४५

चमराला क्वै चूर
वेगाला तेजी बडा ।
पड़ताँ धर मेला पड़ै
सर गोला नश्हर ॥ १३८ ॥

खुन्दालिम करि खोध
वसुधा ऊपरि वाजिआ ।
लागि गड़ा सिर लोटिआ
जागि कबूतर जोध ॥ १३९ ॥

पड़े लड़े अणपार
अड़े चड़े सान्हे अणौ ।
कर्मधे कावलिए किणौ
आहिव घोर अंधार ॥ १४० ॥

भौक अणौ खग झाट
सिर उर माथै सूरमाँ ।
वहतौ कौ दल् वाहताँ
वैकुण्ठवाली वाट ॥ १४१ ॥

१३८ । DPRSV छैव, G(U) छोद, F छथ, GRSU वेगाला, D भड़ू (नर०).
१३९ । BI(T) बलै (गड़ा).

१४० । JRSU सांच्छी, D सांमाँ, BDIJPTUV कमधाँ, BJPT(U) कावलियाँ.
१४१ । G सिर (अग), TU उपर (उर), D पर, R अर, D(G)S मान्हिल,
(माथै), (G)P वहताँ (°तौ), T वहते, R विडताँ. कौधौ (कौ दल),
वेहताँ.

४६ वचनिका रा० रत्नसिङ्गंजी री महेसदासौत रौ।

नश्वर सूर निगेम
भारथ मधि रीती भरी।
आवै जावै अपक्षरा
अगि अरहट घडि जेम ॥ १४२ ॥

औरंग जसौ आगाहि
जूटा सुरिज राझ ज्युँ ।
यहण अन्धारौ गैयहण
मेझ किचौ रिण माहि ॥ १४३ ॥

॥ वचनिका ॥

इणि भाँति सू तौर पौहर दल् जूटा । खैंग नर हाथौ खृटा
२ । चौथा पौहर लागा ३ । भूभाऊ वागा ४ । औरङ्गसाहि प्राति-
साहि रा तपतेज अपबल् दईव ए अवतार जिण आगै जमरायौ
विमुहा खडै ५ । तिण सूँ तौन पौहर हाथूके महाराज जसराज हौ
लडै ६ । तिणि वेला उजेणि वीरखेत रा भूँभार राझ राठौड़ जोधा
दिणमल बोलिआ ७ । ठाकुरो सतरङ्ग रौ ख्याल महिंओ ८ । राजा
राखो ९ । राजा राखिचै बाजौ रहै १० । आपे तौ अणौ वाँटी हरवल

१४१ । P भारथि, GRSTU मनि, V जुँगि, PV घड़ ।

१४२ । DGRS जिम, RS(T) गयण (यहण १), T छद (गै०), BD(J) खेड,
T दीया (किढ़ी). Between this stanza and the following
one, RS insert 14 *rasāvalā chandas*. beginning : छौंदु खेड
जुँड़ । शडं वेस शडै... etc. These are not found in any other
MS.

१४३ । १ G सुग (after पौ०) २ V कूटा, ४ T भूभार, P भूभारा घाउ
बागां, ५ PV जोरावर (after नपवेज), BI अपार (अपरबल्), DJ
बलदेव (दईव), T देव, RS ९राण, GRSV छौ (after ९राणौ), P
विमुहो, V विमुह, ६ P हाथकां, U हाथकाम, D सूं हाथां, BV तांड़,
I इतरे (हाथूके), ७ G वार, ८ G जी (before डा०), BDGIRS डाकुरे,
V डाकुरां, GRT चौ तौ (before सतरङ्ग), १० IJRST राखियां, S

वचनिका रा० रत्नसिंहजी री महेसदासौत री। ४७

किआ तठै बम्बेज किओ हीज क्वै १। साहिजहाँ जौवतौ हौ मूष्ठौ
१२। औरझसाहि प्रतिसाहि हूँओ १३। सामि सूँ सङ्घाम करणा
१४। मारणा नै मरणा १५। ओक्कौ वाडौ १६। जसराज काढौ
१७। वागाँ भालि जसराज वलिआ १८। भारथ रा भरभार रत्नागिर
भलिआ १९ ॥ १४४ ॥

॥ दूहौ ॥

किओ उजेयो कमधजे
थिन जौवत मित धाडि ।
जुडि मुरडे वलिआ जसौ
रहै रत्न ममि राडि ॥ १४५ ॥

॥ वचनिका ॥

तिणि वेला नौबति नौसाणा तोग भखडा सामिध्रम सोबा हिन्दुस्थान
री सरम भुजे आई १। तिणि वेला रा आइओ काला पहाड़ सोभा
वरणी न जाई २। महाभारथ ई विखै ब्रन कहीजै ३। किना
लझापति कुम्भै कहीजै ४। ऊजला बारह आदौत मुखकमल ऊगा
५। मनोरथ पूगा ६। मितिलाज रा मौड़ बाधा ७। अवसाण लाधा
८ ॥ १४६ ॥

रहस्यौ, ११ BT बांडिया, DI बांट, G छांडा (किआ), I छांडौ, V कौ,
RS चरवल अणी कर बंडिया, T तौ (after नठै), DJPV बंध, I तौ
(after बम्बेज), J कौधौ, RT कौथाईज, १२ G राजा राजौ आ०
(before साहि०), १४ DUV करणौ, १६ DJV छोटौ, १० JT नै
(before जस०), १८ JPUV बालि (भालि), १९ G दिल्ली (भारथ).
RS मुजभार, DU भारथ (भरभार), DP भेलिया, B भिलिया, U लिया.
१४५। V कमधजाँ, GIJU जुरडि मुरडि, V जुध (जुड़ि), मधि .

१४६। १ T इण भानि सूँ. DJV तेग, DV सोहा (सोबा), २ U राजा (रा
आदौ), कौ (after पहाड़), ३ DRS राजा (before ब्रन), ४ JP
TV क, G कि, DU के, G संका रै विष्णु (लंकापति), ५ GJT मुखकौ,
BDI [मुखक०], T ऊजलि सु० जाषह बारह आ० ऊ०, D कज० सु०
जपरै आ० क०, J क० सु० बारे इजार आ० क०. ७ D रौ शुह बाधा,
८ D लाझौ.

४८ वचनिका रा० रत्नसिङ्गजी री महेसदासौत री ।

॥ कवित्त ॥

करि प्रणाम रवि ताम
ध्यान ग्यान ह मन धारे ।
धसै धोम विचि धार
वस्ता वैकुण्ठ विचारे ।
तजे मोह चढि सोह
लोह बोहाँ जुध लेवण ।
ताणि मूँछ ऊससै
जाणि पाण्डव अरज्जण ।
ऊहसै रोम पौरस्ति अति
ग्रहे पश्चाडण गैंवराँ ।
रुठौ सरौर ऊपरि रत्न
त्रुठौ सौस पलचराँ ॥ १४७ ॥

॥ दूहा वडा ॥

मसतकि बाँधे मौड़
धारे भुज हिन्दू धरम ।
मेह घड़ा दिसि मल्हपिछौ
रवनागिर राठौड़ ॥ २४८ ॥

१४७ । I करष, BIT दिये हरि (ग्यान ह मन), BDIPUV धारौ, RS धसण.
T रूप (धोम), BDIPUV विचारौ, IS लोह (सोह), T लोह (ditto). PV वाहाँ (बोहाँ). DFLJV जय (जुड़), T विष (ditto).
J अरज्जुनह, DI उसमै (उहसै), DIPV पश्चाड़े. RST गैमराँ.

१४८ । D धारे (बाँधे). I धरे भुजां, P वडा, I पर (दिसि), B विचि (ditto)

वचनिका रा० रत्नसिङ्गची री महेसदासौत री । ४६

जोधा रिणमल जान
सौसोदा हाडा सको ।
अचमेरा भाला अभङ्ग
राउ राजा राजान ॥ १४६ ॥

बेलौ सहि विश्वैत
जेठी गोवरधन चिसा ।
करनाचलु अणवर कन्है
वड जानी वानैत ॥ १४७ ।

बटौ जाँवलि बाप
रासौ हैणाइर तणौ ।
गजकेहर रिण गानिओ
तोडेवा खल् ताप ॥ १४८ ॥

अमरौ भूप अगाहि
बौठलिआ जाँवलि वले ।
वधिआ साचौरा विठ्ठा
मुहुरि धणी रिण माहि ॥ १४९ ॥

खित पुडि साहिवखान
हणमन्त ज्युँ जैता हरौ ।
उणि वेला लागौ अरसि
वंस वधारणा वान ॥ १५० ॥

१४६ । JP सौसोदा

१५० । PV बोल्या, JU बोला, U जोडौ (जेठौ), T गोचरः.

१५१ । BDGPU बेटा, IP जालम, RS तणै, B केसर हरि (रिण).

१५२ । DU बीठल ढूँ, J चौं छूँ, T बीठल नै जैमल, T विठ्ठा (वधिआ), विनै (विठ्ठ).

१५३ । FT जिम RS जेम, G लागौ, F आगौ (लागौ) .

५० वचनिका राँ रतनसिंहजी री महेशदासौत री ।

करण मरण पह काज

राँण रमण रिण रुक रस ।

प्रहमँडि लागौ वैगुजत

जिम ईसर जसहाज ॥ १५४ ॥

दुल्हाह रयण दुमाल

सूरा पूरा जान सहि ।

हैवै घड़ दुलहणि हुई

धज तोरण गजठाल ॥ १५५ ॥

किलतै महरि कड़ाल

वाहे तोरण वाँदतौ ।

गौ कालौ कुम्हाँ थलाँ

काल् गजाँ सिर काल् ॥ १५६ ॥

अकणि चोटि अथाग

बृड़ी सूँ अबर बहसि ।

वेधै साबल् वाहतौ

नर हैंवर धर नाग ॥ १५७ ॥

१५४ । DEJPV रिण (राण), S रामायण (रमण रिण), F रामत रिम.

१५५ । B रमण, TV सजि (सहि), JPUV हिवै, PV घट, all MSS.
except RS खग० (गज०).

१५६ । FJ(PV) वाचाल, R कालौ गौ, PV अमाँ (कुम्हाँ), P खलाँ (थलाँ).

१५७ । BGPV हूँ (खूँ), T साँ DEJ या RT वीधै, PU'V सामल, T
साहिब, RS कुंजर (हैंवर)

वचनिका रा० इतनसिङ्गजी री महेसदासौत री । ५१

जूटा सहि को जोध
नर मारु ज्युँ नाहराँ ।
वहताँ सिर वाहै वधे
खग हाथलाँ सखोध ॥ १५८ ॥

गावै जोगणि गौत
जडै सर सान्हा अखत ।
वेद भणै नारद ब्रह्म
पूँखै अक्षर प्रवौत ॥ १५९ ॥

घणि वाजिच घण घाउ
घमघमि अपक्षर त्रुघरा ।
वागा वौराइस तणा
नाराजिचाँ निहाउ ॥ १६० ॥

ठालाँ सिर धाराल
वागा वरिचामाँ तणा ।
गलतौ निसि गाजै गजर
घण घाओ घडिचाल ॥ १६१ ॥

१५८ । FRT जिम, S जेम, U जे, B वाधे (वाहै), N सक्रोध

१५९ । G आंन्हा, T अगनि (अखत, cfr १३७), JPV यचै, D पचै, T
पाच, BDGRU अपक्षर, D प्रौत .

१६० । J वाजै . अपक्षर). S नाराजिचे

१६१ । F वाजै (गाजै), S गरज, P बहर FP गाजै (घाचे), D
वाजै (ditto).

४२ वचनिका रा० रतनसिङ्गजी रौ महेसदासौत है ।

वाजै इसै विनाणि
खग ढालाँ सिर खाटखड़ि ।
रमै महारिण रुक रस
जोध दण्डाहड़ि जाणि ॥ १६२ ॥

खहणि करे रिण खौज
बाहै करि हाकाँ विहद ।
गड़दाना गाजै गुरज
वाजै सुरजाँ वौज ॥ १६३ ॥

करनाजल् रिण काल्
जैत कलोधर जैत जिम ।
साराँ पहिलौ सूजउत
पड़िओ लड़ि प्रौंचाल् ॥ १६४ ॥

१६२। F ढाले, B खाटिखड़ि, V सूर (रुक), G U दंडेचड़, T दंडेहलि,
RS दंडौहड़

१६३। P छहर, B खोहरि, T खोहणि, J गड़दाने, RS गाजे गड़दाने, T
गाजे भिरदासौ, U गजदानां, RS भुरजे Between this stanza
and the next, RS insert the six *dūkhās* following :--

जगजेडो जमराण	बैजड़हथ बापा हरौ ।
गह पुर तर लैगै गथौ	साराँ धार सुजाण ॥ १ ॥
रहचं भैगल रोद	राखै जग नांमौ रौधु ।
सूजो सूरजमाल रौ	खग पुहतौ सौसोद ॥ २ ॥
जुङ भांजण खल जोर (जोध)	हाडा पचपंडव झवा ।
मोहण अनै भभारमल	कानौ मुकन किसोर ॥ ३ ॥
सांभन सूर सहोद	मधकर का आयाडमल ।
जुङ कपड़े किसोर जुध	जात मिले चन जोध ॥ ४ ॥
प्रसलां धड़ा । ४ वर्षा । पछाड	नर हर के वाहे चजड (R न) ।
दे घत उजवालौ दसी	भालै भालावाह ॥ ५ ॥
रहचे खल रिमराह	सुत वीटल अवसालसिध ।
खण्भंग खग पुहतौ (RS पो)	अजाण गौड़ करै गजगाह ॥ ६ ॥

१६४। BDGJV आ०, U जे, BDJ पहिलौ, F पहिलौ, R पैलौ, U भड़
(लड़ि), B(F)J(V) प्रौंचाल .

वचनिका रा० इतनसिङ्गंजी री महेसदासौत री ।

५३

पाड़े प्रिसुण अपार
 ऊभौ आखाड़े अनड़ ।
 गोवरधण माथै गहणि
 धामा जागर धार ॥ १६५ ॥

पल् खुटा पतिसाह
 कर आवध वाहै किलंब ।
 मारहथे मरि मारिचौ
 रिण गोदौ रिमराह ॥ १६६ ॥

भुलालाँ खग भाड़ि
 वेटाँ बिज्जँ सहितौ बलू ।
 खिति पड़िचौ मोटौ खिचौ
 आधौ दल् ऊडाड़ि ॥ १६७ ॥

ठाहेवा गज ठाल
 जसवँत क्लि मानै जुड़णि ।
 पाटोधर पड़ि ऊपड़े
 समहरि रायाँसाल ॥ १६८ ॥

भवसि घड़ा बलि भालि
 वामण ज्युँ बौठल बघै ।
 उतवँग जाइ ब्रह्मांडि अड़े
 पग सातमै पयालि ॥ १६९ ॥

१६५ । T गोवरधन, BT साथै, RS ऊपर, T गरड (गहण), B शोमा.

T धमा.

१६६ । BPT कर, R किलम, G जगि, मरि, TU गोदै.

१६७ । T साथै (सहितौ), RS पूरौ (मोटौ).

१६८ । F ढाहे गज जिण, T जसमत, तानै (मानै), RS omit this stanza.

१६९ । G तिण वेलाँ रिण ताल, FRST जिम, PU उतमंग, U [आर]

ब्रह्मदै, R चंबर (ब्रै), सातवै.

५४ वचनिका रा० रतनसिङ्गजी री महेशदासौत री ।

बहु सुगलाँ बिरदैत
खागै खण्डरतौ खलाँ ।
खासाँ खुन्दालिम तणाँ
वाने गौ वानैत ॥ १७० ॥

घणा अहिरण्य घणा घाउ
साञ्चै चाचरि साच्रवाँ ।
वाहै साहै वौठलौ
खाँडौ खाँडेराउ ॥ १७१ ॥

जिम रावण भुँभार
कमधज रामाइण करे ।
पाल् तणौ बाह्वाँ प्रलँब
पड़िओ बिरद पगार ॥ १७२ ॥

आहवि चितदिनि ईम
पाल् हरै जाँवलि पिता ।
भिड़तै गजाँ भमाडिआ
भौम तणौ परि भौम ॥ १७३ ॥

गोकल् जगौ गशीठ
करि बिझूं बाजू केसउत
माल हरै जुध माँडिओ
रुके आकाशीठ ॥ १७४ ॥

१७०। RS खासा०, D खासे, BPT खलाँ (तणाँ), G(P)UV गौ वाने,
RS गौ वाना०, DF गौ वानौ

१७१। RS जिम (घण०), S सच्चाँ, BFGRS खांडा ।

१७२। FRST रामण, D(J) हरौ (तणौ), (J)RS पाड़ प्रसण (वार्ह
प्रसूव), FP प्रबल (प्रलँब)

१७३। DFJTV हरौ, R तणौ, S तणै, DGU भिड़ताँ ।

१७४। E करै बिहावे, D कर बेझं कर, GU बाङू (बाजू), RS रिष (जुध)

वचनिका रा० रतनसिङ्गजी री महेशदासौत री । ५५

बालै मधौ बङ्गालै
खेला दल् खाँडा खह्यि ।
धीर हरौ रिण धड़हड़ै
जिम होलौ खग भालै ॥ १७५ ॥

आहवि मधौ अगाहि
पड़िआलग वागे प्रवँग ।
जाणि खँडौवन जालिवा
भटकौ कटकाँ भाहि ॥ १७६ ॥

वौरति खाग वजाइ
वन अरितर बाले वडा ।
गौ मधुकर कणिचागरौ
सुरिज जोति समाइ ॥ १७७ ॥

विठतै किञ्चौ विसेख
ज्यूं पौथल जैतै जिहोै ।
पड़तै ऊदिल पाड़िचा
आठ असुर गज अक ॥ १७८ ॥

१७५ । T बोले, P बधै (बालै), T खेलै. DJ खलां दलां .

१७६ । DFJP धोम (मधौ), DU पौड़ीलगि, P पड़ौलगि, J पिढ़ालग, T पिड़ि लड़ियो माझौ प्रचंड, B वाजै, BDU पर्वंगि, RS भटके .

१७७ । P आस तरवारे वडा, T विर्हडे नर वाली वडा, B सोनिगरौ (करि०) .

१७८ । FJ जे, P जो, T आं, RS जिम. D [ज्यूं] पौथल ते जैतै, BF (RS)T जैता, RS हरै (जिहोै), J दल ऊपाड़िया .

५६ वचनिका रा० रतनसिङ्गी रौ महेसदासौत ही ।

वडा वडा गज वाज

किलंबाँ दल् तरण्डल् करे ।

खाना खणि खानाँ खलै

जुङि पड़िचौ जगराज ॥ १७६ ॥

तुँगलालाँ करि चौड़

गिरधारी गाहै गजाँ ।

चटिचौ खगधाराँ चढे

रम्य इथाँ शठोड़ ॥ १८० ॥

खलाँ करे वे खण्ड

कमधज चन्दनामौ करे ।

मरण मनोरथ पूर्णि मनि

पौथल पड़े प्रचण्ड ॥ १८१ ॥

१७६ | R किलमाँ, T खांडा॑ (खाना), DJC खल (खणि), F खग (ditto).

T खिलि (ditto), D F खनि॑ (खानाँ), FT खिणे॑ (खलै), BU जुङि॑ (जुङि), T जगराज .

१८० | D विदियौ॑ चटिचौ॑, वडे॑ चढे॑, T इथे॑.

१८१ | F कौयौ॑ (करे), BG SU वि॒ वि॑. After this *dūkhō*, RS insert the following —

आर भाँकनौ॑ (R जण॑ अबोह॑ सोहण॑ जगतावत॑ मवर॑)

वाघ कलोधर वाजियौ॑ समहर॑ जाणे॑ (R जांणक॑ सौह॑) ॥ १ ॥

And U the following —

मारै मुगल॑ मौर॑ सुभटाँ॑ सिर दीम्हो॑ सभा॑ ।

वलौ॑ (sic) मेड़नीयाँ॑ सकज्जा॑ वरै॑ अपहर॑ वौर॑ ॥ १ ॥

वचनिका रां इतनसिङ्गाँ रौ महेसदासौत रौ ।

५७

तोडे खणि तुरकाण

रिण पड़ि ऊपड़िचौ खघौ ।

भाटो भला भमाड़िआ

जेसल्गिर जोधाण ॥ १८२ ॥

जुधि जाणे जमराण

मतवाला ज्युं मल्हपिचौ ।

भगवानौ भालै भिड़या

चाले गौ चङ्गचाण ॥ १८३ ॥

१८२। RST बल (अगि), DFJT भवाड़िया, RS उजालिया, B कराड़िया

After this stanza, FJP insert the six spurious *dūkhās* which are given below. B inserts the same after stanza १४३, and it is noteworthy that in the last-mentioned MS., the six *dūkhās* are not included in the progressive numeration, but numbered separately from 1 to 6.

पाढ़नौ (F ^० तै) पङ्कवेस	अचल्लावत अवसराण सिध ।
जुड़ियौ जण जाय ज्युज्यौ (F ^० जबौ, P ^० जुवौ)	मुड़ियौ नहौ महेस ॥ १ ॥
चालि गयौ चठकेह (B कौ, F ^० य)	किलंबां ऊपरि काप करि ।
पड़ियौ रिण पूंचाल जिम	केहरियौ कठकेह (F ^० ष) ॥ २ ॥
धांधकु बंस विआगि	जमवत नै सहसौ जरु ।
फौजां सांक्हां कहलिथा (P ^० फोथा)	कन्हालै जिम आगि ॥ ३ ॥
दुममण सिर दोटाह	देतां (B ^० तै) भलौ (B ^० ला)
पाल हरै कौधा (F ^० धौ) प्रगठ	दिशाड़ियौ (B ^० पिया, F ^० लियौ) ।
दाहं जिष (F ^० रि ^०) गज दाल	केह सिर (F ^० नव, B ^० जिम)
भारथ भलां भमाड़िया (F ^० भवा०)	कोटाह ॥ ४ ॥
चरि माथे छौनाड़	किलंबा॒ (P ^० किष वा) दल (.)
दल भागै (F ^० गौ) मंडियौ दलौ	सिरि तंडल करे ।
	मूलौ राधामाल ॥ ५ ॥
	देतौ खण भाटां दुरत ।
	प्रोहित जाणि पहाड़ ॥ ६ ॥

१८३। DRS मतवालौ, P^०लै, FT जिम, DS होय (च्यू), R ऊव (ditto).

DFGLPRSTU गौ चाले

५८ वर्णनिका राँ रतनसिङ्गजी री महेशदासौत री ।

घण घाचे घमचालि
चूनाला थोच चालयो ।
आप तणा तण अरिहराँ
कड़िचा भलाँ कड़ालि ॥ १८४ ॥

ज्ञाना सको हैरान
नह सुर कर देखै निवड ।
रतनागिर आगै इवद
मिड़ि पाड़े भगवान ॥ १८५ ॥

विच्चित्राँ दिच्चा विकाइ
भालै हणि भगवानिचै ।
जाणि कि वाग विधुँसिच्चा
राँण तणा कपिराइ ॥ १८६ ॥

हाथाँ पूरे हाम
पाड़ि खलाँ सगतौपुरौ ।
भगवानौ भास्य करे
वैकुण्ठ गौ वरिच्चाम ॥ १८७ ॥

१८४ | GPC घम (घब), D अहिरण (घाचे), B घूमाड़ि (घमचालि), D घब घाव (ditto), T विंगल (ditto), JPU चूनालै, DGR चूनालौ, T चगलालाँ, BJP थये, D थई, R थोचो, T चलौ (आप), D आपण [तणा], RS तणौ, T दल (तण), D उवर (भलाँ), B कड़ाहि, P कड़ालि, T कड़ाल

१८५ | DP निहव, BG निवडि, U निहरि, F निजर, J निहच.

१८६ | B वौचि, R दिये, RS भाला, B नियो, U ज (कि), DRS(T) विधुँसियौ, R रावण रौ, DT तणौ, S नणौ, U नणी कपि तांद्.

१८७ | GT चाथे, RS पूरव, पाड़े, FJP खगां (खलाँ), R खल, S खल, GT सकतोँ, FU सगतौपुरौ, DGRST गौ वैकुंठ

वचनिका रा० इतनसिङ्गनी री महेसदासौत री । ५६

अइओ अमलौमाण

असुराँ सुँ भारथि अमर ।

करतौ घाउ कटारिओँ

चटाँ लटाँ चज्जवाण ॥ १८८ ॥

अगिआलौ अणबौह

पञ्चहजारी पाडतौ ।

अजुआलै भारथि अमर

सोभा वौकमसौह ॥ १८९ ॥

जुध करि पिरिओँ जेम

सादाउत अवसाणसिध ।

कर वाहे गाहे किलंब

अमर गयौ सुगि अमे ॥ १९० ॥

१८८ | BDFGPRSU आयौ, GJPS अवलौ॒, P असर (अमर), R अठ, (लठाँ), U चटाँ (ditto).

१८९ | BPT अपिथाला, BT पाडिथा, BR उजवलौ॒, F अभंग (अमर) P असर (ditto), RS सोभौ॒, F सरसौ॒ (सोभा).

१९० | BFJPT पडिथौ॒, U पडिथा॒, D पडियै॒. चांदावत, BRS भाजै॒ चचा॑ (अवसालै॒). D कमलै॒ (किलंब). After this stanza, D inserts the following :—

सरि सावलां सकाज पांचांवता अणभागे पड़े ।

विध विध औराँ वाज विचत दलां वौच वौठलौ॒ ॥ १ ॥

जोध करै रिणजंग बौठह बज भाजै विचत ।

पाढ़े पांचाहर पिसुण आखड़े अणभंग ॥ २ ॥

and RS the following :—

सरि सावला सकाज विचत घड़ा विच वौरवर ।

वध वध नांसै वौठलौ॒ बौज तणौ॒ पर वाज ॥ २ ॥

६० वचनिका राँ इतनसिङ्गजी श्री महेसदासौत हौ ।

अकेणि हणे अनेक
किसनाउत मातै कलहि ।
मरण तणै दिनि मारकै
वौठल किञ्चौ विसेख ॥ १६१ ॥

अरिहर अविआटाँह
खग भाटाँ भाँजण खत्री ।
गौ भारथि गाँगा हरौ
गिरधर गज आटाँह ॥ १६२ ॥

अग्निकाँ चठि अरडिङ्ग
इतनाउत भाँजे इवद ।
पाटोधर पड़ि ऊपड़ै
समहरि रायासिङ्ग ॥ १६३ ॥

मल्हपि गयौ कुल मौड
जाडै दल लाडा जिछौं ।
सार तणै भर साहिबौ
रौद्रां सिर राठौड़ ॥ १६४ ॥

१६१। T माथे किलंब, PU तणौ, T छलि (दिनि), U मारकौ ।

१६२। PT अरिहरि, B आवि आटाँह, RS इतो (भाँजण), T वाहण (ditto), U places this stanza before १६३, and DRS before १६४.

१६३। P अरणौम, T अण्डौग, BT इतनागिर. After this stanza, RS insert the following:—

जोध जोधाँ छल जाग	सांवलको अवसांषिध ।
लाघौ नण वेलाँ लडण	मरधारी गैणाम ॥ ? ॥

१६४। BT चिर (कुल), GJPU लाडे, P साहि (सार), JP भरि ।

वचनिका १०० इतनसिङ्गजी रही महेसदासौत रही

६१

पाखर सहित पवङ्ग

सिन्धुर नर ढालाँ सहित ।

भिड़तै साहिब भाँजिचा

जैत हरै करि जळ ॥ १६५ ॥

निच वँस चाढे नूर

करे महाजुध कूँभउत ।

वगडौ धणी विराजिचौ

सूर समा विचि सूर ॥ १६६ ॥

चारण याहि चौधार

सत्रु मारण अवसाणसिध ।

वागौ डारणा वैगडत

सिरदाराँ सिरदार ॥ १६७ ॥

हणि साबलि करि हाँस

जवाँ ऊपाडै जसौ ।

चटिचा भारथ चौहटे

वादी जाणि कि वाँस ॥ १६८ ॥

१६५ । DRS पंच, B भिडतां, BPTU भंजिं, DF ज्वरौ, FJPU रिण
(करि).

१६६ । TU निज, J चाढण, U चदिया, U चुरां, FGT वधा.

१६७ । T अखाडू (अवसाणू), U आवध सबल (ditto), T वाघविडा-
ण, (।) वाघजत. JRS सिरदारे. After this stanza, T inserts
२०६, २०७.

१६८ । TU हिण, J चंस, PT ऊपाडण, FJT चदियौ, T खेलण (भारथ).
R चौवटे. J वंस.

६२ वचनिका रा० इतनसिङ्गुजी री महेसदासौत शै।

चौधारै करि चूर
विचित्र उपाड़ै वैगुजत ।
गल् पल् भरि हँसवरगयग
ज्ञाना चिपत यिध छह ॥ १६६ ॥

वाहि वडा गज वाज
रोहड़ क्लि राजा इतन ।
जीवत मिति बाजौ जुड़े
जीपि गयौ जसराज ॥ २०० ॥

दल डोहे दरिआउ
हैवै वहि हदमाल दौ ।
जोड़े रिणमालाँ जगौ
रहिओ खिडिओ राउ ॥ २०१ ॥

भाँजन्तौ गज भार
सारै आपलतौ समरि ।
पड़िओ रिण खिडिओ प्रचँड
पाड़े प्रिसुण अपार ॥ २०२ ॥

१६६ । DT चोधारां, RS चवधारां, T उपाड़ण, BT गलि, GU °बरिगथण,
R हंसह मवण, S हंसगमण, B हंसगवरिगथण (sic), D गल पड़ भैरवह
मयण, T हंसां गदं, BEJPTU चिपति

१०० । D वजा वहे, RS वहे, T किन्तुं दल तंडल करै (रोहड़...),
DRS जुड़ण

१०१ । J हिवै, R हमै, N वहे, F हदमालउत, रिडमालां BJSTU खिडियां .

१०२ । T पाड़े रिण पड़िया, RS omit this stanza. D substitutes
the following :—

उज्जेली असहाय
वणिथो चाचर विहंडियो अरि पड़ मारे ऊपड़ै ।
विस्त्री चामर वास ॥ १ ॥

वचनिका रां इतनसिङ्गजी री महेसदासौत री । ६३

कलहै सुत किलिआण
भौमाजल पाड़े भड़ाँ ।
पिडमुइं कमँधाँ पाखतौ
रहिओ मौस्य राण ॥ २०३ ॥

खिति बि बि खगड खलाँह
कमँध राउ करतौ किलँब ।
विजडाहथ बलिशाउ रौ
द्वाहौ गयौ दलाँह ॥ २०४ ॥

मेहालाँ सिर मार
देतौ पह आगै दलाँ ।
कैलपुरौ भारथि किसन
जाड गौ जियिआर ॥ २०५ ॥

हगतौ मैंगल हाथि
करतौ मुख हाकाँ कहर ।
कुम्भकरण सिर केविचाँ
भाटौ गौ भाराथि ॥ २०६ ॥

२०३। T करि हैकंप (कलहै सुत), BJP पड़ि. RS omit this stanza.

D substitutes the following :—

सत खगधारां सेव	परम तणौ पर पूजियौ ।
मंकर को रांमेस वर	देह ऊचौ लड़ देव ॥ १ ॥

२०४। T खंड बि छंड, FJ विचि (बि बि), R बि, BPT कमधज, T साफै (करतौ), T दुजड़ा॒, BT बलिराम, T दुरगौ (द्वारौ), JP दुवारौ.

२०५। B स्त्रेशालां, D मेहारां, BP मारि, T पेलां (आगै), PS आबल, T द्वे, F दिलो, S दुरत (दलाँ), B कैलहरौ, T सर तणै भर साहिबौ (कैलपुरौ...), F जाडौ, D गौ जाडां, RS गौ जाडे, BGT जिषवार.

२०६। (B)D गौ भाटौ, FJP insert stanza २०८ before the present one, T places the present and the following stanza

अरि भञ्जण असि हाँस
 राजा क्लि राजड़ तणौ ।
 जुधि ज्रटौ जेसा इरै
 दजड़ा वैश्वीदास ॥ २०७ ॥

between १६० and १६८ RS after the present stanza insert the following :—

भाँजनौ गज भार	असुराँ छेड़वतौ अभंग ।
बौकौ समहर वाजियो	नरहरदास निडार ॥ १ ॥
सौसोंदियौ सुजां	भागौ नह भाखर हरै ।
लड़ियो आडे लोइडे	राण रावत रहरां ॥ २ ॥
खांगो मंडल (RS लो) स्तुर	रतनो कमधज रूपसौ ।
विठनां मुर बंधव वां	खांडरांता खल खुर ॥ ३ ॥
ईसर कूँभौ औम	साचौरा बंधव सगा ।
भारथ जूठा भाँजउत	जोडे नाहर जेम ॥ ४ ॥

२०९ | BFT भाँजण, JT अरि (असि), BT छरौ (तणौ), J जूठा, BJ दुजड़ौ, I दुवड़ौ, P दुजड़, FG दुजड़ा, T दुराण । RS omit this stanza D substitutes the following :—

अरि भाँजै चागबोह	मूँडग जगतावत महर ।
वाध कलोधर वाजियो	समहर जाँग क सौह ॥ १ ॥
अरि हण छेमर औम	धज नेजा खग ढहतौ ।
बोर तणौ रिण वाजियो	नाहर नाहर जेम ॥ २ ॥
कमध करण चिवत (७८) कांम	छैवै वह जदा छरै ।
रतन तणौ छल टूक हथ	हद वागौ हर रां ॥ ३ ॥
सौनगरौ सौस माथ (७८)	आसौ नै सुंदर अभंग ।
विठता स्तुर बखांणिशा	संप्रहता सतसौष (१०८मास) ॥ ४ ॥
धड़धड़ बाहे धार	खेत ऊजेणो खगहथ ।
वैणौ दूदावत वढे	पहुँ उपहै पूवार ॥ ५ ॥
ईसर कूँभौ औम	साचौरा बंधव सगा ।
भारथ जूठा भोजउत	जाडे नाहर जेम ॥ ६ ॥
क्लुरंभ मांन कटोर	ममहर मामलदासउत ।
वड़वड़ते वड़वड़यो	स्तुराँ स्तुर सधौर ॥ ७ ॥

वचनिका श० इतनसिङ्गजी रही महेसदासौत रही ।

६५

रुपाउत रिमराह

मुँहतौ साँवल् मारकौ ।

विक्तौ देखै वौरवर

सुपह अनै पतिसाह ॥ २०८ ॥

पञ्चाइण दल् पूर

पैठौ ईसर कौ प्रगट ।

हिवै थट हाकोटिआँ

अझौ चढावै ऊर ॥ २०९ ॥

आराँ मारि धडँह

देतौ गौ पैलाँ दलाँ ।

बौरंग वेला चाँदउत

भाऊ कमँध भडँह ॥ २१० ॥

२०८ । FPT सांमल, D सुंदर (साँवल्), J बिडतै कियौ, RS वौररस, पह अनियै, P पोहै अनौयै (sic), FJP place this stanza between १०५ and १०९ D after the present stanza inserts the following :—

विध करतौ हथ वाह	हेमावत सिर हाथियाँ ।
सौह तणी पर राजसौ	सह लागौ गोसाह ॥ १ ॥

२०९ । F रिण (दल्), P बल (ditto), F प्राञ्छौ झुसर गै (पैठौ...), RS गौ (कौ), T साहिबौ (कौ प्रगट), JPU हिवै, J थडां RS दल (थट), U थट (ditto), GU हाकोटियौ, DU आंश (आषौ), B नौर (ऊर)

२१० । P पहलाँ, U भावौ, T गयौ (कमँध), DFRS omit this stanza.

६६ वचनिका राँ हतनसिङ्गजी रही महेसदासौत रही ।

घाँड करतौ घमसाणि
सामि सुक्लि अवसाणिथ ।
रामौ भिड़ि पाड़े रवद
नेजालाँ निरवाणि ॥ २११ ॥

लोहि वधारण खाज
चुगलालाँ दल् चूरता ।
भाटौ रिण जूटा भला
सुन्दर अजौ सुकाज ॥ २१२ ॥

सहि बौजा सिहदार
साथै पहु पुङ्गता सरगि ।
वैगौ दूराउत विठे
पड़ि ऊपड़े पँवार ॥ २१३ ॥

माँगलिया मनमोट
दलपति नै खानौ दुवै ।
विहँडे खगधाराँ विचित्र
कलहि दुबाहाँ कोट ॥ २१४ ॥

२११। T शावाँ करि, BFG °सिधि, J भड़, FJP नेजा बालि लिबांथ, DRS omit this stanza.

२१२। T भड़ा (भला), छरज (सुन्दर), J सकाज, DRS omit this stanza.

२१३। F सङ्क (पहु), DRS omit this stanza.

२१४। F °लिवौ, दाहंतौ दलाँ (नै खानौ दुवै), T दुने, F °चारौ, RS खगधाराँ, BT विचै (विचित्र), F दुबाहौ, D omits this stanza.

वचनिका राँ रतनसिंहजी रौ महेशदासौत रौ ।

६७

विहङ्गतौ गज वाज
 सामि तणै कलि साहणै ।
 देखि कहै पैलाँ दलाँ
 भिन हाथाँ धनराज ॥ २१५ ॥

हुक दिअन्तौ रौठ
 बङ्गालाँ माथै बहरि ।
 पड़िचौ भड़ पाड़े प्रचण्ड
 गाहिड़ नवल गरीठ ॥ २१६ ॥

बौरति असिमर वाहि
 दूदाउत भाँचे दुश्य ।
 रतनौ कलि राजा रतन
 मुहरि रहै रिण माहि ॥ २१७ ॥

माथै मुगलालाँह
 वधि वधि खाँडा वाहतौ ।
 चारण जटौ चापडै
 धरमौ धारालाँह ॥ २१८ ॥

२१५। U चाह तथौ, FT चणौ, DRS omit this stanza.

२१६। RS दिअन्ता, U बंगाले, T जपरि बलू (माथै...), RS पड़िचा, J पड़तो, T प्रिसणा दल पाड़े पड़े, F माल (नवल), D omits this stanza.

२१७। F बाथ, BT भाँजण, BF दुष्य, F रतना, BPT वलि (कलि), GT जौहरि, RS place this stanza after २१८, D omits it.

२१८। B विधि विधि, U विधि विधि, T विधि विधि, R चापडै, RS place this stanza after २१६, and D before २१२.

भाड़न्तौ भटकाँह

घट बटकाँ करतौ घणाँ :

मथुरौ भारथि मल्हपिच्छौ

कावौ विचि कटकाँह ॥ २१६ ॥

विटतौ रिणि वरिचाम

सामि तणै छलि सोहिच्छौ ।

खग भाटाँ देतौ खिच्चौ

तुँच्चर जीवौ ताम ॥ २२० ॥

नाई समरि निडार

नागे खागे निहसिच्छौ ।

सार तणै भरि सोहिच्छौ

जीवौ हौ जिणिवार ॥ २२१ ॥

मिलाताँ खग भाटाँह

देताँ गा पैलाँ इलाँ ।

भगवानौ नै भूरिच्छौ

थोरौ गजथाटाँह ॥ २२२ ॥

२१६। T भाटन्तौ, U भटकाँह, G घड़, S बठके, U बठकौ, FJ घण्ठ, P घण्ठौ B कंबौ, S कमौ, G कीचौ (कावौ), D ई (विचि), P places this stanza after २१०.

२२०। RS वणियौ खल (R बल + दल विहंडियौ + R °दिशा) (for सामि... etc.), U भाड़ा, F खलां (खिच्चौ), T खड़े (ditto), D omits this stanza

२२१। BFGP(T)U नावौ, (F)P निराड़ि, RS चेक इजारां सारखौ (सार... etc.), T अ॒ध (चौ) तिळ॑, D omits this stanza and substitutes २२८ in its place.

२२८। J मिर (खग), T गज (ditto), JP फटकाँह, J देतौ, BJU गौ, T खग भाटाँ देता खड़े (देताँ... etc.)

वचनिका रा० इतनसिङ्गजी रौ महेसदासौत रौ । ६६

मुँह आगै वरिआम
राजा हैगाइर तणै ।
गुणिचौ गज भाराँ गयौ
देतौ दलाँ दमाम ॥ २२३ ॥

इतरा भड़ औनाड़
पड़िआ राजा पाखतौ ।
राजा ऊमौ इतनसौ
पाखै तराँ पहाड़ ॥ २२४ ॥

॥ छन्द मोतीदाम ॥

खगाँ चठि धार झचै बि बि खण्ड
पड़ै धर हिन्दु मलेह प्रचण्ड ।
इलंतलि नौर जिहौँ रहिराल
खलाहलि जागि कि भाद्रव खाल ॥ २२५ ॥

उजेणि अकाल भड़ाल अद्वैह
मँडै घन जागि कि बारह मेह ।
उभै पतिसाहि अणौ करि ओक
आया सिरि रत्न सूर अनेक ॥ २२६ ॥

२२६ । RS आगल, BDGU तणौ, D) गजथटां.

२२७ । P इतरौ, B उभाड़, D अवनाड़, P पड़िथौ, DRS रावत (राजा १), F ऊभा, P तरे ।

२२८ । BU खग, F जोध (धार), T बेथ, R बे, D खंड (बि बि), J खाल (नौर), P जिहौँ. RS वहै (जिहौँ), U झृ (ditto), F खललल, U खलकै, BDGJPRST खलहल ।

२२९ । F भलाल, D मच धण (मँडै...), T करि (घन), U उभाँ, T उरवर (आणौ करि), D खूर रतन ।

७० वचनिका रा० इतनागिर देखि इवह
री महेसदासौत री ।

रँजै इतनागिर देखि इवह
निसाण रुडै सहि वाजिच नह ।
ब्बडै सिर बोम कमभज इम
भमाडण रौद्र गजाँ जिम भौम ॥ २२७ ॥

धुबै इल राजिंद्र वाजिंद्र धोम
गजै गुण बाण अनै रिण गोम ।
उहै बण बाण खतझ अँगार
पडै भड़ि नाखिच जाणि अपार ॥ २२८ ॥

राजा करि हाक खिचौ ब्रम राहि
मधाउत खैंग घरै रिण माहि ।
हिलोलै फौज चढावे हौक
भिँडा गज वाजि झचै भड़ भौक ॥ २२९ ॥

जुटा इतनागिर औरँग जाम
बडा जमरूप बिन्दे वरिआम ।
धमझम सेल वहै खगधार
पडै भसड़का पटाँ अणपार ॥ २३० ॥

११३ । D राजा (रंजै), S रचै, U रचै, T चिर (सहि), FS वाजिच, D ब्रह्मंद (कमभज), JP भमावण, T जोध (रौद्र), DS चिर (जिम), FJRS insert in the middle of the present stanza the couple of verses following :—

डै मन आणंद पौरष हाम
जगौ अग देखि खंडैवन जाम ।

११४ । R धुबै, T धकै जिण देत असिमर धार (उहै...), BFPR पसंग (प०) .

११५ । D छलोला (हिलोलै), S हिलोलिय, T हिलावी, E चढे मनि हौक, वाम (वाजि), BG डुआ, PR डुवा, D वाज भरोडै भौक ।

११६ । FU जिम, T भड़ (जम०), F दुख (०रूप), T धराधम, BDJS धमाधम, DRS(T) धसड़क, BTU जसड़, DS पठे, BT पठांद अपार, G अणवार ।

ਵਚਨਿਕਾ ਰਾਂ ਰਤਨਸਿੜ੍ਹਜੀ ਰੀ ਮਹੇਸਦਾਸੌਤ ਰੀ । ੭੧

ਅਵਭੁਡੁ ਚਿਚਮਡੁ ਭਡੁ ਅਸਨਾ
ਕਟੈ ਕਰ ਕੋਪਰ ਕਾਲਿਜ ਕਾਨਥ ।
ਮਡਾਂ ਘੜੁ ਮੜਿ ਝੜੈ ਬਿ ਬਿ ਮਗ
ਖੜਕਖੜੁ ਲਲੁ ਮਡੁਚਨਡੁ ਖਮਾ ॥ ੨੩੧ ॥

ਕਡੁਕਾਡੁ ਵਾਜਿ ਘੜਾਂ ਕਿਰਮਾਲੁ
ਬਡੁਕਡੁ ਮਾਣਿ ਧੜੁਨ ਬੱਗਾਲੁ ।
ਦੜਿਦੜੁ ਸੁਖੁ ਰੜੁਲੁ ਦੀਸ
ਅੜੁਵਡੁ ਜੇਤ ਚੜੁਕਡੁ ਈਸ ॥ ੨੩੨ ॥

ਅੱਚਾਂ ਖਗ ਭਾਟ ਨਿਰਾਟ ਅਲੁਮਾ
ਪੜੈ ਬਿ ਬਿ ਜੜੈ ਪੜੈ ਮੜਿ ਪਗ ।
ਪੜੈ ਰਿਣਿ ਤਚਲਿ ਅੇਮ ਪਰਵੜੁ
ਕੁਡਾਂ ਚਠਿ ਜਾਣਿ ਵਿਨਾਖਿ ਕੁਰੜੁ ॥ ੨੩੩ ॥

ਖਾਈ ਰਿਣ ਮੜਿ ਯਡੁਥਲ ਖਾਨ
ਜਿਛੌਂ ਨਟ ਖੇਲ ਕੁਲਟੁ ਜੁਆਨ ।
ਖੜਾਂ ਰਿਣਿ ਮੂਕਿ ਕਹਨਤ ਰਤਨ
ਕਪੀਦਲੁ ਜਾਣਿ ਕਿ ਕੁਸ਼ਕਰਨ ॥ ੨੩੪ ॥

੨੩੫ । BDU ਮਡੇ, FGP ਮਡਾਂ, RS ਲਾਜ (ਮਡੁ), T ਵਾਜਿ (ditto), DFGU ਆਚਨਧ, B ਜਿ ਆਚਨਧ, DRS ਕਾਲਜ ਕੋਪਰ, P ਘੜਿ, BDFJPRSTU ਮਾਂਜ, G ਭਾਵ (ਮੜਿ), FR ਵੇ (ਬਿ ਬਿ), J ਬਠ (ditto), T ਦੋਵੇ, BDFGRSTU ਭਾਗ, ਖਾਵ, All MSS. ਢਾਲ, P ਅਗਭਮ (ਮਡੁ°).

੨੩੬ । J ਪਹੰਨਿ, T ਪੜੈ, (G)JT ਦੜਕਡੁ, F(G) ਚੜਕਡੁ.

੨੩੭ । BDEJPRS ਚੌਡੀ (ਪਹੈ°), U ਪਿੰਡੀ (ditto), J ਵਿਚ (ਬਿ ਬਿ), DF ਸੁਖ (ਜੜੁ), D ਮਡੈ ਪੱਧ, T ਭਰ (ਮੜਿ). FT ਉਥਲਿ, G ਇਸ (ਅੇਮ), D ਪਤਾਂਗ, ਕੋਡੀ.

੨੩੮ । (D)T ਮਨਿ, RS ਮਾਵਿ, B ਗੜੁਥਲ, R ਗੁਹਥਦੁ, T ਮੜੌਥਲ, D ਉਥੇਲਾਵੀ (sic ਮੜੂ'), P ਮਟ (ਖੋਲ), T ਉਲਟ (ਕੁ°), U ਕੁਰੰਗ, all MSS. ਰੌਡਾਂ, D ਰੈਡਾਧਾਣ (ਖੜਾਂ ਰਿਣ).

७२ वचनिका राँ रतनसिंहजी रौ महेसदासौत रै ।

ज्ञाँ रिणि हक्का किलक्का हमस्स
उडै रत छौलि दिसेह अरस्स ।
अखै धिन धिन रतन अरक्का
चढावै मेझ घड़ा खग चक्का ॥ २३५ ॥

यहे खग नागँद कोप गिरन्द
मथै सुर असुर जाणि समन्द ।
मधाउत कज्जि रतन मुगन्ति
प्रिथै कजि आफलिआ असपत्ति ॥ २३६ ॥

किञ्चै मुख चोल धसै रिणि काल
खलै पाइ अन्न गले वरमाल ।
वरे पतिसाह घड़ा वरवौर
महागज वाजि पछाड़े मौर ॥ २३७ ॥

वडपफर टूक ज्ञाँ गज वाज
तडपफड़ मच्छ जिहाँ सिरताज ।

२३८ । BFG(U) ऊई, BFGJPRSTU वाक, R दिसाह, S देस, U दिशा जु, P दिरस, F कजाय (दिये ह), TU धनि धनि, PU चढावै, BGS चढाविय, D चढौ रिण, FJ खड़ा (घड़ा), P घर (ditto), B खल (खग), J खड़ (ditto), T चल (ditto), B remoulds the last three verses as follows —

आसै धन धन रतन अरस्स ।
चढाविय संक घड़ा खल चक्क
उडौ रज मांहि न दौठ अरक ॥.

२३९ । DS जूध (जाणि), All MSS. काजि .

२४० । G यास (पाइ), T(U) विहै (वरे), BT वड़ा (घड़ा), S पबाढ़िय,
D मरोड़ (पछाड़े), F वौर (मौर), T खेदीगर पाक्काड़े रिणधौर .

वचनिका रा० रतनसिङ्गजी श्री महेशदासौत श्री । ७३

मरह जरह पड़ै अनमन्थ
काह काह वौर ह नाचि कमन्थ ॥ २३८ ॥

हङ्गाहङ्ग रिक्खि हुअै हर हार
जयच्छय जोगणि किंद्र जिआर ।
महारिणि पौढ़ै सूर मसत्त
दिग्म्बर जाणि अखाड़ै दत्त ॥ २३९ ॥

पलचर साकणि डाकणि पेत
खुधावंत भक्तव लिअै रिणखेत ।
वणै त्रिण सै सर सेल्ह क्वौस
सोहै किर वंस गिर्वर सौस ॥ २४० ॥

असौ खग घाउ लगा जब अङ्ग
जोधा हर ताम पड़ै रिणजङ्ग ॥ २४१ ॥

२४८ । BFJP वडवड, D ऊआ, G माझ, (R)S जीहौ, GP अनर्धध, T विनमंध, RS नाच ह वौर, BDU कबंध ।

२४९ । D हरहड, U ऊई, D ऊबौ, BJPRST कौध, F कौय, G(J) RS जैकार, DT जुहार, RS पौटिय, DRS substitute for the last two verses the first two of २४८.

२५० । RTU खुधा०, J लियौ, T छै खगधारां वंस छबौच (बणै...), G जिम (किर), RST जांणि (वंस), DRS substitute for the last two lines the last two of २४८, and after them insert the following :—

रमज्जम भांझर घूर रोल्
भले वर सूर वरै रम (DR रंभ) भोल् ।

The same spurious lines are also to be found in B, with the variant :—

घमज्जम घूर भांझर रोल्.

but inserted in the middle of stanza २३९.

२४१ । G जब घाउ लगा खग, S तब (जब), GJP जुहिं (रिण).

॥ दूहै ॥

इतन पड़ै रिणि नौबड़े
औरंग अड़ै अरस्सि ।
सुर खड़ै चढि इत्य समि
नौबति तूरि निहस्सि ॥ २४२ ॥

॥ कवित ॥

पड़ै वाज गजराज
राउ राउत्त नरेसुर ।
पड़ै खान उमराउ
मुगल भूरा मौरम्बर ।
पड़ै सब्बा धड़ गजाँ
इसा दौसै उगिछारै ।
ऊतारी रिणि आणि
जाणि बालद विणजारे ।
गठपती पड़ै क्वचपति गरा
चन्द्र जस्त नामौ चड़ै ।
लाज रो कोट उज्जेणि लड़ि
पिड़ि इतन राजा पड़ै ॥ २४३ ॥

२४२। P नौमड़ै, DT चढि रथ, RS चडे खड़े, I चडे रथ सभा खड़े, J चह
चहि सध समक्ष (sic), F अग (समि). DFRS बड़े (दूरि). T
घुरै (ditto).

२४३। JT गजवाज, D राजा राजवाज, R राजा रतनेसुर (राउत...),
B(D) उंबराव. B(IT) सुंडि धरगजां, JRSU मंझ धड़ गंज, GP
संझ धड़ गजाँ, I सत धड़ गज, F जंग (गजाँ), I(S) इसै. D इसौ,
T दौदा निहियारै, J(P) उषुहारै, D उहार, DIR ऊतारी,
BFGJPTU ऊतारी, all (?) MSS चडै, T यडै (पड़ै). FJPT
गिराँ, IJT कोठि, T गठ (लड़ि) .

॥ वचनिका ॥

तिणि वेला राजा रैणसाहि रा तखलु चुणि विणि लिआ १ ।
 सराँ कङ्डाँ स्तुं दाग दिआ २ । बर देह जलाई ३ । अमर देह
 पाई ४ । ब्रह्मा विसन महेस इन्द्र सुर साथि आया ५ । इन्द्राणी
 धमल मङ्गल पौहप वरिखा करि वधाया ६ । विवाणे पाउ धारौ ७ ।
 वैकुण्ठ पाधारौ ८ । तिणि वेला राजा इतन वैकुण्ठनाथ महाराज
 स्तुं अरज करि कहिओ ९ । महाराज आज री बेठ रा धयौ
 राठोड़ १० । राठोड़ाँ माहै ह्लंइज ११ । मुदै मो नुँ कहिओइज
 चाहीजै १२ । मो साथै बडा बडा गठपति क्षत्रपति कामि आया १३ ।
 हाडा मुकुन्दसिङ्ग सारौखा १४ । गौड अरजन सारौखा १५ ।
 सौसोदिआ सुजाणसिङ्ग सारौखा १६ । भाला दलथम सारौखा १७ ।
 और ही क्षौस वंस हिन्दू सरनीत कौजै १८ । वैकुण्ठ वास दौजै

१४४ । १ T इणि भाँति, DG बार (वेला), J रतन०. [चुणि]. I चुण चुण,
 T भेला किया (लिआ) २ B सर, FJ दाघ, ५ B ब्रह्मा इङ्ग महेस
 सुर साथै आया, J [साथि], T omitted, ६ BI मंगल गाया देवताओं
 (I °ता) पौहप (B पु०) वरखाया, T दंड छुरातुर चियां मंगल धवल
 गाया देवताओं पौहप वरखाया बधाया, R स्तुं (करि), ७ G विराजो
 (पाउ धारौ), J धारै, ८ J पाधारै, IU omitted, ९ JP ते (तिणि),
 D बार (वेला). (B)IT रैणसाहि, S महाराजा वैकुण्ठनाथ, JU
 [महाराज], DS कर जोड़ (after स्तुं), D करौ [कहिओ],
 १० JP जु, FU ज (before महाराज), BIT [महाराज], U आजुकी,
 GJ की (री), ११ R [माहै], RS मुदै (after माहै), IU ह्लंइ, १२
 U मौ नुं राजा मुदै कियौ थौ तौ [मुदै] (before मो नुँ), BI नै
 (नुू), T ना, GFJ जोईजे (चाहीजै), १३ (F)JP च्वां (मो), S
 भेला (साथै), FJRS दबधारौ, RS राजा (before कामि), E
 आय द्वै, १४ F मुकन०, T मुकनदास. १५ BIT इङ्गसाल (अर०), G
 चरिसाल, P अरजनभाल, J omitted. १६-१७ omitted by I. १७
 B °अंभण, GU omitted, १८ DGRS अवर, DG खड विहङ्ग चोय

७६ वचनिका शं इतनसिद्धजी रौ महेसदासौत रौ ।

१६। इणि जाइगा बारह दिनाँ रौ मुकाम कोजै २०। ज्युँ इतरा माहै अगनि सिनान करि सतौ हौ आवै २१। महाराज मानौ २२। हाँजी दुलह व्युँ चालै विगर जानौ २३। वैकुण्ठनाथ विसक्रमा कूँ झकम किअ २४। वैकुण्ठ रौ रौस मातलोक माहै सोवनमै महिला-इत पैदास करौ २५। सहर रौ नाम इतनपुर धरौ २६। इतरा माहै वात करताँ वार जागै २७। वैकुण्ठ रौ रौस गैब रौ इच्छा सरूप गठ कोट बाजार सतखणा सोवनमै आवास गौख जौख चित्राम चित्रसाला रचाई २८। दौठाँ हौज वणि आवै २९। हो हो भाई भाई २०। तिण सहर रौ पाखतौ सलिता सरोवर कमोद

(D होय नै) पडिया कै त्यां नूँ (D चु) सर० (after हिन्दू), RS रिण्खेत खंड विहंड झय पडिया ज्यां नूँ सर० (*ibid.*), DFJRS सरजीवत, S चर मौहला लौजै (after कोजै), १६ omitted by R, १६-२० omitted by F, २० RS [इणि जाँ], U दिन [रौ], DGRS करावै (कोजै), २१ FJPRS [ज्युँ] FJPU इतरै, U मै, F नै (after करि), FR सतियाँ, RS पण (चौ), १ सतियाँ अगन सिनान कर आवै, २१ BIT आ वात ओ (before महा॒), हौ (before मानौ), F वात (*ibid.*), RS वैकुण्ठनाथ अरज वात (*ibid.*), २३ F विणि (विगर), R चिना कूँ चालै जानौ, २४ DRS नूँ (कूँ), T नाँ, G नै, DP किथौ, २५ T सरोखौ (रौ रौस), FI रूप, R वेष रा, BT [सोव्र०]. R गढकोठ (सोव्र०), FT नहल, BIP पैदा, BI वैकुण्ठ [महिलाइत B] मातलोक रौ रौस (रुस I) [महिलाइत B] पैदा करौ, २६ T कौ (रौ), २७ T इण भाँत रूं (इतरा...), SU कहताँ, J कछाँ, २८ FI रूप, T माहै इसा (रौ रौस), DGP रा (रौ॑), D कोठ जहौ (before इच्छा), G सा कोठ जिहौ (*ibid.*), RS सी कोठ जैहौ गैब रा (*ibid.*), FJT [रौ इच्छा], R मनशा (इच्छा), F(J)P(U) मरूपौ, R रूप, T रूपौ, DS [सोवनमै], T मैल सोवना, SU [जौख], G जौखाँ, S देवसभा (before रचाई), R देवसभा वणाइ (after रचाई), २८ I डै . हौज . S चौ, T आई, FJU omitted, T places first २० and then २८, २१ BFIP तियै (तिष्ठ , T पाचि (पाखतौ), F वडै

जल् कमल् सञ्जुगत विशाजमान दीसै कै ३१। हंस मोतौ चुगि चुगि
क्रीड़ा करै कै ३२। बडा बडा आशम वाग उत्तम द्रुम लता मेवा
परिमल् नाना प्रकार रङ्ग सुरङ्ग गुल गुलाब विशाजमान दीसै कै ३३।
अनेक खग विहङ्गम कौला करै कै ३४। इणि भाँति सूँ राजा रत्न
नूँ वकुसठनाथ समौप वेसाणि दैवाण किञ्चा ३५। अवर हौ छत्रौस
वंस हिन्दू सरजौत करि महोला लिञ्चा ३६। किणि भाँति सूँ ३७।
छत्रौस वाजिच वाजै कै ३८। गजराज गाजै कै ३९। लाख लाख
रा लाखौक घुरस खाइ खाइ भपटाँ लै कै ४०। ब्रह्मा विसन महेस
इन्ह सुर साथै विशाजमान झञ्चा कै ४१। आप विसन चत्रभुजरूप
धारि ४२। वागा वणाउ करि ४३। सञ्चु चक्र गदा पदम धारि ४४।
वैजयन्ती माल् मोर मुगट कुण्डल विसाल् मदनमोहन कमलौचन
स्यामसुन्दर ठाकुर विशाजमान झञ्चा कै ४५। मणिमाणिकजङ्घित

है (सरोवर), RT जल कमोद, T विच्चन बक (कम लूचं), BI(T)
विराजै है, R छवा (दौसै), ३२ BIS चुण चुण, DRT केल, J कौला
S लिये (क्रीड़ा करै), G omitted, R places first ३२ and then
३२, ३३ F फल (इन), F(P) वेलि (after लता), R तिण सहर
पाखता (before नाना), S संजुगत (*ibid.*), RS(T) नवनव (नाना).
BI का (after प्रकार), R वाग बाढ़ौ (*ibid.*), T का फल विशाजमान
झञ्चा दीसै है (before गुल), रा फल (after गुल), R छवा (दौसै),
४४ B क्रीड़ा, (R)S केला, DFJTU omitted, GRS place ४४
before ३२, ३५ BI नै (नूँ), DRNU महाराज (RS) वैकुंठनाथ
राजा रत्न (D रैणसाह) नूँ, F बेठांग नै, U वैस, T दिथा है.
(किञ्चा), ३६ T और, U चत्री (हिन्दू), RS सरजौत, RT किथा
(करि), RS अर (after करि), IS मौहला, U मडला, B मौइला,
D माहै, ३७ B(I) इणि, R किण हेक, U विराजै है (after सूँ).
४८ S वाजंच, JT वाजा, U omitted, ३९ RU omitted, ४० BI
सुह आगै (before घूरस), T महंडा आगै कसतूरियां भाभ (*ibid.*).
B घूरसां, P घूरमा, D घूरस, G घूरसां, RST [घूरस आद खाइ].
DS लिये (लै), T रज्ञा (*ditto*), FJU omitted, ४१ I आथा
(विं झँ जै), DF(J)P दीसै है (झँ है), U omitted, ४२ U
विश्वनाथ, F करि (धारि). ४३ P वैकुंठ (before वागा), U [करि],
४४ U [पद॒ धा॑], BI [धारि]. ४५ F घोतंबर (after मुगट), T आप

७८ वचनिका रा० रत्नसिङ्गची रौ महेसदासौत रौ।

कृत्रपाट सिङ्गासण विराजमान दीसै कै ४६। भल्लाट करि जगाजोति
जागौ कै ४७। चन्द सूरिज बेह्ल खवासौ करै कै ४८। नव जाख नाखिच
माल् चिराख भालि खड़ा रहिच्छा कै ४९। बारह घण मुँहडा आगै
किड़काउ करै कै ५०। तीन प्रकार रौ पवन वाजै कै ५१। सौत
मन्द सुगन्ध अनेक परिमल् भोला खाइ लहिर लै कै ५२। मुँहडा
आगै आखाड़े रम्भा पातर नट नाटिक सङ्गीत धुनि करि करि दिखा-
वै कै ५३। ज्याँ रा मलूक हाथ पाउ कड़ि धड़ ५४। सोलह सिङ्गार
किच्छा ५५। रङ्ग प्रेम का झड़ ५६। तेजपुञ्ज ५७। रूप के गञ्ज ५८।
काम कौ कली ५९। चख नख चौज ६०। सुख कौ सिलाउ ६१।
विश्व की बौज ६२। चैसौ उश्वसौ जैसौ अपकृषा मुँहडा आगै

(after बाकुर), S [वि० ऊ० कै]. DT दीसै कै (ऊ० कै), ४९ G हौर
(before मणि), DRS हौर (before जड़ित), BI करि (after पाठ),
RS रक्षा (दीसै), G ऊई रक्षा (ditto), ४७ R भरराठ, B जागती
(जगा), DIU omitted, ४८ R चांद, BT खर, (S)T विहै, R
दोनु, BP वेळ, D omitted. GRS चौचरा चमर ढुक्कै है (after
करै है), ४९ B(PT) चिराक. R चराकां, T नै (after जालि), B
धरै है (ख० र० कै), D पड़ा है (ditto), FJ omitted, ५० (ग वारि,
BG मेह (घण), T मेघ, DGIU [सु० आ०], B आगलि, G करि
रक्षा (करै), FJ omitted, ५१ S कौ, DJ रा, T का, DGU
[वाजै कै], ५२ I चौबल, P सुरभौ (तुगन्ध), F नै सौरभं (ditto),
DG [च० परि०], GJU संज्ञगत (after परिमल्), P खार खाइ, R
दे रहौ (खाइ लहिर लै), S लैहरां, (D)JS लियै (लै). G लौजै.
T नवनवा प्रकार का पवन वाजै रक्षा है (परिमल्...कै). ५३ FT
[सु० आ०], DJP [रक्षा], R पाच रंभा, F प्रात, S पात. P [पातर].
D नाचै कै (after पातर), BDIRSTU [नठ], DT [करि २]. ५४
RS किण भांत रौ (before ज्याँ), I पग, BIT place मलूक after
पाज, JP धड़ि, ५५ T करि (किच्छा), BFIJP [किच्छा]. ५६ I का
(after रङ्ग), GRS रूप (before प्रें), FGRST कौ (का), FG P
झड़ी, RS बड़, T धरि (after झड़), DU omitted, ५७ FP का
(after तेजपुञ्ज), I कौ, ५८ DGJRST का (के), I रंग (गञ्ज),
U omitted, ५९ DTU omitted, G transposed between ६१
and ६२, ६० S नचां, IU बीज, ६१ BI सेळ, D omitted, ६१

हाउभाउ कटाक्षि थेरै थेरै ततकार निरत करै कै ६८ । कै राग
छचौस रागणी सपत सुर भाँति भाँति करि दिखावै कै ६४ । रौंभि
रौंभि राजी छचै कै यान के गुर ६५ । तिणि वेला इसड़ी वेठ रौ
डाकणि वात घोड़ा चढि दिसोदिसि चाली ६६ । उजेणि राजा इतन
कामि आया साहि क्लिं दिली ६७ । इसड़ी आवाज महासतिअँ
रे काने आई ६८ । महाराजा रैग्साहि रा अन्तेउर हरि हरि
करि उठौ बल्ग सगतौरूप बाई ६९ । कुँण कुँण ०० । कक्षवाहौ
रजाउति पतित्रता अतिरूपदे पुरसोतमसिङ्ग दुरज्ञसिङ्गौत रौ
सारधू ०१ । देवड़ी रैग्सुखदे चाँदा प्रियोराजौत रौ सारधू ०२ ।
कक्षवाहौ राजाउति गुणरूपदे मौहकमसिङ्ग प्रेमसिङ्गौत रौ सारधू
०३ । कक्षवाहौ सेखाउति सुखरूपदे पुरसोतमसिङ्ग तोडरमलौत रौ

J) omitted, ६१ T जसौ (जैसौ), जैसौ(जसौ), JSU [जैसौ], I इंदू कौ
(after जैसौ), FP सुंहडै, DGIT [सुंहडा], T [आगै], हामभाउ, BI(T)
सुर आगै (B आगलि) करै कै (after कटाक्षि), BI बतकारौ (तत०),
J ततकारि ततकारि निन (before निरत), R omitted, ६४ T भाँति
राग रो धनि करि दिखावै कै (रागषी ..), I करै कै (after रागणी).
G रौंभि रौंभि चुसवचत छवै कै [इ..रागणी], IU खर, GT चिण
गांम (after गुर), BI लं आलां चारी (भाँति भाँति), I करै (क० दि०),
D बतवै (दिखावै), ६५ BT करि (के), ६६ I इण (तिणि), RS जैसौ
(इसड़ी), T दहड़ीधक (after रौ), GI वात डाकण, BFIJT बोङ्ह,
U चढि चढि, P दिसोदिसि, (D)G दिसोदिसां, FRS दस दिशा, U
दस दिश, I दिस कू, B दिसि विदिषि कू, T दस विदस नां, ०७
FGR खत (after उमेणि), G सार इल (after रतन). [दिली], F
इलि (after दिली), R रा (ibid.), ६८ F(U) इयो, T औहड़ीधक,
BI आ वात (आवाज), G चैहर रतलांम भाँहै (after आवाज),
BGIT सांभालौ (र), BP कांनि, IR कांनि, ६८ JRS राजा, DGJTU
रघण, D रौ, I [रा], JU उठिथा, GF(S)U सकति, F [रूप],
T omitted, ०० T omitted, ०१ T [राजाउति], R रूपदे पतित्रता
FJPTU [अतिरूपदे], (R)S मौहकम (पुरसोतम), BU दुरज्ञोधण,
P दुर्योधन०, T तोडरमलौत (दुरज्ञ०), U सारधू, ०१ BDGLJ
RSTU रघण०, F देवीदास (चाँदा), P चादरै, T वेद (sic), ०२

८० वचनिका रां रत्नसिंहजी री महेशदासौत री।

साहधू १४। इणि भाँति सुँ चारि राणी चिह्नि खवासि गङ्गाजल्
सिनान करि ७५। हीर चौर चामोर परिमल् यहिए ७६। पान
कपूर खाइ ७७। दान पुण करण लागै ७८। तिणि वेला अवर
हीर राजलोक देखि देखि कहै क्वै ७९। ये तौ आबू अंबिर
ऊजला करि वैकुण्ठ महाराज पासि चालौ ८०। हो बाई वडभागौ
८१। इतरा माहै वात कहतां वार लागै ८२। लहरि दरिक्काउ
हिलोहल् महासरवर री पालि अगरचन्दण रा घर वणाया ८३।
इतरा माहै आकास सुँ सोन्रनमै विमाण हौ आया ८४॥ २४४॥

॥ चन्द चोटक ॥

तिणि वार चिच्छा रत्नेस तणौ
विधि साहस सोल् सिंगार वणौ।
यग हाथ मल्कज पङ्कजयं
गुणि छन्तिअ गात बिन्हे गजयं ॥ २४५ ॥

D सुख^१ (गुण^२), ७४ D गुण^१ (सुख^२), EJPRTU [सुखरूपदे], D
मौहकम^१ (पुरुषोत्तम^२), R पैमसिंघ^१ (ditto), T दुरजणसिंहैत
तोडर^२), ७५ DGR तौन, ७६ G चामोर, P चमर, F चमर,
S [चामोर], BT पठकूल पहिरि (चामोर), GJ(S) सोलह सिंगार
करि (after चामोर), BT सुधा सुवास लगाया (T किवा) (पहिरि),
७७ B खाया, T चबाया, F omitted, ८८ SU करवा, F omitted,
८९ JPT(U) और, T हे हो बाई वडभाग (हे हे कै क्वै), ८० BF
अंबिर आबू, DU ऊजला, T चलौ छौ (after करि), F नाय (after
वै), ८१ S हे, T omitted, ८२ P इतरै, DU मैं, F कहतां, DU
लागै, RT omitted, ८३ S री पालि हिलोहल् (after दरि^१), B
हिलोल्, T महासरवर रै हिलोल्, G दूसरौ मानसरवर तिण (महा-
सरवर), JP सरोवर, TU [री पालि], U आया (वणाया), ८४ PT
इतरै, B मैं, S वेराण्ण, पर (हो), D (हो) .

१५१। B सोह सवे पृथंगार, T सोहै सिंगार सवेस, जिके कजर्क, (D)P छन्तोस
(छन्तिअ), J छचौ, T गाति बचौस, गजयं.

वचनिका रा॑ इतनसिङ्गजौ रौ महेसदासैत रौ । ८१

कटि सिङ्ग नितम् जंघा कदलौ
चित नित्त प्रवित्त मराल् चलौ ।
तन इमह खम्म कनङ्ग तिसौ
ओपै सिरि नागिंद वेणि इसौ ॥ २४६ ॥

वनिता मुख पूँनिम चन्द वणौ
चिंग भँह चखाँ मिग रूप भणौ ।
कराड कोकिल् दन्त अनार कलौ
अय नक्का अलक्का कला उजलौ ॥ २४७ ॥

आभूसण अङ्ग सुचङ्ग इसा
जिगमगै नग निखत्त जिसा ।
सिख नक्तव लगै सियागार समौ
लज लोक तजे विधि सत्ति लजौ ॥ २४८ ॥

कुलबन्ति प्रतीवरता किहडौ
उधरै पख आरि जिसा इहडौ ।
घुरिच्चा घण वाजित्र घाउ घणू
तिगि वार त्रिआँ वधि रूप तणू ॥ २४९ ॥

२४६ । F कङ्ग, DT कलौ (कदलौ), BGJPU बणाल (मराल्), DFRS मुणाल, T मुरालि, (P)U रंभन, F खमह रंभ, U खगौ (ओपै), B वेणि नागेङ्ग, T वेणी सेसनाग

२४७ । U थोति (चन्द), DT चखे, FJ चखो, T कोइलि, B चलम्म कलौ (अनार कलौ), R अंगमग, P अपनक, F अपनक, J अपपधक (sic), R कनक (अलक्का), JR कलौ, D जिसौ (कला).

२४८ । B(FJ)P(U) तद्व (अङ्ग), D नग (ditto), (F)JU इसो, DGPU जगमग, FT किगमग, S जगमगिय, F चुनद, P कि नगा, T नगां, DS नख (नगा), D रतन (निख्त), FJU जिसौ, D सको, U मचौ (सको), F(J) ओपै (ओपै), D वने (लजौ), U लजौ (ditto).

२४९ । T कुलबन्तौच पौत करै, BJRU केहडौ, DGS किसडौ, D जिसौ, BFPR खेहडौ, DGS इसडौ, GTU घण, D घणां, D चढे चिधा (चिं व०), GRS चढि (वधि), GTU तण, D तणां.

८२ वचनिका रा० रत्नसिङ्गचौ री महेसदासौत हौ ।

चिति भाम सुराम सम्भारि चलौ
भम मोह संसार तिचार सुलौ ।
मिलिया प्रिया चौच समे मरण
करणा सहि लोक लगा करण ॥ २५० ॥

सुर सत्य भणै कथ देखि सतौ
जसु मौँड न को नर सुर जतौ ॥ २५१ ॥

॥ दूहा ॥

सुर नर मिलिया जात सहि
येखै गात प्रबौत ।
तिणि वेला धिन धिन चिचा
ईखि कहै आदीत ॥ २५२ ॥

सतौ उमडै खग दिसा
मोह तजे नितलोक ।
टगटगौ लागौ तई
लागा जोवणा लोक ॥ २५३ ॥

२५०। B नंग (भाम), J रामह राम, BGPU सराम, E मोहि चियार.
R तथार संसार, S पिउ तौय, T रस (सहि), D लोग, R लगै, T
omits the first two lines

२५१। T सथ (सत्थ), B छथ, L रथ, R नर, F नर सिध (सत्थ). T मिलै
(भणै), F क्रित (कथ), S जग (जग)

२५२। J मिलौ, T साथ (जात), U जात मिलिया, T गोच (गात), BU
परिच, J धनि धनि, BDGPRST धन धन, D सति (चिचा), D
दखे, B आदिग

२५३। RS उसंगौ नरै (नड़)

ਅਜੁਆਲਾਣ ਪਰਖ ਆਪ ਰਾ
ਨਾਹਿ ਤਜੇ ਗਿਹ ਨੇਹ ।
ਚਠਿ ਚੜਲ ਸਰਵਰ ਚਲੌ
ਮੜਲਿ ਜਾਲਾਣ ਦੇਹ ॥ ੨੫੪ ॥

॥ ਵਚਨਿਕਾ ॥

ਇਣਾ ਭਾਁਤਿ ਸੁੱ ਆਹਿ ਰਾਣੀ ਤ੍ਰਿਗਿਹ ਖਵਾਸਿ ਬੜ ਨਾਲੇਰ ਉਛਾਲਿ
ਬਲਾਣ ਚਾਲੀ । ਚੜਲਾਂ ਚਠਿ ਮਹਾਸਰਵਰ ਰੌ ਪਾਲਿ ਆਈ ਊਮੀ ਰਹੀ
੨ । ਕਿਸਡੀ ਹੇਕ ਦੀਸੈ ੩ । ਜਿਸਡੀ ਕਿਰਤਿਆਁ ਰੌ ਮੁੱਕੀ । ਕੈ
ਮੋਤਿਆਁ ਰੌ ਲਡਿ ੪ । ਪਰਝਾਂ ਸੁੱ ਊਤਰਿ ਮਹਾਪਰਵੈਤ ਟੌਡਿ ਈਸਰ
ਗੈਸ਼ਿਚਾ ਪੂਜੀ ੫ । ਕਹ ਜੋਡਿ ਕਹਣ ਲਾਗੀ ੬ । ਜੁਗਿ ਜੁਗਿ ਕੌ ਹੌਜ
ਧਣੀ ਦੇਚ੍ਹੀ ੭ । ਨ ਮਾਂਗਾਂ ਵਾਤ ਟੂਜੀ ੮ । ਪਛੈ ਜਮੀ ਆਕਾਸ ਪਰਵ
ਪਾਣੀ ਚਨਦ ਸੁਖਿਜ ਨੁੰ ਪਰਣਾਮ ਕਹਿ ਆਰੋਗੀ ਦੋਲੀ ਪਰਿਕਮਾ ਦੀਨੀ
੧੦ । ਪਛੈ ਆਪ ਰੈ ਪੂਰ੍ਤ ਪਰਿਵਾਰ ਨੈ ਕੇਹਲੀ ਸੌਖਮਤਿ ਆਸੀਸ
ਦੀਨੀ ੧੧ ॥ ੨੫੫ ॥

੨੫੫ । DGS ਕਿਂਗਲ (ਸਰਵਰ), T ਦਾਭਾਣ ਮੰਗਲਿ ।

੨੫੫ । ੧ DPR ਤੌਜ. RS ਨਾਰੇਲ, G ਉਛਾਲਿ, FJT ਕਰ (after ਉਛਾਲਿ),
P ਬੁਲਾਇ, B ਬਾਢੀ (ਬਾ ਚਾੰ), ੨ T ਚੰਚਲਿ, FU ਚੰਚਲ, G
ਚੰਚਲਚਿਤ, RT ਚਾਲੀ (after ਚਠਿ), T [ਆਈ], FJPU [ਰਹੀ],
੩ T ਕਿਚੜੀਕ, (D)GRSU ਕੈਚੀ, GJPU [ਚੇਕ], D ਵਿਰਾਜਮਾਨ
(after ਚੇਕ), DJRSU ਕੈ (after ਦੀਸੈ), ੪ B ਜਿਸਡੀ, T ਜਿਚੜੀ,
੫ ਜੈਥੈ, R ਜਾਂਣ, DGU [ਜਿਸਡੀ], BP ਛਨਕਾਂ, ੬ RS ਕਲਾ (ਛੇ),
BDT [ਕੈ], ੭ D ਬੈਸ (after ਭੌਡਿ), R ਗਣਮੌਰ (ਗੈਰਿਚਾ), U
ਪ੍ਰੁਜ ਕਰ, ੯ U ਹਾਥ (ਕਰ), BRS ਜੋਡਿ ਜੋਡਿ, D ਕੀਡੇ ਨੀਡੇ ਥੋੜ੍ਹੇ ।

८४ वचनिका रा॑ रतनसिङ्गजौ शै॒ महेसदासौतै॒ रौ॑ ।

॥ दूहा ॥

मितमिन्दरि पैठी मल्हपि
बैठी अन्दर जाइ ।
हरि हरि हरि तिणि वारु झइ
लै सुरमुक्ल लगाइ ॥ २५६ ॥

हेहेकार पुकार झइ
राम राम भणि राम ।
घणुँ कहर वीती घड़ी
जहर लहर विधि जाम ॥ २५७ ॥

॥ गाहा चौसर ॥

कँत मित वात सुणे कुलवन्ती
करि हरि हरि जमहरि कुलवन्ती ।
कुन्दन तन होमे कुलवन्ती
कौथा चँद नामा कुलवन्ती ॥ २५८ ॥

- RS अरज (after जोड़ि), G places ७ after ६, ८ B महाराज (before जुगि), T माहारौ मानौ (*ibid.*), ९ मांग्यौ चौ तौ जुंगोजुंग, DR भरतार (धणी), १० D वर (वात), R [वात], DR वीजौ (झूजो), १० DG धरतौ (जनौ), BJ [नैँ]. DF नैं (नूँ), ११ परिदक्षिणा, U प्रदक्षिणा. BT दौधौ, ११ D ता (before पञ्च), F आपणा [है], J आपणे [है], RSTU रा. BGS नूँ (ने), T रुँ (ने). DU [केहलौ]. DT [°मति]. GF हे (after °मति), DJP [आधीस], BT दौधौ
- १५६। U अंदरि, J मिंदरि (अन्दर) D जिण (तिणि), U चिण. RS बेलां (वार), D(F)GU दोय, ८ झवै, JR कंठ (मुक्ल).
- १५७। DFGRS छाहाकार, GRS संसार (पुकार), DGS(U) छाथ, R भज (भणि), घणी, T हरि हरि करतौ झइ (घण...). D सौ (विधि).
- १५८। R जडौ (जमहरि), B जौंहर जौंहर (हरि हरि जम), R मन तज गेह मोह (कुन्दल...होमे).

वचनिका रा० इतनसिङ्गजी रो महेसदासौत रो०

८५

॥ गाहा दूमेल ॥

इम अँग होमि विमागे आई
 आगै सुरचिक्ष सान्ही आइ ।
 करि बह कोड पुहप विरखा करि
 सामि मिलण चालै सभि सुन्दरि ॥ २५६ ॥

॥ वचनिका ॥

तिखि वेला गैब ही आवाज आकासवाणी कहिचौ १ । महा-
 राज ऐगासाहि वधाई वधाई २ । अगनि सिनान करि सतौ ही
 आई ३ । ब्रह्मा विसन महेस इन्ह सुर साथै सुरचिक्षाँ नूँ कहिचौ
 ४ । महासतिचाँ सान्ही जावै ५ ॥ २६० ॥

॥ दूहा ॥

सावित्री उमया स्थिआ
 आगै सान्ही आइ ।
 सुन्दरि मिन्दरि सोवनै
 अन्दर लई वधाई ॥ २६१ ॥

२५६ । DS आगा, B(F)PT सुरचौ, R आय वधाई (सान्ही आई), BP कोडि, BDFGRTU योहप, D सम चालै .

२६० । १ T इए भाँति सूँ, G कँई (after आवाज), कहौ, २ F ज (before महा०), FTU महाराजा, BGRSU रथण० P °साहिब, ३ FR सतिचाँ, D(RS) पिण (हौ), ४ T सुरां [साथै], BDR नै (नूँ), ५ R के (before महा०), S नूँ (after महा०), BU सांच्छा, T आयौ, DGR धमलमंगल पौहपविरखा करि (मोतिचाँ, only in R) वधानै (after जावै).

२६१ । DS आगा, BDGJRT मावनै, T अन्दरि, J दंदिर, B रदै, U रंडै, F लौध, J लेत .

८६

वचनिका रा० रतनसिङ्गी रौ महेसदासौत रौ

ज्ञाना धमलमङ्गलं हरिख
 वधिआ नेह नवल्ल ।
 सुर रतन सतिआं सरस
 मिलिआ जाइ महल्ल ॥ २६२ ॥

औसर नरपुर उद्दरे
 वैकुण्ठ कौधा वास ।
 राजा दैयाइर तण्णै
 जुगि अविचल जसवास ॥ २६३ ॥

पख वैसाखह तिथि नवमि
 पनरोतरै वरस्ति ।
 वारि सुकर लडिआ विहद
 हिन्दु तुरक बहस्ति ॥ २६४ ॥

जोडि भणै खिडिआ जगौ
 शसौ रतन रसाल ।
 सुरा पूरा साँभलौ
 भड़ मोटा भूपाल ॥ २६५ ॥

॥ वारता ॥

दिल्ली रा वाका । उजेणि रा माका ॥ आँ जुग रहिसौ
 ॥ । कवि वात कहिसौ ॥ ॥ २६६ ॥

२६२ । N ज्ञै, U मंगलश्वल, FG चियां (सतिआं), RS चहत (सरम).
 T मिलिथौ.

२६३ । GT यं सर, D वां सर, RS उम्मे सुर, BIU चोसुर, R पुर नर, D नर
 सुर नर, T चसुर देव सहि, DS कौधौ, F दोष्टा (कौधा), BGU
 रथणायर, BDRSU जग, T जब, R उजल (ज्विं).

२६४ । GJ वहि (पख), BI मास (ditto), चित (तिथि), T सुदि (ditto)

२६५ । BIU का, का (रा, रा), BI चुकवि, DGS पान (वात), B घान,
 J कवित (वात), U चवियाल (कवि वात), T omitted

NOTES.

1. गुणपति, for गण०, and likewise गुणस for गण०, are forms common enough in Dingala poetry. An analogous case, in which initial गण० has been changed into गुण०, is probably found in the word गुणधर्, for गणधर्, occurring in a Pāla-inscription of Kelhaṇadeva of Naddūla, dated Samvat 1241 (J.A.S.B., Vol. X, No. 10, 1914, pp. 406-7).

2. वंसि, a locative. खानि त्वानि सोभानि, instrumentals. Probably at the time when the *Vacanikā* was composed, the terminal *i* of the locative and instrumental singular was no longer heard in the pronunciation. In the writing, however, it was still maintained by accurate amanuenses, who followed the traditional spelling. This is one of the two reasons why I have maintained the *i*s of the locative and instrumental in this and other places in my edition of the text. The other reason is a practical one, and this is that locatives and instrumentals in ^o*i* are better determined than locatives and instrumentals in ^o*a* and consequently make the text more intelligible.

3. Some lines in this *kavitta* have no *vēnasagāī*, but the irregularity is easily accounted for by the fact that the Poet here had to use a number of certain determinate words in a determinate order, which he could not alter.

उदिष्टासङ्कृ, a poetical license for उदैषिङ्कृ Cfr. the analogous case of कणिष्ठागरौ, for कणैगिरौ, in verse 177.

रूप भ्रप ... Cfr. रूप द्वचीस वंस रासावत | भ्रप रूप जौतै भवण (*Sūra Siṅghajī rī vela, Gādāya Colē rī kahī*, 2).

5. गुण०, the use of the *anusvāra* to make a short final vowel long is common enough in Dingala poetry. It is very common in the *Prithirāja Rāsō* too. The merely prosodical value of this *anusvāra* had been misunderstood by Beames, and, recently also by Mahāmahopādhyāya Hara Prasāda Śāstri, who felt inclined to explain it as inserted by the Poet to give his verses a Sanskrit look. (J. Beames, *A Comp. Gramm. of the Mod. Aryan Languages of India*, Vol. i, p. 117, and Hara Prasāda Śāstri's *Preliminary Report on the Operation in Search of MSS. of Bardic Chronicles*, p. 14).

गढ वेदि .. Cfr. गढि देवमिरि करि फनै नौबति वजाई (Nīśāñī Sāhi Jāhāñ pāti-sāhu rī. Ādhā Mahesa Dāsa rī kahī. 2), and also : जिष्ठि देवमिरि पालडौ दिख्यौ दल्ल सङ्करि (Nīśāñī Mahesa Dāsa Dalapatotā rī. Ādhāñ Kisanā rī kahī. 5).

6. सनमान करे .. Cfr. पटै कराथौ सुनागिर पैजिष्ठौ दिलेसरि । साहि-जाहौं सनमानिष्ठौ जिम सिङ्ग अकम्भरि ॥ (Nīśāñī Mahesa Dāsa Dalapatotā rī. Ādhāñ Kisanā rī kahī. 8).

7. आपमला...Cfr. आपोमलौ. in *Gīta Kumbhakarāṇajī* rō. *Bāraṭha Mahesa* rō *kahiyō*, and आपोमलौ, in *Gīta Gokala Dāsa* jī rī, by the same Mahesa.

भुज पूजै Cfr. प्रथोनाथ भुज पूजिष्ठा (गजाणी) हिंदुआष पति (*Gīta mahārājāñ Gaja Singhajī* rō. Ādhāñ Kisanā rō *kahiyō*. 1).

9. दिज्जौवै is evidently < दिज्जौपति, through दिज्जौवर् Cfr. बकौ-जवै (*Bhākharīñ mahārājāñ Gaja Singhajī* rī. Ādhāñ Kisanā rī *kahī*, 6), जश्चवर् (*Jitāśī* rō *Chandi* anonymous, 249), मारवद (*Ditto*, 236), नरवर् (*Ditto*, 224, 226). Cfr. also चञ्चौवै, in verse 2, above. The meaning of दिज्जौवै, in the present passage, seems to have been obscure to some later copyists, who substituted दिज्जौ चै (N), and दिज्जौ रौ (D) for it.

10. पङ्कि is for पङ्कै, the form for the 3rd singular present indicative. Examples of *ni* (> *ē*) simplified into *i*, are very common in the Old Western Rājasthānī [Cfr. my *Notes on the Gramm. of the Old West. Rāj.*, etc., § 10 (1).] In all similar cases, the Cāraṇas would nowadays write ²*a*, thus : पङ्क .

11. घर्चि, the feminine form of the past participle passive, with ²*i* shortened to ²*i* for the sake of prosody

तोल्लि, a conjunctive participle, in which the weak termination ²*i* is still retained. Modern Dīṅgāla has now तोल्ल. One of the characteristics of Māravārī, in comparison with Gujarātī, is the preference for the weak form of the conjunctive participle, in substitution for the strong form in ²*i*, which was general in Old Western Rājasthānī.

बचनिका रा० रतनसिंहजी रो महेसदासौत रो । ८६

12. दारासुकर is a poetical modification of दारासिकौ, evidently introduced to create a contrast with the meaning of the दुगम in the preceding half-verse.

13. अरड़िक्क is one of those words, whereof the original meaning is no longer clear to the Cāraṇas. I would explain it as अरि डिङ्गपवालौ. i.e. "repeller of foes," an etymology which is in perfect agreement with the sense in which the word is ordinarily employed.

14. चैंवर. Here the *anunāsika* is inorganic, the word being from Skt. चयवर, but the correctness of the form is corroborated by the evidence of the equivalent चैमर, in which the *m* cannot be explained unless by admitting an intermediate *ṁv*. It therefore appears that the word चयवर had come to be considered as a single word instead of a compound. Cf. the analogous case of तखवर > तखचर.

पतिशाह थाँ...Cfr. परै तुञ्ज दिङ्गी नष्टी पातिशाई (*Gaja Rūpaka. Ādhā Kisanā rō kahiyō*, 39).

15. The form चूङ्गी, which is found in the MSS. DXP, points to an influence of the Thalī. Cf. चामुङ्ग (G) in the next verse, and चागरै (JT), in verse 18.

16. The reading दुङ्ग for चिङ्ग is an evident modernisation : चिङ्ग is the regular Old Western Rājasthāni form (see Notes.. etc., § 81).

जोध कलोधर. Here कलोधर stands for कुलोधर < कुलोदर, and carries the meaning of कुल रौ उदार करणवालौ. The weakening of the initial कु० into क० is probably to be explained as due to the influence of the long vowel o in the syllable following. Cf. कलोद (< कुलुद) in *vac.* 244, below. The word कलोधर is common enough in Dīngala poetry, and is always written क०. Other similar compounds in °जोधर are : पाठोधर "a descendant, heir" (see st. 55, below), राजोधर "king" (*Nīśānī Ratana Mahesadāsotā rī. Ādhā Kisanā rī kahī*, 3), and वंसोधर (*Gita Cāhuvāna Virama De rō*.

६० वचनिका रा० रत्नसिङ्गजी रौ महेशदासौत रौ ।

Ādhā Mahesa Dāsa rō kahiyō), which is equivalent in meaning with our कलोधर

For the meaning of st. 15-16 cfr खजा दिष जैसाह । विदा कौधे जिण वारे । दोय शाहिजादां दिसौ । अक जसराज आधारे ॥ (*Sūraja Pra-kāśa, Kaviyā Karanī Dānu rō kahiyō*).

17. सुखलिमाण The substitution of *i* for *a* in open syllables is one of the characteristics of Māravāri. Cfr चिमा < Skt. चमा ; किंवाड़ < Skt. कपाठ ; किन्धा < Skt. कन्धा, etc. It is reasonable that in the old poetical language where *a* in open syllables is not quiescent as it is in the modern spoken vernacular, the law of the substitution of *i* for *a* must have a much larger application than in the latter. The bards and pāṇḍits of Rajputana ignore this fact and are inclined to consider all forms in which a quiescent *a* is turned into *i*, as wrong and attributable to an influence of the जनियाँ रौ बोलौ, the so-called peculiar jargon of the Jains.

18. हँनि, the weak form of हँनौ, the locative of the present participle हँनउ used absolutely as a postposition of the ablative [see Notes.. etc.. § 72 (10-11)]. Cfr. the plural masculine form हँना used in verse 10.

साहि, for शाह . Here the ²*i* is irregular, but I have kept it, as is evidenced by the oldest MSS. In this case the ²*i* has probably only a euphonical value.

19. हँडा, गँडो . In both these words, the initial syllables, though written as long, are to be uttered as short in the pronunciation, to suit the metre. In other similar cases, I have written the vowels as short altogether (cfr आरावाँ in the next stanza), but I could not do so in the present case, as words like हँडा and गँडौ would be unintelligible.

20. आरावाँ, for आ². the initial long syllable being shortened to suit the metre.

हलौला हिलै . Cfr हलाबीलू हैजम्म हालै हलौला (*Gaja Rūpaka, Ādhā Kisānā rō kahiyō* 15). The word हलौलै seems to be indicative of the swarming or flooding of a large multitude in

motion My assistant Bāratha Kisora Dāna asserts that the word is still used in the vernacular, in phrases like the following : फलाणा रै घरै छालौलौ छालै “ In the house of that man there is a great swarming (of servants, horses, camels, etc.). ”

सम्भ. This is apparently for सम्भ, a word which does not seem to have been unfrequent in Old Diṅgala, as evidenced by the three examples following : पाष्ठरौ सम्भ दल् चाडि परि (Jēta Sī rō Chanda, Anon., 127), सतलच्छ लक्षु सुलिताल सम्भ (Jēta Sī rō Chanda Viṭhū Sūjē rō kahiyō, 161), खेन समूह चलना सम्भ (Gīta rājā Rāya Śinghajī rō, Deser. Cat., Sect. ii, pt. i, MS. 6, p. 52b). The meaning of the word is not clear, but it must be something like “ a body, a compact formation, etc.”

21. कठडे चलै. Cfr. कठडे प्रियो योठि हालै कठक (Gaja Rūpaka, Ādhā Kisanā rō kahiyō, 14), and : कठडि काँठलि भवन कुञ्जर (Sūra Śinghajī rā yāla, Lālāsa Kheta Sī rā kahuyā, 3).

22. सामन्द फङ्ग Cfr. भरवाडि सेन चालिय मधत : साद्यर जाखि फाटा सपत (Jēta Sī rō Chanda, Viṭhū Sūjē rō kahiyō, 363). Also. रिणा खलटै थाट हिन्दु रबहं। सम्भो शामहा जाखि फाटा समदं (Gaja Rūpaka, 19).

कौजै पहडै. Cfr. st. 44, below. Also : पाष्ठरा किथा पथे पहड (Jēta Sī rō Chanda, Viṭhū Sūjē rō kahiyō, 199), and पाष्ठरा करदं गाहिज पहड (Jēta Sī rō Chanda, Anon., 89).

23. चलना इता. Notice the peculiar use of the pronominal adjective इसौ in this construction Cfr. बहनौ इसौ, in st. 21. For the meaning, cfr. पगे छालतां उडुसा छिय पहौ : धकावे लिङ्गै मारि तेरे धनदौ || (Gaja Rūpaka, 17)

25. पाष्ठरै. An adjective in the locative, the meaning of which is to be completed with some substantive like खत. Cfr. छडे पाष्ठरै खेनि आयो खुरग्गं (Gaja Rūpaka, 40).

28. पिङ्गिमाहण, a somewhat obscure word, which occurs again in verse 82. At a first glance, one might be tempted to read it as पिङ्गि माहण “ crusher (of enemies) in battle.” But from verse 82, it is plain that we have here only one word not two. Comparing the two passages, where the word occurs, it

seems that it ought to carry a meaning somewhat like " sustainer, upholder, rescuer, etc." Cfr. also : प्रवर तुं भैजै पतिसाह॑ । प्रवर पड़िगाह॑ पतिसाह॑ (Vela rājā Rāya Singhajī rī, 13. Deser. Cat., Sect. ii, pt. i, MS. 21), and : पथाल् षेस पड़िगाहियौ । कांह रजौ रवि छाइयौ (Karitta rāra Sūjē rā, 2. Deser. Cat. Sect. i, pt. i, MS. 18, p. 67a).

29. अविच्छ, for अविच्छाठ, a word whereof the meaning I have not yet been able to ascertain with certainty. Bāratha Kisora Dāna takes it to mean " Muhammadan," but I do not think he is right. The word is used again in verse 192, and also occurs in the two passages following : खगभाठ मुँह वह थाठ खेसण थाठ दह अविच्छाठ (Bhākharī rāvala Bhīma rī, Āsiyā Pīra rī kahī, 4), आङ्ग-दिया अविच्छाठ । अणमेन सुत जहै तणा (Dūhā rāva Amara Singhajī rā, Bārātha Narahara Dāsa rā kahiyā, 299), विकट थाठ अविच्छाठ (Gīta Rāma Singhā Ratuna Sīhōta rō, Ādhā Khumāna rō kahiyō, 1), and आनोपम अविच्छाठ पिता चौ कधरे पाठ (Grantha Rāja, Deser. Cat., Sect. ii, pt. i, MS. 14, p. 28b).

चगाहठा॑ . Cfr. पमार महेशा पाचलौ । चारण भाट चगाहठा (Phuta-kura Gīta, Bārātha Mahesa Dāsa rā kahiyā) Also : चारण भाट चगाहठाँ (Kuṇḍalīyā Rūpāratā Pātāratā rā. Mūhaṛā Cāpē rā kahiyā). Deser. Cat., Sect. ii, pt. i, MS. 21, p. 132a).

31. वे, the nominative plural form of the demonstrative pronoun, used pleonastically after substantives Cfr. st 130, below. Some MSS. write उच्चे.

हैवै, as I explain it, is from Old Western Rājasthānī हरबर < Skt. हरपति " Lord of horses," an equivalent of अचपति < Skt. अचपति. It was in origin an epithet of the Mugal Emperors, but in the course of time its meaning was generalized and the word became a mere synonym of " Muhammadan." In हैवै दरबरि " at the court of the Emperor " (Gīta Ratuna Mahesa-dāsōta rō, Ādhā Kisānā rō kahiyō), the word is still used in its original meaning of " Emperor ". The oldest instances of the use of हैवै (हरबर) I have come across, are found in the Jēta Sī rō Chanda Vīthū Sūjē rō kahiyō, 291, and in the Vacanikā Acalā Dāsa Khīcī rī, 170.

अमजाल् is used in the anonymous Jēta Sī rō Chanda, 276.

वचनिका शे॒ इतनक्षिङ्गजी रौ महेसदासौत रौ। ६३

34. चामरिचालु. Cfr. *Rāṇā Jayata Singhajī rī veli, Ādhā Kisanā rī kahī* 16.

35. ताइ, an abbreviation from Skt. आततायिन् ? The word is frequent enough in Dīṅgala poetry, and is often used in the general meaning of "enemy." Cfr. ताइयां उरे चइ कुँत तेव (*Jēta Sī rō Chanda, Vīthū Sūjī rō kahiyō*, 388), and : ताइयां तणे वाजइ तियमा (*Ditto*, 386).

37. चुकर. The चु is merely pleonastic.

38. Cfr. आयो मुरधरि मस्तिष्ठे सिर मेघाङ्गरि, and : "पाइ लगे खडचौस वंश] सिरि ढुलते चमरि, (*Nisāñī Mahesa Dāsa Dalapatotā rī, Ādhā Kisanā rī kahī*, 9).

42. खेहारव डम्भर...Cfr. किचा गिरवर धूँधला खेहारवि डम्भर, (*Nisāñī Mahesa Dāsa Dalapatotā rī, Ādhā Kisanā rī kahī*, 14).

बोम विचालै..Cfr. उड्डौ विमिञ्चि बौजो दू चम्भ. (*Jēta Sī rō Chanda, Anon.*, 298).

43. चि गCfr. श्रमद्दृ॑ मिरिघ मिलियम्ब मेन (*Jēta Sī rō Chanda, Anon.*, 86.)

44. चक आरै..Cfr. चव्वेरौ ताँई चक्कि चाडि, (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 127), and चहवाण चूरि चाडिया चक्कि, (*Ditto*, 121).

45. सेन इसा. Note the employment of सेन as a masculine plural. For two similar instances, cfr. खुदालम्ब रा सेन माथे खुरम्ब (*Gaja Rūpaka*, 17), and : कससै बिन्हे सेन दिल्लेस केरा (*Ditto*, 22). In the *Jēta Sī rō Chanda* by Vīthū Sūjō, सेन is always used as a masculine. Cfr. st. 70, 71, 137.

उज्जित्ता ..(fr. इसौ उज्जटौ फौज (*Gaja Rūpaka*, 8), and रिणा उज्जटै थाट हिन्दू रबद्द (*Ditto*, 19).

46. गुँडलिओ रजा ..Cfr. गूदुलि रजौ गयणु गहवरिया. (*Jēta Sī rō Chanda, Anon.*, 316).

47. देठालै, a locative singular form from a substantive देठालौ “ sight, view ”. For different inflections of the same, cfr. the examples following : देठालूत् (nom. sing.) छवत् दुह दलाहू (Jītu Si rō Chanda, Viñhū Sūjē rō kahiyō, 82), दुखै साड मैमन छधा देठालै (loc. sing.) (Gaja Rūpaka, 24), and : फौजाँ दोखबाँ देठालू (nom. plur.) छवा (Mohilāt̄ rī vāta, in Mūhanötā Nēna Si rī Khyāta).

बाजार फँडा...Cfr. डेरा किल्का बाजार कराया (Vacanikā Acula Dāsa Khīcī rī, 48).

49. मिलै, a strong form of the ordinary conjunctive participle in ^oi, corresponding to Gujarātī मिलौ. The preference for the weak termination ^oi of the conjunctive participle is one of the characteristics of Māravārī, whereas Gujarātī always uses the strong termination ^oī. In Dīngalā poetry the strong termination is quite frequent, but it always occurs under the form ^oe. For the interchange of ^oi and ^oī, which is as old as the Apabhramṣa, cfr. Notes...etc., § 7 (2).

52. बाजैन For the suffix ^oēta, see the note to stanza 150.

पौथल, उदिल (^oल) are poetical forms of प्रिधीराज (or ^oसिल) and उदैसिल. In both cases, the ^ola is a merely pleonastic appendage, etymologically identical with the ^ola in the diminutive suffixes ^oilla, ^oalla.

मधुकर is a recognized poetical equivalent for महेसदास. The word is quoted in the Dīngalā rā sabada or “ Collection of Dīngalā words,” contained in MS. C. 36 (see my Progress Report ...etc., for 1915, p. 70).

कास्तु, a neuter form of the interrogative pronoun, which is not found in the Old Western Rājasthānī. It is no poetical form, but appears to have been frequent in Māravārī prose as well. (Cfr. the instances following :—आगै जाय देष्टै तौ कास्तु “ As he advances and looks on, what (does he see)! ” (Pābūjī rī vāta, in Mūhanötā Nēna Si rī khyāta), पावूजौ कहियौ रे कास्तु वै “ Pābū said : What is that! ” (ibid.), कास्तु कियौ जौईजै “ What should be done! ” (Meratā rī khyāta, in MS. 12 (f.), of Deser Cat., sect. i, pt. i).)

53. राज “ Your honour.” The word is identical with राज

वचनिका रा० इतनसिङ्गुची श्री महेसदाष्वैत श्री । ६५

(< Skt राज्), as also shown by the archaic form राजि. In modern Māravāri the word is still used as an honorific pronoun राज जितरौ... Cfr. आप जितौ अवर कुण जाणै (*Vacanikā Acalā Dāsa Khīci* rī. 18).

दुइ राह० “the two paths, i.e. Hinduism and Islam.” Cfr. दुङ्गं राहीं का पतिसाह (Nisāñ Nāhijahā pātisāha rī. Ādhā Mahesa Dāsa rī kahī. 1).

५४. स्तुत्य उमहर० Cfr. रण स्तुत्य (*Gīta Bhugavāna Dāsajī rō, Bāraṭha Mahesa rō kahiyō.* 2), and : गजंशाह स्तुते इसौ गजगाह० (*Gaja Rūpaka.* 38).

उमहर०, for उमर० a poetical form, with anomalous insertion of *ha*. Cfr. the case of आपहयो, cited in *Notes, etc.*, § 38.

५५. चट्टण जल०... Cfr. चाढि से बसि जौरं (*Gaja Rūpaka.* 26.) Cfr. also st. 60. below.

५८. रिण कालौ. Cfr. st. 237. below. Here one might be tempted to read रिण कालौ (कालौ) “the frantic in battle” (cfr. रण गहिलज, in *Jēta Sī rō Chanda. Viṭhū Sūjē rō kahiyō.* 328), which gives a much better sense, but the rhyme does not allow of a similar interpretation. In the *Vacanikā* there are no instances of any dental *l* rhymed with a cerebral *l*.

५९. मारष मरष करष रण माधो, a verse of which any Cāraṇa would feel proud. The secret of its excellence is in the repetition of the bisyllable रण four times. In the elaborate Dīṅgala poetry, internal rhymes are one of the most important factors of perfection.

६१. सरष is in origin an adjective meaning “good, excellent,” but is often used in the comparative sense of “better, preferable, more, etc.” to express contrast. In some cases it seems to do function for an actual postposition of the ablative—like स्तु—, in connection with the idea of opposition or contrast.

६५ चौ० The adjectival postposition of the genitive चौ is not unknown to Dīṅgala poetry, and the Cāraṇas explain it as a

६६ वचनिका रा० इतनसिहृजौ श्री महेसदासौत रौ ।

Dekhanism, or a peculiarity of the Marāṭhī, which has crept into the language at some time or another. Probably, they are correct. In the Old Western Rājasthānī, the च्च postposition seems to be used only exceptionally. In the present case, the Poet could have written रौ, and it is difficult to say why he preferred to write चौ instead. Possibly, the reason is only one of euphony: बंस चौ दोबौ sounding more harmonious to the ear than the comparatively hard बंस रौ, दोबौ.

सबल्लो लाज...Cfr. सरण कौ लाज (*Vacanikā Acalā Dāsa Khicī rī*, 134).

71. भर्ती, a plural neuter form of the adjective भर्तौ “good,” used as an indeclinable to convey the meaning of “by all means, at pleasure, at will.” The word is very common in colloquial Māravāri, coupled with the emphatic particle इ. For instance: जाऊँ? भर्तीं जावौ “May I go? By all means, go!”

72. जडागि < Skt.* जटाग्नि (?) “a lamp (!).” Cfr. Skt. जटाग्नः “Flame-tufted, a lamp” (L.). Cfr. जडागि ब्रजागि (*Cāhuvāṇa Balū rō gīta, Bāratha Mahesa rō kahiyō*, 3).

मल्लिगिर for मल्लयगिर “the mount Malaya.” The term is one of the authorized poetical equivalents of the name Mahesa Dāsa. Cfr. मल्लिखागिर इलकारिचा मुँहडा आगै धरि (*Nisāñi Mahesa Dāsa Dalapatōtā rī Ādhā Kisāñi rī kahī*, 3).

73. अ॒र is prosodically worth two *mātrās* only, a short vowel following upon a long vowel, without intermediate consonants or with intermediate *h*, being optionally not reckoned as a quantity in the body of a verse.

76. जम्मै जैकार. (Cfr. जम्मियौ जैजैकार (*Sodhā Bhākhara Sī rā Chanda*, 4)).

77. न्हाराजा राज. (Cfr. माहजहाँ काइम सदा तेरौ पतिसाई (*Nisāñi Sāhijahā pātisāha rī Ādhā Mahesa Dāsa rī kahī*, 4)).

78 ff. The whole of this *āśīsa vacanikā* seems to have been composed after the model of the *birudāvali* in the *Vacanikā*

Acalā Dāsa Khīcī rī, 129. It is in fact but a list of *birudas* or laudatory epithets, such as the Cārūpas in the old times used to recite whenever coming before the presence of their king and lord.

79. This stanza is identical with the *birudāvalī* mentioned above, but for a few differences in the reading : दुष्टोण माण अरजन्म वाण । भुजवलौ भौम । द्वरिमा सौन ॥ १ (Vacanikā *Acalā Dāsa Khīcī rī*, 129)

81. हेलौ हमौर Bāraṭha Kisora Dāna understands “a Hamīra of liberality.” The literal meaning of हेलौ seems to be “waves,” like in the phrase : दरियाव रौ हेलौ आवै, but here the word is used metaphorically in the sense of “waves of liberality.” A munificent man is very commonly compared to a sea or ocean throwing up into the four directions the waves of his gifts. Cfr. हेलौ हमौर जहड़ हरौ। वेलौ दोलौ नांखै वलै (*Karitta Ūhara Harā Goindāsota rō*, *Nādū Rāgho Dāsa rō kahiyō*, see Descr Cat., Sect. ii, pt. i MS. 8, p. 108 b). As regards “Hamīra”, it is difficult to say whether the Poet here means *rāra* Hamīra of Rinathambhora, or *rāṇō* Hamīra of Citora. In the two passages quoted below, from the *Vacanikā Acalā Dāsa Khīcī rī*, it is the former Hamīra who is meant : हमौर मत्ति, 129. चठ कौ राज हमौर आथम्यौ. 36. But elsewhere it is doubtful which of the two Hamīras is meant. So in the following : हेलौ हमौर (*Rāu Candra-senū rō rūpaka*, *Bāraṭha Āśā rō kahiyō*, 17). In the two places following, the person meant seems to be the *rāṇō* of Citora हेलौ हमौर हमौर हर (*Gīta Gāhīlōta Gokula Dāsañī rā*, *Bāraṭha Mahesa rā kahiyā*), हाथि हमौर सवारै होइ (*Rāṇā Jagata Siṅghajī rī reli*, *Ādhā Kisānā rī kahī*, 4).

82. विभाडणहार “destroyer”. Cfr. Misraṇa Murāri Dāna’s *Dīngala Koṣa*, ii 242. Cfr. also : घडाविभाड (*Gaja Rūpaka*, 2).

राजान कै गजबाब. Notice the use of the genitive postposition का, instead of रौ. In the rhymed prose, called *vucanikā*, the use of the Hindi postposition in the place of the Māravāṛī one is customary and authorized. The fact is probably an indication that the *vucanikā* of the Māravāṛī is an imitation of some similar composition of the Hindi or Hindūstānī, possibly the *dāvāvēta*

फूलफगर for “पगर” “a scattering of flowers”. The phrase is a very old one, and occurs in the Jaina Sūtras, where the scattering of flowers is reckoned as one of the eight *mahāpratīhāryas* of the Arhats. Cfr. Notes, etc., App. No. 8. Cfr. also, तिहाँ पुष्पप्रगर कराविदा (*Ditto.* App. No. 5).

जवाधि जल्हर “a cloud of *javādhā*”. Khiriyò Rāma Dāna of Bikaner tells me that *javādhā* is the name of a creeper found in the Poorb, which gives a valuable perfume. The word seems to be common enough in old Dīngala. Cfr. the examples following : सुगम्भ जवाधि (MS. जवा०) सौरभ फूटै सद्गौ (Guṇa Gīta Sodhī rāyī Rāi Mala rā, Deser. Cat. ii, pt. i, MS. 5, p. 181b), चौखड़ सुजल जवाधि (MS. जवा०) घङ्गि मणि भृषण निज बाम (*Grantha Rāja*, 21). In the *Khyāta* of Mūhanjotā Nēna Sī—which was composed about the time of our *Vacanikā*—, I have found the entire phrase *javādhī jaṭahāra* used twice as an epithet in apposition in the passages following: राष्ट्र भौम हरराज रौ... बडौ डाकुर छवौ... बडौ माणझ जबादिजल्हर पातसाह चकवर कनै थणा दिन चाकरौ कौबौ (*Bhātiyā rī khyāta*): and: तलाव माहै रा० नौं दौ चौमालौत कसनूरियौ मिरघ जबादिजल्हर भीलै है (*ibid.*). For the use of जल्हर (< जल धर, “a cloud”) in Dīngala poetry, cfr. the two examples following —धर उत्तर जल्हिहर करै बिडकाऊ सदाई (*Nisāmī Sāha Juhā pātisāha rī Ādhā Kisanā rī kahī* 6), जाणे जल्हर बंडिया [*Kutub Dī Sāhibjādī rī rātu*, Deser. Cat., Sect. i, pt. ii, MS. 18 (n)].

83 द्व्यर, for जमराव A similar case of intervocal *m* being reinforced into *mb*, is अमारत (< इमारत), occurring in the *Khyāta* of Bikaner, by Śindhāyaca Dayāla Dāsa (Deser. Cat. Sect. i, pt. ii, MS. 1). In कोरभ (< क्लूरम < क्लूर्म, st. 132), *m* has been reinforced into *mbh*.

आरिच्छ इन्द्र रा० Cfr. आरिच्छ इन्द्र, (*Jīta Sī rā Chanda*, Anon. 194), and आरिच्छ इन्द्र (*Rāraju Samaru Sī rā gīta Bāratha Mahesa rā kahiyā* ii, 1).

परिहाँ is a merely emphatic particle, which is always inserted between the third and fourth line of a *candrāyanḍ*, but whose prosodical quantities are not reckoned in the formation of the verse.

84. तदचार तालै. Cfr. दिल्ली सुलतान खग तालै (*Vacanikā Acula Dāsa Khācī* n° 18)

उचिनिका रामतनसिङ्गजी रौ महेसदासौत रौ। ६६

खाँडां रौ खाठखडि ..Cfr. खाठखडि 'भाठभडि खाँडां डण्डहडौ चलै (Datto, 50).

अविद्यानि, <Skt. व्यानि · renown, fame, "celebrity", hence "history". Modern Māravāri now has व्यान, and the word is used to designate a chronicle or historical account in Māravāri prose. Cfr. अविद्यान वान आपा उचारि (Jita Ni rō Chanda, Viñhū Nūjē rō kahiyō, 192).

मतवाल्लां ज्यू..Cfr. के मतवाला को नाँदै लड़चडे लोडै (Vacanikā Acalā Dāsa Khīcī rī, 101).

85. In a MS. from Phalodhi (see *Descr. Cat.*, Sect. i, pt. 1, MS. 15, c). I have come across a *gāhā*, which closely resembles the present one, so much that it seems as if both of them originally formed part of one and the same work. The fourth line is identical in both the *gāhās*. The *gāhā* is in corrupt Apabhramṣa, and runs as follows :—

देवाण वरं सिदाण दरसणं
गुष्ट नरिन्द्र सम्मानं ।
मई भूमि द्विव नडुं
पामिक्कर पून्चि रेहा ई ॥ १ ॥

86 जौबतसिभ. (Cfr. Nisāṇī Maheśa Dāsa Dalapatotū rī. Ādhā Kisānā rī kahī, 6.)

भलौ कहौ...etc. Cfr. जौदणराइजो आच्छो कहौ मन कौ लहौ (Vacanikā Acalā Dāsa Khīcī rī, 25)

परिजाज दृह्दा. Bāraṭha Kisora Dāna tells me that the term परिजाज is used to designate any poems, whether *dūhās*, or *gītas* or *kurittus* etc., which are imbued with the *rājarasa* or the heroic emotion, especially those which celebrate heroes who fought to the last to help others or to save their honour. An example of a *parijāū dūhā* is the following —

डार विल्लै गिडै वलै
गिडै रोकियै न कोय ।
स्तुर जेथो रोकियै
कलहलै तेथो होय ॥ १ ॥

"If you capture (his) cubs, the boar will turn (at you). There is not a boar that would suffer to be stopped. Whenever one tries to stop a boar, there always follows a fight."

१०० वचनिका रो॑ रत्नसिङ्गजी रो॒ महेसदासौत् रो॑।

87. करिवा भारथ ..Cfr. करनाजण विवनज करिय कत्त्व (Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō, 92). जुधि करण कत्त्व (Ditto, 247). Cfr also करिवा महासूर भारत्य कत्त्व (st. 108 below).

89. हङ्कल् कल्लु. Cfr. किय हङ्कल् चचल् कल्लु (Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō, 185) राणि हङ्कल् कल्लु कहर राहो (Gīta Jasājī rō. Bārañha Mahesa rō kahiyō, 1). The term हङ्कल् is ordinarily used to express the trampling noise or possibly neighing of horses and the trampling noise or roaring of elephants, cfr.: हङ्कल् ईमराँ (Bhākhařī rāvalū Bhīma rī. Āsiyā Pīra rī kahī, 1), महरह राजताँ हङ्कल् ईमराँ (Bhākhařī mahārājā Gaja Singhajī rī, Ādhā Kisanā rī kahī, 1), हङ्कल् हमस मदोमत हाथो (Gīta rāvalū Samara Sī rā. Bārañha Mahesa rā kahiyā, ii, 2), करै गौड़ गजराज घजराज हङ्कल् कल्लु (Gīta mahārājā Anopa Singhajī rō, Descr. Cat., Sect. ii, pt. i, MS. 6, p. 145a). There is also a verb हङ्कल्णी “to roar”, which is used figuratively to express the roaring of a man fuming with anger, in the two examples below: हङ्कल्णी समो हङ्कले हिन्दुआण (Gaja Rūpaka, 41), कालू मेलण खलाँ हङ्कलै कालिका (Gīta Īāhurāṇa Virama De rō. Ādhā Mahesa Dāsa rō kahiyō, 2).

91. बडा जह “the great throngs (of the elephants)”. Cfr. गहिषिगै जूहाँ (Rāñā Jagata Singhajī rī veli, Ādhā Kisanā rī kahī, 2), वहै राहि गैजूह फौजी (Gaja Rūpaka, 16).

तमाला, for तमाल, a poetical license, introduced to suit the metre. Cfr. दुष्टं, for दुङ्ग, st. 117 : विचा, for चौ, st. 216.

92 निर्चा चोपड़.. त्रञ्च. These two lines are identical with two lines in *Gaja Rūpaka*, 52, the only difference being in the readings. तबूँ (for तञ्च), and त्रञ्चूँ (for त्रञ्च).

घण्ठा॑, the neuter singular form of the adjective घण्ठौ, used in the function of an adverb, to modify the meaning of another adjective. The form is all the more interesting, inasmuch as in Māravāri the neuter has merged into the masculine, and is no longer recognizable. The greatest part of the rare sporadic instances of neuter forms, which have survived in Māravāri, are adverbs, or rather adjectives used adverbially, sometimes in the singular, sometimes in the plural. Cfr. भलाँ, st. 71, above

वचनिका रा॒ रत्नसिङ्गजौ॑ रौ॒ महेसदासौ॒त रौ॑ । ३०१

93. वणै॒ जाणि॑...Cfr. वणै॒ जाणि॑ पाहाड़॒ हे॒मङ्गवाला॑ (*Gaja Rūpaka*, 52). Also वणै॒ जाणि॑ सामन्त॒ औरामवाला॑ (*Ditto*, 47).

102. बे॒ पक्ख॒ भजा॑. Cfr. बे॒ पक्ख॒ चुड़॑ (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 51).

पुड़च्छौ॒ जिञ्चाँ॑ तो॒ह...Cfr. पड़च्छौ॒ चतुर्छौ॒ (*Ditto*, 346; also *Sūra Singhajī rō Chanda*, Deser. Cat., sect. ii, pt. i, MS. 25a p. 42b)

हाम॑ पूरन॑. Cfr. पूरबै॒ हाम॑ (*Jēta Sī rō Chanda*, Anon., 389), हिथ्यार॑ हिथै॒ पूरवण॑ हाम॑ (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 252).

103. जल॑ अञ्जली॑...Cfr. पौवनि॑ अम्ब॑ अेकष्टौ॑ पाणि॑ (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 276); पाणेष॑ पियर॑ जल॑ (*Ditto*, 345); जल॑ पियै॒ अञ्जलि॑ (*Sūra Singhajī rō Chanda*, p. 45a).

उञ्जन्म॑, for अञ्जन्म॑, the vocal metathesis being introduced only for the sake of the *rēṇusayāñ* (see Introduction).

105. कबाण॑ गुण॑...Cfr. कम्माण॑ गोण॑ वामद॑ कुरङ्ग॑ (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 287); गुहड़ियउ॑ दियह॑ गुण॑ अेष॑ ग्रीव॑ (*Ditto*, 312); कम्माण॑ गोण॑ भालै॒ कुरङ्ग॑ (*Sūra Singhajī rō Chanda*, p. 46b).

राग॑ वार्गाँ॑. Here Bāratha Kisora Dāna understands राग॑ as separate from वार्गाँ॑, and as meaning “the grip of the legs of the rider on the ribs of the horse.” So far as my limited experience goes, I have never found the term राग॑ used by itself, but always in connection with वार्ग॑ “a bridle, reins”. Examples of the use of the two words in old Dīngala, are : वाल्लियर॑ राग॑ वार्गाँ॑ वियेष्ठि॑... (*Jēta Sī rō Chanda*, Anon., 399), वाल्लहउ॑ ससीभाउ॑ रथ॑ वम्म॑ (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 240), साँगुलह॑ राग॑ वार्गाँ॑ स्मोहि॑ (*Ditto*, 376).

106. गिरावै॒ जिके॑...Cfr. खच्चरद॑ जु॑ आँठ॑ भौति॑ खष्ट॑ (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 346); खच्चरै॑ प्राणि॑ है॑ भौति॑ खष्ट॑ (*Sūra Singhajī rō Chanda*, p. 42b).

प्राणि॑, for प्राणि॑ < प्रमाणि॑, an instrumental form. Cfr. आप॑ प्राण॑ st. 122, below. Cfr. also : प्राणि॑ खण॑ (*Jēta Sī rō Chanda*, Anon., 161), भुजां॑ प्राणि॑ (*Gaja Rūpaka*, 48).

१०२ वचनिका रा० गतनसिङ्गजौ री महेशदासौत री ।

अथा आोइके...Cfr. क्राया नह धौजर (*Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō*, 338).

108. कसे जौण.. Cfr. ताजौ तुरङ्ग ताणेय तङ्ग (*Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō*, 369).

110. मेल्हिंचे. The reading मेल्हिंचॉ of INRS is worth noticing. It is evidently a modernization of मेल्हिंचे, a locative-instrumental plural form, which has long become uncommon, if not altogether unknown, in Māravāri. Similar instances of old locative-instrumentals plural in ^oे having been transformed into genitive-obliques plural in ^oां, are very frequent in all later MSS of old Dīṅgāla poetry.

111. पड़नां दिचै.. Cfr. डिगका जिसा आभ नूं अभ दोजै (*Gaja Rūpaka*, 48). The metaphor is very common in Dīṅgāla poetry.

काच सौसौ. Cfr. भागौ सौसौ काच भतै (*Gīta Gokāla Dāsa Manoharadāsotā rō Ādhāra Mahesa Dāsa rō kahiyō*, 3).

112. वेदो. For वेदौ ? The correctness of the reading is evidenced by all the best MSS., but the form is at least anomalous. G reads वेदोल् which is metrically impossible. A similar case is हिन्दुचौ (for हिन्दुचॉ) occurring in the phrase हिन्दुचो राण (*Guna Gīta Sodhē rānē Rāi Mala rā*, 1).

113. जगक्केठ. Cfr. जगिलेठ, in *Jēta Sī rō Chanda* Anou., 83. नाणे, for न याणे < न जाणे. For the proclitical use of न, cfr. Notes., etc., § 103.

114. रिमा थाढ गाहै. Cfr. गजसाह माझौ गज[ः] थाढ गाहै (*Gaja Rūpaka*, 11).

प्रचारे...आमाहै. Cfr. प्रिथमी जिसा सोह साहै पक्काहै। भुजे चायिचाँ भोम जेही अमाहै (*Gaja Rūpaka*, 49). Cfr. also st 173, below.

115. पिष्ठान सारै. Cfr. करि पिष्ठ सारि (*Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō*, 32).

दुच्छङ्ग, for दुड़ङ्ग.

वचनिका रा० इतनसिङ्गजौ रौ महेसदासौत रौ। १०३

116. चक्खौ for चक्खे, (?), an instrumental plural form (?). In this particular case the change of *e* into *i*, which otherwise is not uncommon, would be well justified by the rhyme. But the phrase, anyhow, is not very clear, and it is doubtful whether the above interpretation is correct.

117. कसौचै गुण...Cfr. नाष्टरं कमाण अङ्गार ठङ्ग (*Jēta Sī rō Chanda*, Anon., 277), and : नाष्टरं कमाण पट्टौस ठङ्ग (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 148).

119. वाचै कुराण. (fr. वहौ करमि वांचरे कुराण (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 147).

कुला०. Here the lengthening of the 'a' is, of course, only metrical. Cfr. उदित्तामिक्तः in stanza 3 above, राथां साल, st. 168, राथामिक्त, st. 193.

122 आप प्राँण, an instrumental form identical with आप प्रांषि occurring in *Jēta Sī rō Chanda*, Anon., 29, 177, 200

हणै मारि...Cfr. पाढ़रंज भमन्ना गवणि पह्नौ (*Jēta Sī rō Chanda*, Anon., 273), आयासि पह्नि पाढ़र अभुक्त (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 148), मूगले जनावर बाणि मारि। आयास हँत आचद उत्तारि (*Ditto*, 160).

124. कसै हाथलां...Cfr. कसै सार मेराग मोजा क्रमङ्ग (*Gaja Rūpaka*, 44).

गुपती कतौ...Cfr. गुपती चुकं सार पटा गुरञ्ज (*Ditto*, 34).

कसै आवधां...Cfr. खड़चौचि डँडायुध बहरं खिति (*Jēta Sī rō Chanda*, Anon., 276).

125. मुथाणं कबाण...Cfr. मुथाणं कबाण अलौ टाल मुच्चं (*Gaja Rūpaka*, 34).

129. कैरव, for कौरव. The interchange of *e* and *o* is a very interesting phenomenon of Māravārī phonetics. Another instance is न्हौल for न्हैल < महिल. (Cfr. the parallel forms बोर, बेर - Skt. बदर).

131 कड़खै. Cfr. कड़खौ खान कमाल सिर। वौज जिहौ बडमझ (Vacanikā Acalā Dāsa Khīcī rī, 51). कठकाँ कडै चाढि बैवै कड़खे (Gaja Rūpaka, 24).

कससै. Cfr. कससै बिञ्चे सेन दिक्षेस केरा (Gaja Rūpaka, 22).

132 साख साख . Cfr. सुरिताश तण्डै दलि भाख सख (Jēta Sī rō Chanda Anon., 299).

लाखौक “(a horse) worth a *lakh* of rupees.” hence, any good horse. The word is used in its original adjectival meaning in the passage following : लाखौक तुरङ्गम दूलि लक्ख (Jēta Sī rō Chanda Vīthū Sūjē rō kahijō, 281) In the following, it is used as a substantive : लाखौक सुकिव दौन्हउ लमाय (Ditto, 352).

कोरम्. for छूरम् < छूर्म्. Note the change of *ū* into *o* and the re-enforcement of *m* into *bh* Cfr. note to st 83.

133. वैकुण्ठ सू...etc. (Cfr. विसनपुरौ का विसनल्लोक आया। इन्द्रपुरौ का विसल्लोक आया। व्रहमपुरौ का व्रहमल्लोक आया। इन्द्रपुरौ का इन्द्रल्लोक आया (Vacanikā Acalā Dāsa Khīcī rī, 175)

कविलास. Note the insertion of euphonic *r* before the *i*. The form is much older than the *Vacanikā*, for the insertion of the *r* must have taken place at a time when the word was still written and pronounced कटलास, i.e. during the Apabhramśa or Old Western Rājasthānī period. For the use of the form कटलास in Prakrit, see Pischel's Grammar, § 61. Cfr. also the prefixing of *r* in Prakrit (*Op. cit.*, § 337).

135. जबलै. Cfr. आतसवाजी जबलै (Vacanikā Acalā Dāsa Khīcī rī 161), and: अमनि सोर जबलै नाय धर अम्बर लम्ये (Sūraja Prakāśa, Kariyā Karanī Dāna rō kahijō)

136. दानव. It is surprising that all MSS., with the only exception of T, should here read मानव, a word the meaning of which is but a repetition of the नर, with which the line begins. Apparently, the Poet had actually written मानव, probably in a moment of absent-mindedness.

137. कडै सर सान्धा. Cfr. st 159

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139. जाणि कबूतर..Cfr. छिनि करदै कबूतर फउज खण्ड (Jēta Sī rō Chanda, Anon., 380).

142. निगम is explained by Bāraṭha Kisora Dāua as वेद रै मारग चालणवालौ, i.e. "a man who walks in the path of the Vedas," probably on account of the apparent connection with निगम. The word is quoted in the *Dīngalū rā Sabada* (MS. C. 36), but not explained. The real meaning of the word remained obscure to me, until in reading the anonymous *Jēta Sī rō Chanda*, I came across the word गेम, which is there used in the sense of "sin." Here is the passage : करि कथा निमलु भव गेम कहि (st. 139). It would therefore appear that निगम is a compound of the negative prefix निर् or न with गेम "sin" and carries the meaning of "sinless free from sin." This explanation is supported by the way in which the word is employed in the two passages following : निकल[ङ्क] निघट निपाप निगम (Veli Rāthōra Ratana Sī Khīvārata rī, 3. Deser. Cat., Sect. ii, pt. i, MS. 22), and : वर जुध उच्चा निगम (Dūhā Kūpā Mahirājota rā, 129). Obviously, the underlying idea in the latter passage is that the warriors who shed their blood in battle are freed from all their sins. It is for this very reason that a battlefield, and so also a sword, are commonly likened to a *īrtha* of salvation, by the bards.

143. गैथरण. Cfr. गहणि गैजूहाँ (Rāṇā Jaquā Singhaji rī reli. Ādhā Kisanā rī kahi, 2).

144. चौथा पौहर .Cfr. आरि पहर लागा । झूभाऊ वामा (Gacanikā Acalā Dāsa Khīcī rī, 101).

हाथके. Cfr. आफलिया रुके दूके आहवि हाथके हैरान (Gīta tāṭakō Gaja Singhaji nū, Bāraṭha Goyandā Dāsa rō kahiyò), आराबी जपड़ि हाथके पड़ि हौंच (ibid.), and हिंचियौ गज फौजो हाथुकॉ (Gīta Karanya Ratanota rō, Ratanū Rūpā rō kahiyò. Deser. Cat., Sect. ii, pt. i, MS. 8 pp. 197b-198a).

ठाकुरो, an instance of the old vocative plural form in ^o. The termination ^o is traceable to Apabhramṣa ^oa-hu < ^oa-ho, the contraction into ^o having apparently taken place in the period of transition of the Apabhramṣa into Old Western Rājasthānī (Cfr. Notes, etc., § 67) In modern Māravāḍī the ^o ter-

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mimation has disappeared, the vocative plural having merged into the oblique-genitive plural form in °॒॑ Cfr. डाकुराँ

बाजौ रहै. A metaphor borrowed from the game of chess Cfr. बाजौ रहौ निवाब कौ जौविचै मधूकरि (*Nisāñī Mahesa Dāsa Dala-patotā rī*, *Ādhā Kisānā rī kahī*, 7).

आपे, the plural nominative form of the reflexive pronoun आप, used in substitution for the first personal pronoun plural. In Māravāṭī, आपे is always substituted for न्ह (< अन्ह), when the person addressed is included by the speaker (see *Notes*, etc., §§ 85, 92).

भारथ रा भरभार . Cfr. भारत इतसौ भलिय भार (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō* 210).

146. तोग, for तेग ! Bāraṭha Kisora Dāna understands the word to be a conjunctive participle, meaning उठाय नै, but such an explanation hardly seems to be possible. It is obvious that here तेग must be a substantive. The MSS. DJV read तेग. If तोग actually stands for तेग, we have here a change of e into o, analogous to the change of o into e which has taken place in the word गेहूँ, from गोहूँ < Skt. गोधूम.

147. ताणि मूळ Cfr. तुडिनाण जभौ छचौ मूळ ताणि (*Gaja Rū-paka*, 40).

148 रत्नागिर, tor रत्नाकर "a jewel-mine" a poetical equivalent of the name रत्नसिङ्ग. रैषाद्व, st. 151, is the same word, but under a Prakrit form.

153. चित पुढि "on the battle-field" Here the locative singular form पुढि (from पुड़, पड़ "a table, board, etc.") is practically doing the function of a postposition, meaning "over, upon". In Old Dīṅgāla poetry, analogous instances of the use of पुड़ are very frequent I quote some below : महि पुढि (*Jēta Sī rō Chanda*, Anon., 321), सेत्वि पुढि (*Ditto*, 304), रेणा पुढि (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 287), गथन पुढि (*Ditto*, 315), इत्तु पुढि (*Vacanikā Acaṭa Dāsa Khīrī rī*, also *Bhākharī rāra Suratāṇī rī*, *Ādhā Durasā rī kahī*).

वचनिका रा॒ रत्नसिङ्गजी रो॑ महेसदासौत् रो॑ । १०७

वंस वधारण...Cfr. बान वधार (Gīta Rāma Siṅghajī rō, Bārathā Mahesa rō kahiyō, 3), बानी वधारे निय वंस (Gīta Rā॒ Kūpā Meha-
rājōta rō, Āsiyā Karama Sī rō kahiyō, 1), वीकाँ वंस चढावै बान
(Sūra Siṅghajī rī velī, Gādāya Colā rī kahī, 12), बान वधारे सूजा(?)
बानेत (Ditto, 13).

154. रमण...रक रम. Cfr. 162. Cfr. also : रथणि रमाऽँ रुकि रमि
(Veli Rāṭhōra Ratana Sī Khīrārata rī, 23).

155. गजडाल्ल is the reading of RS., all the other MSS. having गग डाल्ल. Possibly the latter is the original reading, but it does not seem to be capable of giving any good sense.

159. कडे सर... Cfr. अचित सर कडलै शावधे आरत्यौ (Gīta rājā Rāya Siṅghajī rō, Descr. Cat. sect. ii, pt. i, MS. 6 p. 73b)

160. घणि वाजिच... Cfr. घणि अहिरण्य घणि घाउ (st. 171), and also : घणि घाउ (st. 161).

163. गडदाना “the neck (?)”. The word is used once in the Jēta Sī rō Chanda, by Viṭhū Sūjō, 247, but unfortunately the sense of the passage is not quite clear : गडदानर आरणौ यौम गन्ति.

165. धामाजामर “battle (?)”. Cfr. जोध वौच धामाजामरि Kūpāratu Kesari Siṅghajī rā kavitta, 28).

166. पल्ल खूडा. Cfr. पल्ल खूडी पतिसाह (Vacaṇikā Acalā Dāsa Khīcī rī, 56), and : पातिसाह पर दल पल्ल खूडा (Ditto, 126). The literal sense of the expression पल्ल खूडा obviously is “(their) flesh, or blood, was exhausted, or dried up”, but the phrase is used metaphorically as an equivalent of “(they) were reduced to great straits”, or “were decimated, or defeated”.

मारहये. Cfr. मारहयौ यहस्तौ (Gīta Ratana Mahesadāsotā rō, Ādhā Kisanā rō kahiyō, 1).

168. मानै, simply : “great”. Cfr. st. 191.

169. भवणि, for भविष्य “the future, fate, destiny”(?) Such seems undoubtedly to be the meaning of the word in the follow-

१०८ वचनिका रा॒ रत्नमिङ्ग॑त्री शी महेसदासौत् शी ।

mg passage from the *Vacanikā Acalā Dāsa Khīci rī* : बाहिणौ भोगि कौ तौ भवसि आवै (25). But in *Gaja Rūpaka*, 37, भवसि is used in the plural, a fact which hardly seems to be consistent with the meaning given above : भवस्यां भिलै भाष्य अब्रेक भन्नै. From the last-quoted passage as well as from the following : असपनि खाग उभारि । भुज जाँ भिड़ भागा भवसि (*Dūhā Amara Singhajī rā, Bāratha Narahura Dāsu rā kahiyā* 241), I assume that the meaning of the word must be "enemy," a meaning which perfectly suits the particular passage of the *Vacanikā* with which we are concerned.

174 आकारौढ़. Misraṇa Murāri Dāna, in his *Dīngalā Koṣa* (ii. 463), gives the above word as an equivalent of जुधः "battle". Originally, however, आकारौढ़ is an adjective as shown by its employment in the passage following : इम आकारौढ़ लड़ाई नचौकै (*Rāthorā rī Vamsāvalī*, MS. 15 (c), of *Deser. Cat.* Sect. i, pt. i). Bāratha Kisora Dāna says that the word is still, though rarely, used as an adjective in the colloquial, and quotes the example following : फलाषौ वडौ आकारौढ़.

176. पद्धियालुग is explained by Bāratha Kisora Dāna as "warrior," or "enemy." The word seems anyhow to be connected with पिड़ "battle," and is probably identical with पद्धियाल which in the *Jēta Sī rō Chanda* by Viṭhū Sūjō is used twice in the passages following : पद्धियाल धूषि रघुनाथ पासि । विदिसो सप्रत चडियउ व्रहाति (257), and : पद्धियाल धूषि पञ्चरिषि पूरि । गाजण्ड तवद् पद्धियउ गरुरि (380). In the same *Jēta Sī rō Chanda*, पद्धियालुग is also used once in the line following : पद्धियालुगि वरसद् खडपन्जि (389), where rāva Jēta Sī fighting amongst the Mughals is compared to Indra pouring rain, and his sword to the thunderbolt. From a comparison of all the above passages we can safely conclude, I think, that the original meaning of both पद्धियाल and पद्धियालुग must be "sword."

भटकी बटकाँ...Cfr. पैलै वाम उक्तिचा भटके वैसग्नर (*Nisāñi Ratana Mahesadāsotā rī, Ādhā Kisanā rī kahī*, 2).

180. रथा not "Rambhā," but simply "Apsaras."

182. भला भमाडिचा...^८ Caused Jesalmer and Jodhpur to be well spoken of, i.e. made them famous all over the world' Cfr. कलाज्ञत भवाहै भला अनन्त कर (Gīta rājā Rāya Singhajī rō Anon., beginning सल्ख चूँडराउ.... Deser. Cat. Sect. ii. pt. i MS. 1 p. 48a). भला भमाडि जे भोग वरजण भुदण (Guṇa Gīta Sodhē rāṇi Rāi Mula rā, Anon. Op. cit. Sect. ii. pt. i. MS. 5. st. 4), भिड्नै भलौ उतराध भवाडिचौ (Gīta rājā Karana Singhajī rō, Sādū Rāma Singhā rō kahiyō, Op. cit., MS. 6, p. 123a), and : भवाडनै वौक भलौ (Gīta rājā Karana Singhajī rō, Vīthū Dedē rō kahiyō, Op. cit., MS. 6, p. 123a)

183. चाले गौ. Here most of the MSS. read गौ चाले, but seeing that the Poet everywhere makes it a point to observe the rule of the *rēṇusagātī*, there can be little doubt that the original reading is चाले गौ. It is however curious to note that wherever a गौ occurs in the middle of the fourth line of a *dūkhō* as is the case with stanzas 170, 187, 205, 206, some of the MSS. have transposed it to the beginning of the line.

184. चूनाला is explained by Bāraṭha Kisora Dāna एवा॒ चूनाला॑ "flour-eaters, i.e. men, soldiers"

186 भगवानिचै॑ . Here and elsewhere (cfr. पीछलिचौ, st. 58 वौडलिचौ, st. 152) the diminutive is merely poetical, i.e. is in no way meant to modify the ordinary sense of the noun.

जाणि कि...Cfr. राँझ वाग विधुंसिथौ करि खोडे वानरि (Nisāñi Mahesa Dāsa Dalapatōtā rā, Ādhā Kisanā rī kahī, 6).

188. आमलौमाण The word is quoted amongst the *Dīngala* rā Sabuda of MS. C. 36. In the *Jēta Si* rō Chanda, Anon., we find आमलौमाण, which is probably the same word. Here is the passage : सुहि आयउ आठइ आमलौमाण (Op. cit., 42). The same phrase आहयो आमलौमाण occurs also in Dūhā Amara Singhajī rā, Bāraṭha Narahara Dāsa rā kahiyā, 371.

205. जिणिचार. Cfr. जिणि पहिलौ जिणियारि। जाणि जोनौ जमवाते (Marasyā Gahilōtā Gokāla Dāsajī rā, Bāraṭha Mahesa Dāsa rā kahiyā, 7). The meaning of the word is obscure. Three MSS.

B G T) substitute जिष्यार. In the *Jēta Sī rō Chanda* by Vīthū Sūjō, जिष्यार is used twice, and both times in connection with जोध rāva Jodhō of Jodhpur : जिष्यार जोध जापद जगत्, 25, and : जिष्यार जोध विवन्त जियार, 38. In the *Amara Sōyghajī rā Dūhā* by Bāratha NaraharaDāsa, the word is used once in connection with जग (278), and another time in connection with जुध. Comparing all the passages in which जिष्यार is used, I am inclined to conclude that it is an adjective carrying some meaning like "famous, renowned".

211. सामि तुइलि . Cfr. धर तुइलि (*Jēta Sī rō Chanda*, Vīthū Sūjē rō kahiyō, 237).

212. चुंगलाल्हा॒ दल...Cfr. चुंगलाल्हा॒ डच्चर्दै॒ रथि॑ चक्त॑ चूर॑ (*Jēta Sī rō Chanda*, Anon., 468). The term चुंगलाल्हा॑, which is commonly used as an epithet of the Muhammadans, seems to be connected with चुङ्कल m. "a claw, paw", and to carry the meaning of "clawed, armed with claws", hence "rapacious".

214. मनमोठ, an irregular compound. Cfr. मनमोठ in *Gīta Rāma Singhajī rō*, *Bāratha Mahesa rō kahiyō*, 3.

दुवाह्वा॑ कोठ. Cfr. दुवाह्वै॑ (for द्वाह्वै॑?) कोठ (in *Op. cit.*, 3).

215. सामि तण्णै॑...Cfr. सामि इलि॑ कलहिवा॑ लेन॑ सो॒ह (Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō, 281). Cfr. also st. 220, below.

216. रोठ "battle" See Misrana Murāri Dāna's *Dīngala Kośa* ii. 467.

218. मुगलाल्हाँ॒ह, a plural genitive form from मुगलाल्हा॑, a poetical modification of मुगल. (Cfr. मङ्काल्हाँ॑, st. 205). Here the *ha* has not merely a metrical value, but also a grammatical one, it being a survival of the old termination %hā of the Apabhramṣa. (Cfr. Notes, etc., § 63). In Old Dīngala dūbhī॑s, large use is made of genitives in %hā, which, as they give a very easy rhyme, are always inserted at the end of the lines.

चापडै॑ "in battle (?)". Cfr. चढै॑ चापडै॑ आङ्गडै॑ आरि॑ चक्त॑ (*Gīta Rūpaka*, 32).

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225. आ॒ना॒ड़ is explained by Misraja Murāri Dāna in his *Dīṅgala Kośa*, as an equivalent of जोरावर (ii. 254). Bārāṭha Kisora Dāna says the word means मूरख “a fool” hence : “a hero”. (fr. the epithet of गद्धिलौ “mad”, which is commonly given to heroes in Dīṅgala poetry.

228. धु॒बै. The verb धुबै is rather expressive of the general idea of “raging, being furious or violent” than any particular meaning like “fighting, sounding, burning, etc.”. We have already met this word in stanza 48, where it is used to express the hammering noise of drums and other instruments. In the present passage, it means “to rage or fight with the anger of despair”. In the colloquial the verb is often used in connection with the idea of burning, blazing, etc., as in the examples following. आज चलौ धुबै कै । It is very hot to-day ॥ आग धुबै, etc.

खतङ्ग is understood by Bārāṭha Kisora Dāna to be some kind of arrow, particularly the arrow which is attached to a bow fastened to the branch of a tree, and connected with a rope below, as a trap for small game (खतङ्ग रो बाष). The particular feature of such an arrow is that when it shoots it never misses its mark, hence the name of खतङ्ग is applied to anything—whether an arrow or not—which goes straight to the point. A few examples of the use of खतङ्ग are the following : खरवाढौ मकुराणौ खतङ्ग (*Jēta Sī rō Chanda, Viṭhū Sūjē rō kahiyō*, 153), खुरिसाण तण वाहिय खतङ्ग (*Ditto*, 168), तीक्ष्ण नैष खतङ्ग (quoted by Bārāṭha Kisora Dāna from some poem in his memory), खतङ्ग बात करौ (ditto, from the colloquial).

230. पट्ठौ “foil-swords”, or rather any sword which is used for the Rajput dance with swords (पटे रमझौ). Here apparently the word is used metaphorically : the hammering noise of the swords in the battle being compared to that of the foil-swords in a dance. In the passage quoted below however, पट्ठौ seems to be used in the general meaning of “sword” : भाजे भँभार पट्ठौ पचार (*Jēta Sī rō Chanda, Viṭhū Sūjē rō kahiyō*, 385)

231. कटै कर... (tr. कड़डलि कम्ब कोपर करङ्ग) (*Jēta Sī rō Chanda, Anon.*, 477)

११२ वचनिका रा० रतनसिङ्गजी रही महेसदासौत रही ।

233 निराट आलमा Cfr. आकेलौ निराट (*Vacanikā Acalā Dāsu Khīcī rī*, 25) In the colloquial, the word is still used in the function of an adverb, in cases like the following : निराट हालै, निराट आघो गयौ, निराट डर आवै, निराट आसङ्ग आदमी है, etc.

235. इमसु Cfr. इदमरां पाइ वाजद इमस (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 343), and : है पाचे वाजे इमस (*Jhūlaṇā rājā Rāya Singhājī rā, Sādū Mālā rā kahiyā*).

236. पिथौ कजि..Cfr. पिथौ काजि वाजै बिन्हे पातिशाह (*Gaja Rūpaka*, 29).

238. बौर ह. Here the ह is merely pleonastic, i.e. inserted only to complete the number of *mātrā*: required for the verse.

243. सौरभर, a poetical amplification of सौर. Cfr. मिल्ल कोडि सौरभरं झूळमत्तं (*Gaja Rūpaka* 37).

With the beginning of the *karitta* compare the following :

पढे खलै केहरौ
खडे अभर रातम्भरि ।
पढे राम राढोड़
सहित पोचाँ विच सम्भरि । etc.

(*Kūpāuta Kesari Singhā rā karitta*, 37).

244. रैणसाहि, for रतनसिङ्ग. Cfr. गजसाह for गजसिङ्ग in *Gaja Rūpaka*, 11.

देह जलाई Note the feminine. देह, as well as काय, are already used as feminines in the Old Western Rājasthānī (cfr. Notes..etc., § 53). काया, for काय, already occurs in the Jaina Mahārāṣṭri (*Bhavavairāgyaśatka* 7).

कामि आया. “ Were killed in battle ” is only a poor rendering of the phrase, which literally means : “ made themselves useful (to their lord and master by laying down their life for him) ”. कामि is a locative, hence the ‘i’.

वचनिका रा० शत्रुसिङ्गजी रौ महेशदासौत रौ। ११३

सरजौन, for सजौन < सजौवत. Cfr. the analogous case of सरधौर for सधौर in the reading of I. st. 134 above. Another instance of the insertion of *r* after *sa*, which I have come across in the prose of the Marwari Chronicles, is सरजल् for सजल्.

महाराज मानौ. scil. “बात मानौ”. Cfr. भलौ कहौ and मन रौ लहौ, in *vac.* 86. above.

वैकुण्ठनाथ विसक्रमा कू०...etc. Cfr. महाराजाजौ विसक्रमाजौ बोल्याया। विसक्रमाजौ आया। उक्तम आया। विसनपुरो बद्रपुरो ब्रह्मपुरो विचै अचलपुरो वस्त्राजौ। (*Vacanikā Acalā Dāsa Khicī rī*, 175).

घुरस खाद खाइ I had long been in doubt concerning the real meaning of घुरस, which the Cāraṇas would explain in several different ways, when in a *Khyāta* of Bikaner I came across the following passage, from which it would seem that घुरस means “foot-stamps”, or “the stamping of the foot”: नाहर्ती रौ घुरसौ दै, “there are (to be seen) the foot-marks of wolves” (*Descr. Cat.* Sect. i. pt. ii, MS. 31, p. 152a).

नवलाख नाहिचमाल०...Cfr. नवलाख नाहिच रुह रुह पानुष जलाई
(*Nisāñi Sāhajahā pātisāha rī*, *Ādhā Kisanā rī kahī*, 6).

सारथ०...Cfr. बाईपुहपाई राणा सोकल कौ सारथू (*Vacanikā Acalā Dāsa Khicī rī*, 89; also, *Ditto*, 132. 134).

245. उत्तिष्ठ भात विन्दे उजयं.... Cfr. भात होमे उर गैवर (*Ūma De rā kavitta*, 10).

249. उधरै पच आरि . Cfr. तौन पच तारै (*Vacanikā Acalā Dāsa Khicī rī*, 126).

251. असु मौँढ . Cfr. मौढ किसौ बौजा मँडलोका (*Rānā Jagata Singha jī rī velī*, *Ādhā Kisanā rī kahī*, 5).

256. हरि हरि...Cfr. चरि हरि होई रझौ। विसन विसन तिष्ठ वार (*Vacanikā Acalā Dāsa Khicī rī*, 160).

263. जुळि अविचल असवास...Cfr. जुळि बोल्लौ असवास (*Rāu Chandra Senī rō Rūpaka*, 18).

GLOSSARY.¹

- अहौ** (cfr. आ), ind. “ Oho ! ”, 188.
- अक्षर**, m., pr. n. “ The emperor Akbar ”, 130.
- अस्तित्वाति** (Skt. अत्तित्वाति), f. “ Fame renown ”, 84.
- अखेताज**, m., pr. n.. 86.
- अखो** (1) (abbr. for अखेताज), m.. pr. n., 60, (2) (abbr. for अखातन), patron., “ Akhāvata ”, 60.
- अमार्ति**, adj. “ Invincible ”. 143, 152, 176.
- अप्तर** (for अप्तर), f. “ A nymph ”, 159.
- अहे**, v. 3rd sing, “ Is ”, 3.
- अजन** (Skt. अजुन), m., pr. n., 130.
- अजमेतौ**, m., an epithet of the Cāhavānas, 149.
- अजुषाल्पौ**, v. “ To illustrate ”, 189, 254.
- अक्षुषाल्पौ**, m. “ Light ”, 29.
- अजौ** (abbr. for अजितसिक्त), m., pr. n., 212.
- अड़वङ**, ind. onom. “ Running briskly about ”, 232.
- अवश्यल्प**, adj. “ Impenetrable, inconceivable ”, 3.
- अवनौर**, adj. “ Undaunted ”, 189.
- अदिचाल्पौ** (*Ding. K.*. ii, 458), f. “ A *katāri*, a kind of dagger ”, 189.
- अदौ**, f. “ A point (of spear, sword, etc.) ”, 140, 193. “ A spear ”. 141.
- अनङ**, m. “ A mountain ”, 52, 56, 99, 165.
- अनमन** (for अन्म), ind. “ Uninterruptedly ”, 238.
- अनै**, ind. “ And ”, 208, 228.
- अमर** (abbr. for अमरसिक्त), m., pr. n. (1) अ° सादातन, 82, 84, 188. 189, 190 ; (2) अ° धरमातन, 86 ; (3) अ° ब्राह्मिक्तन, 86.
- अमरौ** (an inflected form of the preceding), m., pr. n., 152.
- अमलीमात**, adj. “ Unyielding, pertinacious ”, 188.
- अर**, ind. “ And ”, 86.
- अरजन** (Skt. अर्जुन), m., pr. n. 147.

¹ The object kept in view in the compilation of this Glossary, has not been that of giving a list of all the words occurring in the “ Vacanikā,” but only a selection of the most characteristic Dingāla terms, with their meanings. The Glossary contains also a complete register of all proper names, as well as pronominal and postpositional forms, used in the “ Vacanikā.”

१२६ वचनिका रा० रत्नसिङ्गजी री महेसदासौत री ।

- चरजण्ह, ditto, 79.
चरजन, ditto, 244.
चरदिङ्, a adj. “ Repeller of foes ”, 13, 193
चरिताल, adj. “ Causing pain to (his) foes ”, 82.
चरंग (for “ रोष ”), adj. “ Similar ”, 97.
चलक्ष (Dīng. K., ii. 82). m. “ A horse ”, 102.
चवकड़, f. “ A transversal cut of sword ”, 231.
चवसाणसिध, adj. “ (The hero) who has fought and met a glorious death on the battlefield ”, 86, 190, 197, 211.
चविचट, m. (?) “ Throng, crowd (?) ”, 29.
चविचाठ, ditto, 192.
चमन, adj. “ Incomparable (?) ”, 231.
चसपति (Skt. चस्पति), m. “ Emperor ”, 14, 16, 50, 52, 236.
चमिर (Dīng. K., ii. 62). m. “ A sword ”, 61, 70, 217.
चसुर m. “ A Muhammadan ”, 188.
चसुराइण, ditto, 84.
चा, dem. pron. f. sing “ This ”, 133.
चाद्यौ, ind. “ Oho ! ”, 146.
चाउगौ, adj. “ Entire, whole ”, 66.
चाकारौढ (cfr. चाकारौढ “ Battle ”, Dīng. K., ii. 467). adj. (?) “ Hard, violent, impetuous ”, 174.
चाल्यौ, v. “ To speak, say ”, 53, 69.
चागरा, pr. n., “ Agra ”, 18.
चाँदू, “ The forepart or breast (of a horse) ”, 106.
चाडावालौ, m., pr. n. “ The Aravalli range ”, 100.
चाथोफरै, ind. “ In the middle between ”, 19.
चापणौ, poss. adj. “ Our ”, 86.
चापमलौ, adj. “ Uncontrollable ”, 8.
चामे, pers. pron. “ We (including speaker) ”, instrum. 144.
चाँवर, n. of a town, 244
चाँवू, n. of a mountain, 244.
चाराबौ, m. “ A gun (on wheels) ”, 20, 133, 134, 135.
चारित्यौ (for चा०), adj., “ Similar ”, 83.
चारीबौ, f. “ A pyre (or A litter ?) ”, 255.
चासा (abbrev. for चासधान), m., pr. n., 3.
चणि, dem. pron. obl. sing. f., 133, 144, 244, 255.
इतरौ, quant. adj., इतरा माहै “ In the meantime ”, 84, 86, 244
इन्द, (for इन्द्र q. v.), 77, 78, 83.

वचनिका रा० रत्नसिङ्गजी दी महेशदासौत दी । ११७

- इन्द्र, m., pr. n.. 82, 96, 244, 260.
 इन्द्राणी, f., pr. n., 244.
 इम्, ind. “ Thus, in this way ”, 49, 53, 69, 259.
 इषड़ी, qual. adj. “ Such ”, 244.
 इसौ, ditto, 23, 100, 114, 115, 162, 243, 246, 248.
 इहड़ी (for इषड़ी q. v.), 249.
 इखणौ, v. “ To look ”, 252.
 इम् (for इम् q. v.), 173, 227.
 उन्नेष, °णि, °णी. f., n. of a town, 24, 25, 27, 35, 46, 84, 133, 144
 145, 226, 243, 244, 266.
 उणि, dem. pron. obl. sing. f., 153.
 उणिहारौ, m. “ Likeness, similitude ”, 243.
 उदिष्टासिक् (for उदै०), m., pr. n.. 3.
 उदिल् (poet. for उदैभाण). m., pr. n., 52.
 उमया (for उमा), f., pr. n.. 261.
 उम्बर, m. “ An emir ”, 18, 52, 83.
 उम्बराष, ditto, 82.
 उदिल्, (1) see उ०, 178 ; (2) (poet. for उदैसिक्), m , pr. n.. 57.
 उदै० (abbr. for उदैभाण), m., pr. n., 58.
 उपरँ, ind. “ Upon ”, 14.
 उवरचौ, v. ‘ To survive ”, 84, 86.
 उ०, dem. pron. nom. plur. m., 13.
 उकणि, “ One ”, instr. sing. m. 191 ; loc. sing. m. 133 ; obl. sing.
 f.. 133, 157.
 उकलगिङ्, m., pr. n., 86.
 उणि, dem. pron. instr. sing. m., 7.
 उम् (see इम्), ind., 24, 38, 51, 131, 190, 233.
 उहौ (see उसौ), qual. adj., 101, 113.
 उराकौ, m. “ A horse ”, 39, 101.
 उसौ, qual. adj. “ Such ”, 82, 83, 98, 109, 121, 123, 244.
 उोऽकणौ, v. “ To spring up (frightened), to startle ”, 106 ; “ To
 palpitate (said of the heart) ”, 91.
 उौ, dem. pron. nom. sing. m., 53, 86, 255.
 औभड़् (see उव०), f., 84.
 औनाह् (*Ding. K.*, ii, 254), adj. “ Powerful, incomparable (?) ”.
 224.
 औरङ्ग, m.. pr. n. “ Orangzeb ”, 90, 132, 143, 230, 242 ; औरङ्गसाचि,
 ditto, 31, 49, 69, 88, 130, 144.

११८ वचनिका रा० रत्नचिह्नजी री महेसदासौत री ।

- आैसर (for आव°), m. “ Opportunity ”, 263.
- कहै (for कहूै), v. “ To girdle (a sword, etc.) ”, 89.
- कहवाहौ, n. of a Rajput tribe, 244.
- कजि (for काजि, Skt. कार्ये), loc. sing. used as a postpos. “ For ”, 63, 236.
- कटाक्षि (Skt. °क्ष, m.), f. “ A side-glance ”, 244.
- कड़इषै, v. “ To get ready ”, 21.
- कड़बड़, ind. onom. “ Crackling ”, 232.
- कड़चणै, v. “ To grind the teeth in anger(?) ” (cfr. Hindi कठखाना) ; or “ To cast side-looks in anger(?) ” (cfr. Skt. कठाचः) ; or “ To excite one’s self to fight(?) ” (cfr. Hindi कड़खा कड़खत, etc.). 131.
- कणिकाबरौ (for कणैगिरौ), n. of a Rajput tribe “ A Sonigarò Cāhavāna ”, 177.
- कल्ले, n. of a town (poet. for Jālora), 7.
- कत्तौ, f. “ A dagger ”, 124.
- कन्है, ind. “ By. close by ”, 150.
- कमधज, m., an epithet of the Rāthoras, 2, 3, 7, 53, 84, 145, 172, 181.
- कमध, ditto, 2, 3, 13, 18, 67, 78, 83, 128, 130, 140, 203, 204, 210.
- कमञ्ज, ditto, 63, 227.
- कमौ (abbr. for करमसिङ्ग), m., pr. n., 58.
- करण (1) (Skt. कर्ण, a hero in the Mahābhārata), m., pr. n., 30, 154 ; (2) (for करमसिङ्ग), m., pr. n., 58, 86.
- करन, for °क q. v., 27, 53, 130.
- करनाजल (poet. for करण q. v.), m., pr. n., 150, 164.
- कर्णोधर (for कु०), m. or adj. “ An upholder of the family, a descendant ”, 16, 164.
- कसमसघौ, v. “ To fidget ”, 132.
- कसमसघौ, v. “ To huddle together, march in compact formation ”, 131.
- कहर (Arab. قہر), adj. “ Excessive, immense ”, 132, 206 ; m. “ Suffering, distress(?) ”, 257.
- का, a Hindi form for कौ q. v., 82, 244
- काबिलियौ, m. “ A Muhammadan ”, 140.
- काबौ, n. of a Rajput tribe, 219.
- काथा, f. “ The body ”, 111
- कालू, m., pr. n. “ The Death-god ”, 94, 95, 110, 115, 122, 156.

- काल्यजवन (Skt. काल्यजवन), m., pr. n., 67.
 काल्हौ, adj. f. “ A mad woman ”, 84.
 काल्हैं, int. pronom. adj. neut., “ What, which ”, 52, 133.
 काल्लू, m. “ A large drum ”, 39.
 किरि, int. pron. obl. sing. f.. 133.
 किना, ind. “ Or ”, 146.
 किर, ind. “ As if ”, 33, 36 : “ Or ”, 27(?).
 किरणाल्, m. “ The sun ”, 41.
 किरमाल् (*Ding. K.*, ii, 65), f. “ A sword ”, 232.
 किल्लक्, f. “ A shout ”, 235.
 किल्लम्, m. “ A Muhammadan ”, 56, 166, 179, 190.
 किल्लाषामल् राइमलौत, m.. pr. n., 86.
 किसन (1) (Skt. कृष्ण), m., pr. n. 68 ; (2) (किसनसिङ्ग), m., pr. n., 205.
 किसड़ी हेक, indef. pronom. adj. f., 255.
 किचड़ी (for किसड़ी), int. qual. adj., “ Like what ? ”, 249.
 कौ, f. of कौ q. v.. 82, 133, 244.
 कुङ् (Skt. कुङ् ?), m. (?). “ A rock (?) ”, 233.
 कुँण, int. pron.. 53, 244
 कुञ्चकरण, m.. pr. n., 206.
 कुञ्चकरण, ditto, 234.
 कुञ्चिष्ट, poet. for कुञ्चकरण q. v.. 146.
 कुरच्छत (Skt. कुरच्छत), m., n. of a place, 84.
 कुलदृ, f. “ A somersault ”, 234.
 कूँ, ind. used as a postp. for the accus.-dat., 82, 244.
 कूँपा, adj. m. pl. “ Kūpāvatas (a patronymic) ”, 55.
 कूँपो, m.. pr. n., 86.
 कूरिन (Skt. कूर्म), m., an epithet of the Kachavāhās, 13, 18
 कैइक, indef. pronom. m. pl., 86.
 कैम, ind.. “ How ? ”, 51.
 कैचौ (*Ding. K.* ii, 418. “ Enemy ”), m. “ An enemy, or a Muhammadan ”, 7, 206.
 कैचरि (for कैचरीसिङ्ग), m.. pr. n.. 56.
 कै, ind. “ Or ”, 22, 255.
 कैरव (for कौ०), m. patron.. 69, 129.
 कैलपुरो, n. of a Rajput tribe, 205.
 कैसी, interr. qual. adj.. 82, 97, 133.
 कौ, indef. pronom.. 251 : कौइ, 67.
 कौपर, m. “ The wrist ”, 231.

१२० वचनिका शब्द सिंहत्री री महेसदासौत ही ।

कोरथ, m. "The mythological Tortoise", 132.

कौ, adjectival postpos. of the genitive. m. sing., 53. 209 : के, plur., 82. 244.

कूँ, ind. "How ? Why ?" 84. 244.

क्रगल, m. "A cuirass", 124.

क्रन् | (1) (Skt कर्ण, a hero in the Mahābhārata), m., pr. n., 4. 67.
क्रक्ष | 81. 146 : (2) (करणसिंह), m., pr. n., 52, 56.

क्रहक्रह, ind. onom., "With a clashing noise", 238.

खड़खड़, ind. onom., (1) "Quivering and crackling (from cold)", 133 : (2) "Crashing", 231.

खड़पौ, v. "To drive", 25. 26. 46. 242

खण्डौ, v. "To kill (?)", 179

खण्डरणौ, v. "To cut to pieces", 170.

खतज, m. "A kind of arrow" (See Notes), 228.

खल, m. "An enemy, a Muhammadan", 111. 151. 170. 181. 187.
204.

खलाहलपौ, v. "To gurgle", 225.

खलौ, m. "A battle-field", 179.

खवालौ, f. "A combat", 163, 175.

खंगोबन्ध, adj. "Wearing a turban tied slantwise, (an epithet of the Rāthoras)", 83.

खाटखड़ि, ind. onom. "Rattling, clattering, crashing", 84. 162.

खाँडराज, m. "A swordman", 171.

खाँडौ (*Dīng. K.* ii, 62), m. "A huge straight sword", 84. 171.
175. 218.

खान, m. "A Muhammadan", 234. 243.

खानौ, (1) ditto, 179 : (2) m. pr. n., 214.

खिद्धचौ, n. of a tribe of Cāraṇas, 201. 202. 265.

खुन्दालिम, m. "A Muhammadan", 139. 170.

खरसाण, n. of a country, 61. 82. 133.

खेद्धचौ, adj. An epithet of the Rāthoras, 25.

खूँधारव (cfr. खूँधारव), m. "A cloud of dust", 42.

खैँग (*Dīng. K.* ii, 80), m. "A horse", 144. 229.

खैँगर, m. ditto 101.

खोध, m. "Anger, fury", 139. 158.

गङ (poet. for गँगासिंह or गँगौ), m., pr. n., 55.

वचनिका श० रत्नसिङ्गजी रौ महेशदासैत रौ । १२१

मङ्गेव (ditto), m., pr. n., 3.

गज (abbr. for गजसिङ्ग), m.. pr. n., 62.

गजबन्ध, adj. “ A chief of high position. who keeps an elephant ”. 84.

गडगड, ind. onom. “ Rumbling and thundering ”, 32.

गड़दानौ, m. “ The neck (?). the back of the neck (?)”, 163.

गड्यल, m. “ A somersault ”, 234.

गढण्ठौ, v. “ To make a twittering noise (like that of hail or missiles falling)”, 137.

गन्धप (Skt. गन्धवे), m. “ A heavenly musician ”, 133.

गरट, adj. “ Thick ”, 29.

गरा, f. “ Multitude ”, 243.

गरौठ, adj. “ Stout ”, 174, 216.

गद्य, घद्य, m. “ Battle ”, 143, 165.

गंगौ (abbr. for गंगासिङ्ग), m.. pr. n., 86.

गाढ, m. “ Stubborness ”, 127.

गात, m. “ The body, limbs ”, 245, 252.

गाह्यौ, v. “ To crush, destroy ”, 114, 180, 190.

गाहिड, m. “ Overbearingness. haughtiness. arrogance (in a good sense)”, 84, 216.

गिरधर (abbr. for गिरधरसिङ्ग or °दास), m., pr. n.. 52, 84, 192.

गिरधारो (ditto), m., pr. n., 59, 180.

गिरवर (poet. for गिरधरदास), m.. pr. n., 58.

गुच्चर, n. of a tribe. 35 ; —धरा, f. “ Gujerat ”, 11.

गुणपति (Skt. गृ०), m., pr. n.. 1.

गुणिकौ, m. pr. n., 223.

गुणीचण (*Ding. K.*, ii, 222), m. “ A poet bard (also collectively) ”, 29

गुणीजण, ditto, 82.

गुपती, f. “ A sword-stick ”, 124.

गुँडल्लायौ, v. “ To hide, obscure ”, 46.

गैष, m. “ The sky ”, 46.

गैणाग (*Ding. K.*, ii, 150), ditto, 136.

गैंवर (Skt. गजवर), m. “ An elephant ”, 147.

गोकल (abbr. for गोकलदास), m.. pr. n., 174.

गोदै, loc. used as a postpos., “ Close by, near ”, 63

गोदौ (abbr. for गोविन्द° or गोवरधनसिङ्ग), m.. pr. n., 56, 166.

गोम, m. “ The sky ”, 228

१२२ वचनिका राहे रत्नसिङ्गजी रहे महेसदाखौत रहे ।

- गोल्ल, m. "The centre or main body of an army", 62.
 गोवरधन (abbr. for गोवरधनसिंह), m., pr. n., 52, 150, 165.
 गौड़, n. of a Rajput tribe, 19, 244.
 गौत्रिक्या, f., pr. n. "The goddess Gauri", 255.
 ग्रहवक्त्त, adj., "Tenacious", 4.
 घड़ा (Skt. °टा), f. "An army", 86, 131, 148, 169, 235, 237.
 घमचाल, m. "A throng", 184.
 घमसाण, m. "Battle", 131, 211.
 घुरस, f. "A foot-stamp, the stamping of the foot (as of a horse, etc.)"—**घावथौ** v. "To stamp the foot on the ground", 244.
 चकथौ, m. "A Muhammadan", 115, 128.
 चक्षैति (Skt. चक्रपति), m. "A ruler, king", 2.
 चक्षैत, adj. i.f.c. "—eyed, furnished with .. eyes (?)", 103.
 चगथौ, the same as चकथौ q. v., 17, 38, 45.
 चमाइठौ, adj. (?) "Chattering (?)", 29.
 चबल, m. "A horse", 254, 255.
 चढँ लढँ, ind. "Fighting hand to hand", 188.
 चड़चड़, ind. onom. "Picking up many things in quick succession", 232.
 चण्डावथौ, v. "To bristle up (said of the hair)", 86.
 चन्द नाम, m. "A fame everlasting like the moon", 64; चन्द नामौ, ditto, 181, 258. चन्द अस बामौ, ditto, 84, 243.
 चन्दोळ (Dīng. K., ii, 430), f. "The rearguard of an army", 62.
 चड़चाल, n. of a Rajput tribe, 133, 188.
 चापडौ, m. "Battle", 218.
 चांपा (for चाँपाउन), m. plur. patron., 55.
 चामरिचाल, m. "A Muhammadan", 34.
 चारखौ, f. "A smoking wheel (for stopping elephants)", 98.
 चिचास, m. "A painting", 244.
 चुड़लाल, m. "A Muhammadan", 180, 212.
 चूंडा (for °डौ), m., pr. n., 3.
 चूनालौ, m. "A soldier (?)", 184.
 चौल, adj. "Red", 97, 237.
 चौ, adjectival postpos. of the genitive, 65.
 चौड़, adj. "Destroyed", 180.
 चौद्जन होवथौ, v. "To come in contact", 133.
 चौधार, f. "A spear", 197, 199.
 चौरङ्ग, m. "Battle (?)", 210.

- बच्चाल् (*Dīng. K.*, ii, 77), m. "An elephant", 90, 94.
- बड़, m. "The shaft or pole of a spear", 244.
- बड़ल् (*Dīng. K.*, ii, 460), m. "A spear", 156, 184.
- बचवन्ध, m. "A sovereign (lit. one possessing the royal parasol)", 84.
- बचालौ, adj., an epithet of the Bhāṭīs, 60.
- बल्, m. "Battle", 168, 200, 207, 211, 215, 217, 220, 244
- बात, for °त् q. v., 53.
- बात, m. "A protector, king", 3.
- बै, v. 3rd sing. "Is", 144, 244.
- बोलि, f. "A wave", 235.
- जगलेठ, m. "A hero of old renown in the world", 113, 121, 133.
- जगराज, m., pr. n., 52, 179.
- जगत्तोति, f. "Splendour", 133, 244.
- जगौ (abbr. for जगराज q. v.), m., pr. n., 58, 174, 201, 265.
- जग्म (Dīng. K., ii, 82), m. "A horse", 104.
- जङ्गागि, f. (?) "A lamp (?)", 72.
- जद्, ind. "When", 74.
- जब, ditto, 88, 103, 241.
- जम (Skt. यम), m., pr. n. "The Death-god", 98, 116; जमराष, ditto, 17, 183; जमराषौ, ditto, 144.
- जमजाल्, m. "A host of Death-gods (?)", 31.
- जमडाढाल्, adj. "Equipped with a dagger (see the foll.)", 34.
- जमदद (for °दाढ, *Dīng. K.*, ii, 457), f. (?) "A *katārī*, a kind of dagger", 37, 124.
- जमहर (Skt.* यमधर ?), m. "A funeral pyre", 258.
- जरौकौ, m. "A blow or cut of sword", 25.
- जलहर (Skt. जलधर), m. "A cloud", 82.
- जवन (Skt. च°), m. "A Muhammadan", 37, 198.
- जबाधि, f., n. of a plant, 82.
- जसराज, m., pr. n., (1) 82, 84, 154, 200; जसवन्नसिङ्ग, 52, 62, 132, 144.
- जसवन्न (abbr. for जसवन्नसिङ्ग), m., pr. n. 51, 88, 168; जसवन्नसिङ्ग 54.
- जसु, the same as जातु q. v., 251.
- जसौ, m., pr. n., (1) (abbr. for जसराज), 198; (2) (abbr. for जसवन्नसिङ्ग), 16, 52, 90, 130, 143, 145
- जॉबडिक्षो, m. "A singer, minstrel", 86.

१२४ वचनिका रा० रत्नसिङ्गजी रौ महेसदासौत रौ ।

जागर, see धामाजागर.

जाणगर, adj. " *Knower* ", 53.

जादव (Skt. या०), patron., an epithet of the Bhātis. 19.

जाम, ind. " *When* ", 230, 257.

जालोर, n. of a town. 6

जाँबलि, postpos. " *Together, in a pair with* ", 58, 151, 152, 173.

जातु, rel. pron. gen. sing., 5, 101.

जिचाँ, for जाँ q. v., 102.

जिचार, for जार q. v., 239.

जिके, comp rel. pron. dir. plur., 106, 115, 121, 122, 123 + obl. plur., 116, 120 (?)

जिष, rel. pron. obl. sing. m., 144.

जिषि, rel. pron. instr. sing. m., 5; loc. sing. m., 2.

जिषिचार, adj. " *Famous* " (?). See Notes. 205.

जिषिचार, comp. ind. " *Then, at that time* ", 221.

जितरौ, rel. quant. adj., 53.

जिम, ind. " *Like, as* ", 69, 154, 164, 172, 175, 227

जिचडौ, rel. qual. adj., 225.

जिचौ, ditto, 52, 64, 111, 150, 248, 249.

जिह्वौ, ind. " *Like, as* ", 8, 178, 194, 225, 234, 238.

जीवतसिञ्च, m. " *A mutilated wreck, a man invalidated from wounds received in battle* ", 86.

जीवौ, m. pr. n., 220, 221.

जुञ्चाण, m. (?) " *A sword (?)* ", 125.

जुञ्जिठल (Skt. युधिष्ठिर), m., pr. n., 76, 130.

जुटणौ, v. " *To close in fight* ", 144, 230.

जुहण, m. " *Encounter, battle* ", 168.

जुडणौ, v. " *To join or close in battle, attack* ", 113, 127, 179.

जुधवन्ध, adj. " *Skilled in (the art of) battle, a warrior* ", 53.

जूँम, m. " *A camel* ", 21.

जूँक (Skt. यूथ), m. " *Herd, throng (of elephants)* ", 91, 93.

जे, rel. pron., 4, 92, 112.

जेणि, rel. pron., instr. sing. m., 7.

जंम, the same as जिम, q. v., 5, 142, 190.

जेमल्लगिर, (poet. for जेमल्लमेर), n. of a town. 182.

जेह्वौ, the same as जिह्वौ q. v., 104, 114, 133.

जैह्वौ (for जैचौ q. v.). rel. qual. adj., 2, 109, 113, 116.

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जैत, जैतौ, (1) m., pr. n., 86, 153, 164 : (2) patron. (for जैताचत), 55, 58, 178, 195.

जैतारण, n. of a town, 57.

जैमल्ल, m., pr. n. 86.

जैसिङ्ग, m., pr. n., 13, 15.

जैषौ, rel. qual adj., 82, 97, 133, 244.

जोहि, instrum. used as a postpos. "In a pair with. together with". 86, 201.

जोधा, m. plur. patron., 65, 144, 149.

जोध (जोध), जोधौ, m., pr. n., 3, 57, 62, 241.

जोधाण (poet. for जोधपुर), n. of a town, 30, 86, 182.

ज्याँ, rel. pron. obl. plur., 10, 110, 244.

ज्यारका (poet. for ज्यारँ q. v.), 83.

ज्यारँ, ind. " When. then ". 18, 64

ज्यूँ, ind. " Like, as ", 76, 84, 86, 95, 105, 129, 143, 153, 158, 169, 178, 183 : " So that ", 244.

झड़, f. " A cut (of sword)", 84.

झड़झड़ ind. onom., imitative of the hissing noise of a cut or sweep of sword, 231.

झड़ाल्, adj. " Showery (said of a cloud)". 226.

झड़ि, f. " A shower ", 228.

झसड़क, ind. onom. " Crashing (said of many swords striking together)". 230.

झाट, f. the same as झाठि, q. v., 141, 192, 233.

झाठझाड़ि, ind. onom. imitative of the noise of many striking swords, 84.

झाड़ि, f " A blow or cut (of sword)", 107, 220, 222.

झालौ, n. of a Rajput tribe, 19, 149, 244.

झिल्लियौ, v. " To catch, grasp ", 105 ; " To receive ", 222.

झिल्लियौ, v. " To shine, be conspicuous, look beautiful ", 39.

झौक, f. " A thrust (of spear)", 141 ; **झौक झौके** " Are dashed (into confusion)", 229.

झुल्लाल्, adj. " Caparisoned (elephant)", 39, 167

झमाज़, m. " Battle, the music of battle (?)", 144.

झंझार, m. " A warrior ", 52, 84, 144, 172.

झगटगौ, f. " A staring look ", 253.

झल्लटल्लणौ, v. " To tremble, shake ", 132.

झचाहड़ि, f. " The stick-game of the Holi festival ", 84.

१२६ वचनिका शब्द संक्षिप्तजी श्री महेशदासौत श्री ।

- हम्बर**, m. " Crowd, gathering, mass ", 42 ; " Throng ", 132, 133.
- हाण** (Skt. दान), m. " The rutting secretion of the elephants " 95, 100
- हायशौ**, v. " To run ", 107.
- तद्**, ind. " Then, at that time ", 253.
- तद्दे**, ind. " There ", 144.
- नहफङ्गशौ**, v. " To flounce in agony (like a fish out of the water) ", 238.
- तथा**, for तथौ q. v., 54, 56, 64.
- तथौ**, adjectival postpos. of the genitive, dir. sing. m., 59, 151, 172, 207, 263 : **तथा**, dir. plur. m., 2, 35, 69, 160, 161, 186 ; **तथौ**, dir. sing. f., 245 ; obl. sing. f., 173 ; **तथै**, instr. sing. m., 221 ; loc. sing. m., 6, 8, 72, 191, 215, 220, 223.
- तथल**, m. plur. " Disparted limbs ", 244.
- तार** (Skt. आत्मादित्), m. " A murderer, a violent man, a fiend ", 35.
- ताम**, ind. " Then, at that time ", 12, 13, 54, 71, 132, 147, 220, 241.
- तिथौ**, for त्थौ q. v., 92, 97.
- तिथार**, ind. " Then ", 250.
- तिथारौ**, ditto, 52.
- तिकी**, comp. correl. pron., sing. m., 68 ; **तिके**, plur. m., 71 ; **तिका**, sing. f., 84.
- तिजारौ**, m. " Poppy ", 82.
- तिष**, correl. pron. obl. sing. m., 144, 244.
- तिषि**, ditto, loc. sing. m. 8 ; loc. sing. f., 82, 84, 144, 146, 244, 245, 249, 252, 256, 260.
- तिनि** (for नि), ind., correl. of जिम, 67
- तिचौ**, qual. pron. adj., 246.
- तुम**, 2nd pers. pron. plur., 53.
- ठुर**, m. " A horse ", 23.
- तुरक**, m. " A Muhammadan ", 264.
- तुरकाण**, ditto, 131, 182.
- तुरौ**, m. " A horse ", 41, 108.
- तुँचर**, n. of a Rajput tribe, 220.
- ते**, correl. pron., 3.
- तेजशी डंगरसौहौत**, m., pr. n., 86.
- तो**, 2nd pers. pron. sing. obl., 66.

- तोग, for तेब, “ A sword ” (?). 146.
 त्वाँ, correl. pron. obl. plur., 10, 62.
 त्वाराँ, ind. “ Then ”, 64, 100 (°रं).
 चबाकं, (for तबाकी), adj. “ Gormand ”. 120.
 चम्बायल्, m. “ A drum ”, 32, 40.
 चम्बाल्, ditto, 39, 134.
 चहयै, v. “ To sound (intr.) ”, 39, 134.
 चिजाड़ा (Dīng. K., ii, 62), f. “ A sword ”. 56.
 चिरिह, num. “ Three ”, 255.
 चिरहे, ditto, 100.
 चौकम (Skt. चिविक्रम), m., an epithet of Viṣṇu, 67.
 चौसठकौ, adj. “ Of the force of thirty *tākas* (said of a heavy bow) ”, 117.
 चट, m. “ Crowd, multitude ”. 209.
 चट, ditto, 22, 29.
 चख, ditto, 84, 131.
 चाँ, 2nd pers. pron. plur. obl., 14, 51.
 चाढ, m. “ Throng, multitude (of soldiers) ”, 107, 114, 116 ; “(of horses) ”, 127 ; “(of elephants) ”, 192.
 चौ, postpos. of the ablat., “ From ”, 21, 86, 94.
 चे, 2nd pers. pron. plur., 244.
 चोटी, n. of a tribe, 222.
 दड़दड़, ind. onom. “ Jumping off in quick succession ”. 232.
 दस्ताविं, f. “ The stick-game of the Holi festival ”, 162.
 दस्ताल्, adj. “ Tusked (elephant) ”, 90, 98.
 दस्त्यम, m., pr. n., 244.
 दस्तपति (abbr. for द०सिङ्ग), m., pr. n., 3, 214.
 दाराषुकर (poet. for °सिङ्गौ), m., pr. n. “ Dara, the eldest brother of Orangzeb ”, 12.
 दिक्षापथि, loc., “ To the north ”, 47.
 दिल्ली, °ज्ञौ, n. of a town, 30, 50, 84, 244, 266.
 दिल्लौवै, m. “ Lord of Dilli ”, 9.
 दिला, f., used as a postpos. “ Towards ”, 253.
 दिलि, ditto, 15, 148.
 दिलौ, ditto, 69.
 दुष्ट (Skt. दुष्ट), adj. “ Wicked ”, 115.
 दुइ, num. “ Two ”, 53, 84.
 दुश्म, m. “ An enemy, a Muhammadan ”, 217.

१२८ वचनिका रा० रतनसिङ्गची ही महेसदासौत ही ।

- दुर्ब्रा, f. " A sword ", 118.
 दुजडौ (*Dīng. K.* ii. 63), m. " Ditto ", 207.
 दुभाल, adj. " Inconquerable ", 155.
 दुबाह, m. (1) " A warrior ", 214 : (2) " A sword (?) ", 11, 15, 89.
 दुरजोष (poet. for Skt. दुर्योधन), m., pr. n., 79.
 दुरजोध, ditto, 27, 67.
 दुरजोधन, ditto, 62
 दुवै, num. " Both ", 100, 214.
 दुङ्ग, obl. of दुर, दोइ q. v., " Both ", 47.
 देडालै, loc. " In sight ", 47.
 देवविर, (poet. for Jālora). n. of a town, 5
 देवडौ, n. of a Rajput tribe, 244.
 दोहै, num. " Both ", 131.
 दोइ, ditto, 131.
 दोह्नी, adj. " Round, circular ", : दोह्नी परिक्रमा दोह्नी " (They) circumambulated round (the pyre)", 255.
 दुजोण, for दुर^० q. v., 130.
 द्वारै (abbr. for द्वारकादास), m. pr. n., 204.
 धजवड (*Dīng. K.*, ii, 64), f. " A sword ", 30.
 धजवन्ध, adj. " Having or wearing a flag, conspicuous ", 78.
 धड़धड, ind. onom. " Shivering and trembling ", 133.
 धड़धपौ, v. onom imitative of the loud noise of musical instruments, 48.
 धड़हडथौ, v. onom. " To crackle (like a fire) ", 175
 धनधना (for °ण), " The cry the elephant-driver utters to stop of appease the animal ", 98.
 धनराज, m., pr. n., 215.
 धमक्तौ, m. " A thrust (of spear) ", 84.
 धमधम, ind. onom. " Thudding (like a spear thrusted into a body) ", 230.
 धरमौ, m., pr. n., 218.
 धसणौ, v. " To rush into or against ", 106, 147, 237.
 धानजागर (the same as धमग्जर " battle " ?, *Dīng. K.*, ii, 465).
 " Battle, the confusion of battle (?) ", 165.
 धारा, f. " Mode, way (of dressing) ", 120.
 धारालै, m. " A sword ", 161 : " Swordman (?) ", 218.
 धुर्णधार, m. " A cloud of smoke ", 98.

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धुवणै, v. "To sound. (intr.)" 48; "To fight with great violence", 228.

धुँचारव (cfr. खुँचारव), m. "A cloud of smoke", 42.

धुसणै, v. "To destroy", 122.

धुहङ्ग, (1) m., pr. n., 3; (2) patron., 56.

धधिङ्गर, m. "An elephant", 132, 133.

धोम, (1) (*Ding. K.*, ii. 201), m. "Rage, fury", 106, 147, 228; (2) m. "Smoke", 42.

ध्रावणै, v. "To become sated (?)", 76.

नगै, m., pr. n., 86.

नश्ल, m., pr. n., 216.

नारै (contr. from न जाणै), v. 3rd sing. and plur. "Does or do not know", 113.

नामजदै, adj. "Famous, renowned", 121.

नारद, m., pr. n., 159.

नाराज? "A sword", 160.

निगम, adj. "Free from sin, sinless", 142.

निरवाण, n. of a Rajput tribe, 211.

निराढ, ind. "Exceedingly, very much", 233.

निवङ्ग, m. "Throng", 185.

निहङ्ग (*Ding. K.*, ii. 151), m. "The sky", 137.

निहसणै, v. (1) "To sound, resound", 131-242; (2) "To rush against (?)", 221.

नौड, ind. "With difficulty?", 91.

नौंवङ्गणै, v. "To become exhausted, to die", 242.

नूँ, postpos. of the accus.-dative, 66, 98, 110, 133, 244, 255, 260.

नैजालौ, adj. "Spearman, carrying a spear", 211.

नेत, f. "A flag", 126.

नै, postpos. of the accus.-dative, 84, 255.

नै, ind. "And", 112, 144, 214, 222; used pleonastically after a conj. part., 86.

पखै, postpos. "Without", 95, 116.

पक्षाइण, m., pr. n., 209.

पटालू, m. "An elephant", 94.

पठौ, m. "A foil-sword", 230.

पड़नल, m. "Baggage, luggage, impedimenta", 33.

पड़नालू, f. "The hoof of a horse", 41.

१३० वचनिका रा० रत्नसिङ्गंजी री महेसदासौत री ।

पद्मिष्ठालः, m. " A sword ". 176.

पद्मिगाहण, adj. " Rescuer " (?). See Notes. 28, 82.

पत्रौ, m., pr. n.. 86.

पत्त्व (Skt. पार्थ), m.. metron. of Arjuna, 117.

पत्ते, m. " A mountain ". 20.

परि, instrum. used as a postpos. " After the manner of... like ". 173.

परिज्ञाक, see Notes 86.

पवङ्ग, m. " A horse ". 195.

पैवार, n. of a Rajput tribe. 213.

पव्वड, adj. " Levelled, flattened (?) ". 22 (इ०). 44.

पाखतो, postpos. " By, near, at the side of... ". 293, 224, 244.

पाख्ये, the same as पख् q. v.. 224.

पाठोधर, m. " A chief, heir ". 55, 168, 193.

पाण, प्राण, m. " Power, force, strength ". 106, 122.

पाण्डव, m.. patron.. 69, 129, 147.

पाँच, adj. " Pure ", 73.

पारत्व (Skt. पार्थ), m.. metron. of Arjuna, 128.

पालः (abbr. for ग्रेपालःदास), m.. pr. n. 172, 173

पिङ्, m. " Battle ". 28, 203, 243.

पिण, ind.. advers. conj. " But, however ". 86

पिण्डान, m. " A funeral cake ". 115.

पिरिका, plur. m. " Ancestors ". 190.

पोथल (abbrev. for प्रियोराज), m.. pr. n.. 52, 178, 181.

पोथलिकौ (dimin. from the above) m.. pr. n., 58.

पुङ्, m. " Table board, stage, plain ; field (of battle) ". 153.

पुङ्डबी, f. " The back (of a horse) ". 102

पूँख्यांगी, v. " To welcome the bridegroom with singing, etc., as females do when he goes to the bride's house ". 159.

पृष्ठि, loc. used as postpos. " Behind ". 62.

पैतारणौ, v. " To caress ", 91.

प्रचारणौ, v. " To provoke ". 114.

प्रवङ्ग, m. " A horse ". 176, 233.

प्रियोराज, m pr n.. 86.

प्रिसुण, m. " An enemy, a Muhammadan ". 165, 202.

प्रौँचालौ, adj. " Having strong wrists ". 58, 75, 164 (उल).

फगर, see फूलफगर.

फररणौ, v. " To flutter ". 40.

- फलधारा, f. "The point or blade of a sword ", 106.
- फूलफगर (for °पगर < °प्रकर), m. "A scattering of flowers ", 82.
- बङ्गालु, m. "A Muhammadan ", 115, 175, 216, 232.
- बटकौ, m. "A piece, fragment ", 219.
- बड़बड़, ind. onom. "Gabbling and jabbering ", 232.
- बलदृ (Skt. बलिष्ठ), adj. "Most powerful or violent " 115.
- बलि, m., pr. n., 2, 169.
- बलू (abbr. for बलराम), m., pr. n., 52, 57, 167.
- बहसणौ, v. "To rush into the battle, to attack ", 63, 88, 157, 216, 264.
- बाणास (*Dīng. K.*, ii, 62), f. "A sword ", 84.
- बारठ, n. of a tribe of Cāraṇas. 82, 84, 86.
- बि, num. "Two "; बि बि, distributive, 204, 225, 231, 233.
- बिजडौ (cfr. बिजड़, *Dīng. K.*, ii, 63), m. "A sword ", 11, 204.
- बिन्दू, num. "Two, both ", 48, 125, 126, 230, 245 : बिन्दौं, obl., 24.
- बिरद, m. "An illustrious epithet, a title ", 172.
- बिरदालु, adj. "A hero who has won himself some illustrious epithet or title (*birada*) ", 31.
- बिरदैत, m. "Ditto ", 150, 170.
- बिरद, the same as बिरद q. v., 2, 59.
- बिडँ, obl. of बे q. v. "Both ", 16, 32, 68, 89, 167, 174.
- बीबौ, m. "A Muhammadan ", 116.
- बूँझौ, f. "The shaft of a spear ", 157.
- बे, num. "Two ", 31, 34, 38, 54, 58, 63, 88, 102, 103, 181 : बैबै, "Both ", 13 ; बैङ्ग, "Ditto ", 244.
- बोह, m. "A gash (of sword)", 84, 147.
- बौह, adj. "Much, many ", 133.
- ब्रिद, contr. from बिरद q. v., 78.
- भगवान (abbr. for भगवानदास), m., pr. n., 82, 84, 185.
- भगवानिकौ (dimin. from the following), m., pr. n., 186.
- भगवानौ (infl. form of भगवान q. v.), m., pr. n., 183, 187, 222.
- भलणौ, v. "To undertake, to take upon oneself ", 144.
- भल्लाठ, m. "Glittering, twinkling ", 133, 244.
- भवषि, m. "An enemy, a Muhammadan ", 169.
- भाज, pr. n., 210.
- भाषणौ, v. "To say, speak ", 132 (?).
- भाठौ, n. of a Rajput tribe, 60, 206, 212.
- भालणौ, v. "To look at, observe, see ", 104, 169.

भावि, f. (?) " Fire " (?). 176.

भिङ्ग (Dīng. K.. ii. 81), m. " A horse ". 102, 131.

भिङ्गौ, v. " To rush against, attack, meet ". 114, 173, 183, 185, 211.

भैम, m., pr. n. (1) " Bhīma of the Mahābhārata ". 79, 114, 117, 173, 227 ; (2) 173, 203.

भैर, f. " Help, assistance ", 30

भुजागल्ल, adj. " Having long or powerful arms ". 61.

भुथाण, m. " A quiver ". 125.

भृत्रिया, m., pr. n., 222.

भङ्गल, m. " Fire ", 254

मङ्गर, m. " Mettle, excitement, eagerness to fight ". 87, 156

मङ्गरौक, m. An epithet of the Āthavānas, 84.

मङ्गि, loc. used as a postpos. " In the middle of... ". 145

मङ्गोवर, n. of a town, 61.

मङ्गुर्दा, m., pr. n., 219.

मङ्गि, loc. used as a postpos. " In ". 73, 142, 234.

मङ्गुकर, m., pr. n. (1) (poet. for मङ्गेसदास), 52, 63, 70, 81, 86 : (2) (poet. for मङ्गोदास), 177

मङ्गौ (abbr. for मङ्गोदास), m., pr. n., 175, 176.

मङ्गमोट, adj. " Magnanimous ". 214

मङ्गराज (poet. for माल्हे), m., pr. n., 8

मङ्गेह, m. " A Muhammadan ". 225

मङ्गपञ्चौ, v. " To bounce (from joy) ". 148, 183, 194, 219, 256.

मङ्गण, m. " Ocean, sea ". 33.

मङ्गिराण (poet. for मङ्गेसदास), m., pr. n., 3.

मङ्गिलाइत, f. " Palaces, range of palaces ". 244

मङ्गेच, m., pr. n. (1) " The god Śiva ". 244, 260 : (2) (Abbr. for मङ्गेसदास), 5, 8 ; मङ्गेसदास , 82.

मङ्गेलौ, adj. " Middle, staying inside ". 244

माँगलिकौ, n. of a Rajput tribe. 214.

मातौ, adj. " Huge, great ". 168, 191.

माथै, loc. used as a postpos. " On, upon ". 24, 133, 165, 216, 218.

माधौ (abbr. for माधोदास), m., pr. n., 59

मान (abbr. for मावसिङ्ग), m., pr. n., 15

मारकौ, m. " A slaughterer (of enemies) ". 83, 191, 208.

मारवणि, f., pr. n., 86.

मारहथौ, m. " A slaughterer (of enemies) hand-powerful ". 166.

- मार्व**, m. (1) n. of a country. " Marwar ", 70, 86, 158 ; (2) " A Marwari, a native of Marwar ", 132.
- माल** (abbr. for मालदे), m., pr. n., 3, 82 (?).
- माहरै**, poss. adj. " My " ; माहरै, loc. sing., 84.
- माहि**, postpos. " In, inside ", 97, 143, 152, 217, 229.
- माहै**, ditto, 62, 84, 86, 244.
- माहेस**, for म° q. v., 52, 53, 64.
- मिल्लेगिर** (Skt. मल्लगिरि, poet. for महेशदास), m., pr. n., 72.
- मींठ**, f. " Comparison, similarity ", 251.
- मीरम्बर**, m. " An emir ", 243.
- मीरण**, n. of a tribe of Cāraṇas, 203.
- मुकुटचिह्न**, m., pr. n., 244.
- मुगल**, m. " A Muhammadan ", 132, 133, 170, 243.
- मुगलाल**, m. " Ditto ", 218.
- मुझ**, m., pr. n., 86.
- मुर**, num. " Three ", 45.
- मुरधरा**, f., n. of a country, " Marwar ", 84.
- मुराद**, m., pr. n. " Murad, a brother of Orangzeb ", 11, 31, 49, 130.
- मुँहतौ**, n. of a particular tribe of Banias, 208.
- मुद्र**, the same as मोहर q. v., 217.
- मूरा**, 1st pers. pron. sing., gen.-obl., 65, 66
- मेज**, m. " A Muhammadan ", 118, 143, 148, 235
- मेजाल**, ditto, 205.
- मैं**, postpos. " In ", 109.
- मैंगल** (Skt. मदकल), m. " An (intoxicated) elephant ", 206.
- मैमन** (Skt. मदमन), m. " Ditto ", 82.
- मो**, 1st pers. pron. sing., gen.-obl., 51 (?), 66, 67, 71, 244.
- मोहर** (*Dīng. K.*, ii, 430), m. " The vanguard or front of an arrayed army ", 55.
- चित्तमिन्द्र**, m. " A funeral pyre ", 256.
- म्हरौ**, poss. adj. " My ", 69.
- याँ** (for दशाँ), dem. pron., obl. plur., 129.
- यूँ**, ind. " Thus, so ", 14, 53, 63.
- रङ्गवङ्ग**, ind. onom. " Dispersing in all directions, in a scattering way ", 232.
- रङ्गराण**, adj. comp. " Obstinate like Rāvana ", 4.

१३४ वचनिका राह० रत्नसिङ्गंजी री महेसदासौत री ।

- रत्न (abbr. for रत्नसिङ्ग), m., pr. n., 3, 26, 53, 84, 145, 147, 200, 217, 226, 242, 244, 262, 265 ; रत्न, 4 5, 8, 27, 130, 234, 235, 236, 243.
- रत्नमल (poet. for रत्नसिङ्ग), m., pr. n., 2.
- रत्नसौ (ditto), m., pr. n., 224.
- रत्नागिर (Skt. रत्नाकर), (ditto). m., pr. n., 144, 148, 185, 227, 230.
- रत्नौ (infl. form of रत्न), m., pr. n., 217.
- रथ, रथा, f. " A heavenly nymph ", 180, 244.
- रथण (poet. for रत्न), m., pr. n., 54, 82, 155.
- रक्षाल्यौ, v. " To stream ", 225.
- रवद (Skt. रौद्र), m. " A Muhammadan ", 185 193, 211, 227
- रहचणौ, v. " To kill, slay ", 117.
- रहवालु, m. " An ambling horse ", 34.
- रहिल, f. " Cold wind ", 133.
- रामवाम, f. " See Notes, 105.
- राजाउह, patron., n. of a sub-tribe of the Kachavāhās. 244.
- राजि, subst. used as an honorific pronoun, 53.
- राढवड, the same as the following, 27.
- राढोड़, n. of a Rajput tribe, 144, 148, 180, 194, 244.
- राँण (Skt. रावण), m., pr. n., 4, 154, 186.
- राम, m., pr. n., 27.
- रामौ, m., pr. n., 211.
- रायासाल (for राथ०), m., pr. n., 168.
- रायाकिङ् (for राथ०), m., pr. n., 193.
- रावण, m., pr. n., 172.
- रासौ, m. " An heroic poem ", 265.
- रासौ (abbr. for राथसिङ्ग), m., pr. n., 86, 151.
- रिष्मल (1) m., pr. n., 2, 86 ; (2) patron. " Rijamalōta ", 55 (० अ). 57, 144, 149.
- रिष्माल, ditto, 201.
- रिम (Skt. रिंग), m. " An enemy ", 114.
- रिमराह, m. " A Rāhu to the enemies, terror of the enemies (epithet of a valiant warrior)", 166, 208.
- रौठ (*Dīng. K.*, ii. 467), " Battle ". 216.
- रघौ (abbr. for रघनाथ), m., pr. n., 52, 60, 182.
- रहणौ, v. " To sound, roar ", 227.
- रह, m. " A Muhammadan ", 234.
- रुखणौ, v. " To roll, to fall ", 237

बहिराल, m. " Blood ", 225.

रक, f. " A sword ", 84, 133, 154, 162, 174, 216.

रैण, contr. from रथण, q. v.; **रैणसाहि** (poet. for रत्नसिङ्ग), m., pr. n., 244, 260.

रैणाइर (< रत्नागिर q. v.), m., pr. n., 151, 223, 263

रोल, adj. " Destroyer ", 98.

रोहड़, n. of a tribe of Cāraṇas, 200.

रौद्र, m. " A Muhammadan ", 194, 227

रौद्राइण, m. " Ditto ", 42.

रौद्राल, m. " Ditto ", 36.

रौष (Pers. روش), f. " Style, manner ", 244.

लक्ष्मण (Skt लक्ष्मण), m., pr. n., 27

लगै postpos. " Till, as far as . . . ", 49, 112, 182, 248.

लङ्घा, f. n. of a town, 84.

लङ्घापति, m., an epithet of Rāvaṇa, 146.

लाखौक, adj. " Worth a *lakh* of rupees ", subst. m. " A valuable horse ", 132, 244.

लिकै, v. 3rd sing. " To take ", 121, 240.

वद्ध (*Dīng*. K., ii, 75), m. " An elephant ", 92

वगङ्गौ, f., n. of a place, 86, 196.

वडालौ, adj. " Great, eminent ", 109; " Grand (n. of a *rāga*) ", 87.

वडफर, f. " A shield ", 238.

वरिष्ठाम, adj. and subst. m. " A man favoured by the gods ", 161,

187, 220, 223, 230.

वल, ind., 19, 53, 152.

वहरहणौ, v. onom. " To flow ", 33.

वाँ (for उच्चाँ), dem. pron. obl. plur. m., 129.

वाकौ, m. " Strife, contest ", 266 ("का").

वागणौ, v. " To sound (intr.) ", 144, 160; " To fall upon and beat, to strike ", 161; " To fall in battle ", 197.

वाघ, m., pr. n., 55.

वाधा (for °घौ), ditto, 3.

वाजि, वाज, m. " A horse ", 40, 179, 200, 215, 229, 237, 238, 243.

वान, f. " Lustre, celebrity ", 153.

वानैत, m. " A distinguished (warrior) ", 52, 170.

वानौ, m., used in the plur. **वाना**, " Insignia ", 170.

वालमौक, m., pr. n., 84.

विचालै, postpos. " Between ", 42.

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- विचि, ditto. 86, 131, 147, 196, 219.
 विचित्र, m. " An enemy, a Muhammadan ". 186, 199, 214.
 विचै, postpos. " Between ". 62, 107.
 विजाइ, m. " A nephew ". 82.
 विड़, m. " A horse ", 104, 105.
 विधुसूणौ, v. " To destroy ". 82, 186.
 विनाशि, instr. used as a postpos. " After the manner of... like ". 162, 233
 विभाङ्गौ, v. " To crush destroy " 82.
 विरोल्, adj. " Destroyer "; विरोक्षदल् " Destroyer of the (enemy) army ". 90
 विवाह (Skt. विमान), m. " A chariot of the gods ". 244.
 विमन (Skt. विष्णु), m.. pr. n., 2. 244, 260.
 विच्छण्गौ, v " To split, cut in two " 84; " To cut to pieces ". 214, 215.
 वौकमषी, m.. pr. n., 86.
 वौठल् (abbr. for वौठलदास), m., pr. n., 56, 169, 191.
 वौठलिङ्गौ (dimin of the following), m. pr. n . 152.
 वौठलौ (infl. form of वौठल), m.. pr. n., 171.
 वौर, m. " A brother, consanguineous ". 30.
 वौरचाल्, f. (?) " Battle "(?), 128
 वौरम (abbr. for वौरमहे), m. pr. n., 3.
 वे, dem. pron. dir. plur.. 31, 130.
 वेगडौ सॉड धवल्, m.. pr. n.. 86.
 वेदवास, m., pr. n , 44
 वेदा (Skt. वेदस), m. " The Creator ". 101.
 वैष्णोदास, m., pr. n. 207.
 वैष्णो (a dimin. of the foregoing), m.. pr. n., 213.
 वजाहि, f. " Thunderbolt-fire ". 133.
 व्रहम (Skt. ब्रह्म), m., pr. n., 159, 244, 260.
 सको, gener. pron. " All, everybody ", 87, 149, 185
 समनौपुरौ, adj., an epithet of the Cāhuvānas. 187.
 सचालौ, adj. " Awakened "(?). 87.
 समहर (*Dīng. K.* ii, 465 ; for समर), m. " Battle ". 54, 168, 193.
 सम्य, ind. (?) " Together, in one mass (?) ". 20.
 सरजौत (Skt. सजौवित), adj. " Revived ". 244.
 सरस (सरिस), adj. " Distinguished ". 133 ; " Excellent ". 262 : used as a postpos. " Better than, more than... ". 61, 68.

वचनिका रा० रत्नसिङ्गजी श्री महेसदासैत श्री । १३७

सल्ल (for °स्त्री), m., pr. n., 3, 55; सल्ला, m. plur. patron.. an epithet of the Rāthorās, 60.

सल्लसल्लणौ, v. "To reel", 132.

सहि, gener. pron. " All ", dir., 150, 213, 227, 250, 252 ; obl., 53. सहि को, " ditto ", 158.

साक्षात्क, adj. " Epoch-making ". 84.

साकौ, m. " Battle ", 266 (°का) .

साचौरौ, adj.. n. of a branch of the Cāhuvāṇas, 84, 152.

साबल् (Dīng. K., ii, 459, 461), f. " A spear ", 157, 198.

सार (Dīng. K., ii, 63), f. (?) " A sword ", 69, 125, 194, 221.

सारणौ, v. " To make, accomplish, perform ", 115.

सारवङ्ग (for सारङ्ग, Dīng. K., ii, 81), m. " A horse ", 108.

सारू, postpos. " For, to ", 24, 70.

सालुलणौ, v. " To march, to advance with an army ", 35, 134.

साँवल्, m., pr. n., 208.

सावित्री, f., pr. n., 261.

साहणौ, m. " A master of the stables ", 215.

साहणौ, v. " To catch, grasp, hold ", 114, 122, 171.

साहिजहाँ, m., pr. n., " The emperor Śāh Jahān ", 12, 144.

साहिजहान, ditto, 8.

साहिजहाँ, ditto, 9.

साहिव (abbr. for साहिवस्त्राँ), m.. pr. n . 159.

साहिवस्त्रान, m., pr. n., 82, 153.

साहिवौ (infl. form of साहिव), m , pr. n., 84, 194.

सिंहजस्त्रौ (poet. for असवलिङ्ग q. v.), m.. pr. n., 13.

सिर, postpos. (?) " Of (?), for (?) ", 77.

सिरमाज, adj. " Best, excellent ", 238.

सिरहर (Skt. शिखर) m. " Top, crest, crown ", 53.

सिंह (Skt. शिंह), m., pr. n., 2.

चौरोदित्रौ, n. of a Rajput tribe, 18, 149, 244.

चौह (for चौहौ), m., pr. n., 3.

चु, correl. pron., 84, 86.

खजाणसिङ्ग, m., pr. n , 244.

खन्दर, m., pr. n., 212.

खरमुख, m. " Fire ", 256.

खराति, f. " Heroism, prowess ", 79.

खँ, postpos. of the abl., 25, 46, 52, 54, 84, 86, 99, 122, 133, 144, 157, 188, 244, 255.

१३८ वचनिका रां रत्नसिंहजी री महेसदासौत री .

सूजा (for °जौ), m., pr. n., 3.

सूजाउत, patron., 63.

सूजो, m., pr. n. (1) (abbr. for सूरजसिंह or °मल), 56 : (2) n. of one of the sons of Sāh Jahān, 12, 15

सूचणौ, v. " To devise. to arrange (a battle)". 56.

सूरमौ, m. " A champion. warrior ". 141.

सूरिजमल, m., pr. n., 55.

सैखाउत, n. of a branch of the Kachavāhās, 244.

सैन, m. (*sic*) " An army ", 35, 45.

सैलणौ, v. " To jump over or against ". 107.

सोनागिरौ, n. of a branch of the Cāhuvāṇas, 60.

सोभौ, m., pr. n., 86.

सोइ ? " Desire "(?), 147.

सौ, qual. adj. 82, 133.

सिद्धा (for त्री), f., pr. n.. 261.

सङ्घवङ्, ind. onom. used as a subst. (?) " A confused noise ", 32.

सङ्घावङ्, ind. onom. " Laughing loudly ", 239.

सङ्गमन, m., pr. n., 153

सङ्गमान, ditto. 113.

संथालौ, adj. " Hand-powerful ". 3.

सद, ind. " In great or infinite number ", 74.

समस्त, m. (?) " The confused noise of a multitude of horses. men, etc. marching on ". 235.

समीर, m., pr. n., 81.

सर (for सरौ, q. v.), m. " A grand-son, descendant ". 57, 130, 241.

सरि, m., pr. n., 129.

सर्वल (Dīng K., ii. 430), f. " Vanguard ". 144.

सरौ, m. " A grand-son, descendant ". 57, 58, 62, 153, 173, 174, 175, 192, 193, 207.

सलौरा, see Notes. 20.

साकोटणौ, v. " To shout (in battle)". 209.

साँजौ, ind. " Yes ". 244.

साडौ, n. of a Rajput tribe. 19, 149, 244.

साथूके, ind. (?) " Hand to hand, with his own hand (?) ". 144.

साम, f. " Purport, desire ". 102, 187.

सांस, f. " Eagerness desire ". 207 : " Eagerness (of battle)", 198.

हिन्दुआण, adj. " Hindū ". 131.

वचनिका रा० रतनसिङ्गजी री महेसदासौत री । १३६

हिलणौ, v. " To go, to march on ", 116 ; " To tremble ", 132.

हिलोल्पणौ, v. " To unsettle, to put into confusion ", 229.

हृ॒क, m. " The heart, breast ", 229.

हौंजरणौ, v. " To neigh (?) ", 40.

हू॒र, v. 3rd sing. " Becomes, is ", 32, 256, 257 ; conj. part., 9, 11, 84, 86.

हू॒चै, v. " ditto " 10, 40, 43, 86, 104, 229, 231, 235, 238, 239, 244.

हू॑, 1st pers. pron. sing. 68, 244.

हू॒कलूकलू, onom. m. (?) " A confused noise, bristle and clamor ", 89.

हू॑ता, partic. adj. used as a postpos. of the abl., 10, 122.

हू॑ति, ditto. 18.

हैक (for चेक), see किसड़ी हैक, 255.

हैइरणौ, v. " To drive or push before one's self ", 59.

है॒, m. " A horse ", 127.

है॒वर (Skt. हयवर), m. " Ditto ", 14, 32, 36, 84, 133, 157.

है॒वै (Skt. हयपति), m. " Emperor, whence : a Muhammadan ", 31, 59, 155, 201, 209.

हौ॑, ind. " Oho ! ". 133, 244.

हौमणौ, v. " To sacrifice, immolate ", 258, 259.



BIBLIOTHECA INDICA:
COLLECTION OF ORIENTAL WORKS

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

A
DESCRIPTIVE CATALOGUE
OF
BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION II:

Bardic Poetry.

PART I:

Bikaner State



BY
DR. L. P. TESSITORI.
FASCICULUS I.

CALCUTTA:
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1918.

The i Part of the ii Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*, whereof the present is the i fasciculus, deals with the manuscripts of *Bardic Poetry* extant in the Bikaner State. Though Bikaner is not one of the richest States in respect of bardic productions, yet the account of the manuscripts found in it will suffice to give an approximate idea of the vastness and importance of this peculiar literature, which once flourished all over Rajputana and Gujarat, wherever the Rajput was lavish of his blood to the soil of his conquest, and of villages to the Cāraṇas. It is a literature that is almost altogether dead to-day, but all the more precious are the relics of its exuberant growth in the past. Of the different kinds of poetical composition which form the subject of this Section, there is one particularly noteworthy for its originality. I mean the "commemorative song". Collections of commemorative songs, or, as the bards would say, *sākhu rī karitā*, are common enough in Rajputana, and it is not rare to find, even to this day, Cāraṇas who know dozens and dozens of such songs by heart. In the collections, of course, they are numbered by hundreds and thousands. Apart from their literary value, which is often considerable, these commemorative songs have a great importance for the light they throw on the Rajput life in the Middle Ages, and also—when they are really contemporary with the events commemorated—for the help they give to the historian. The difficulties of classifying commemorative songs in rich collections by means of a descriptive catalogue, are obvious, but I have tried to overcome them by grouping the songs according to subjects, and according to authors, whenever the name of the author was known. For evident reasons, I have always described at more length works composed in or referring to Bikaner, than others.

All the manuscripts of Bardic Poetry described in the i fasciculus are found in the Darbar Library in the Fort of Bikaner.

L. P. T

Bikaner, 18th March 1917.

MS. 1 :—गाढण पसाइत रौ नै ओराँ रौ फुटकर कविता.

A MS. in the form of a book, $7\frac{3}{4}'' \times 8\frac{1}{4}''$ in size, originally consisting of 232 leaves, but now reduced to only 140. 92 of the external leaves having gone lost. The leaves that remain at present are numerated from 47 to 186. Each page contains 12-14 lines of writing, of 18-25 *akṣaras* each. Beautiful and accurate Marwari devanāgarī hand-writing. The MS. is undated, but appears to have been written during the Saṇvat Century 1700.

The MS. contains :—

(a) फुटकर गीत ११८, pp. 48a-93a. A collection of 118 miscellaneous *gītās*, mostly celebrating Rāṭhōra chiefs and rulers of Bikaner and Jodhpur. A great number of the *gītas* are anonymous. The authors of the others are the Cāraṇas following :—Āḍhō Kisanō 88, Durasō 31, 101; Āsiyō Karana Si. 22, 55, 61, 64, 70, Dalō 63, Dūdo. 74, Mānō 66, Mālō 23; KAVIYŌ Bhāni Dāsa 60; KHIRIYŌ Jaga Māla 89, Devāñanda 48; GĀDAÑA Kesava Dāsa 7, 79, Sadū 56; DHADHAVĀRIYŌ Mokō 5; DHIRĀÑA Mālō 85, NĀRŪ Hara Sūra 67; BĀRĀTHA Akhō Bhānāvata 58. Thākura Si Devāvata 28, Dūgara Si 30, Teja Si 24, Sākara 29; RĀTANŪ Dharama Dāsa 4; VITŪ Mehō 19, 71, 72, 73; SĀDŪ Mālō 6, 75.¹ The two *gītas* 44 and 69 are by RĀTHŌRA Prithi-Rāja, a son of rāva Kalyāṇa Mala of Bikaner.

(b) जोधपुर रै महाराजा गजसिंहजी रौ कविता, pp. 94a-100a.

A series of 13 *gītās* and 1 *jhamāla* in honour of mahārājā Gaja Siṅgha of Jodhpur, mostly by Cāraṇa KHIRIYŌ (?) Hari Dāsa Bānāvata. The names of the other poets are: Āsiyō Ratana Si; DHADHAVĀRIYŌ Khīva Rāja; BĀRĀTHA Rāja Si; and MAHĪYŌ Devō.

(c) फुटकर गीत १२, pp. 100b-116b. A collection of 43 miscellaneous *gītās*, on the same subjects as (a) above, partly anonymous, and partly by the Cāraṇas following :—Āḍhō Kisanō

¹ In the above list of Cāraṇas the individual names have been grouped under the name designating the particular sākhā or khāpa to which the persons in question belonged. The names of the sākhās have been printed in capital letters and arranged alphabetically. The figures given after the names, indicate the place of the songs in the collection.

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21, Dūgara Si 24. 43. Durasò 6; KHIRIYÒ Jaga Māla 23; DHIRĀNA Mālò 9; BĀRATHA Kalyāna Dāsa Pithāvata 13, Teja Si 3; LĀLASA Kheta Si 20; SĀDŪ Mālò 4. Rāmò 16.

(d) राव रिणमल रौ रूपक गाडण पसाइत रौ कहियौ,
pp. 117a-123b. A poem in *chandas*, *dūhās*, *kavittas*, and *gāthās* on Rāthòra Riṇa Mala, the rāva of Mandora, and the treacherous death he met in the palace of rānō Kūbhò of Citora. By GĀDAÑA Pasāita. Beginning :—

॥ दृष्टौ ॥ वघ वाणी ब्रह्माणी
कोमारौ सरसन्ति ।
कौरत रिणमल नुं करुं
देवी देहि सुमन्ति ॥ १ ॥
पौर दिखावे प्राण
गढ भेलै भेलै गरै ।
सांमहीयौ सुशताणा
गुहिलोतां चड़ायौ गलै ॥ २ ॥ ... , etc.

(e) कवित्त राव रिणमल नागोर है धगोज नै मारियौ तै
समै रा गाडण पसाइत रा कहिया, pp. 123b-125a. A series of 7
chappaya kavittas by GĀDAÑA Pasāita, in commemoration of
the battle of Jotrāi, where rāva Riṇa Mala fought against Peroj
of Nāgora, to help rānō Mokala of Citora. Beginning :—

अंब कोप पूरीयै
असि आँहूं उर चाडे ।
तरंग वेल विकसौयै
नैय आट निघाडे । ... , etc.

(f) कवित्त राव रिणमल राणी मोकल है दैर मै चाचै नै
मारियौ तै समै रा गाडण पसाइत रा कहिया, pp. 125a-126a. A
series of 5 *chappaya kavittas* by GĀDAÑA Pasāita, recording the
murder of rānō Mokala of Citora at the hands of Cācò, and the
revenge wreaked on the latter by rāva Riṇa Mala. Beginning :—

डाबिलां मालवौ
सुयण सुत्रौ हथ सूत्रां
निरधारां आधार
करण तौरथां मुगतां । etc.

(g) कवित्त राव गुणमल चूँडे है वैर मै भाटियाँ नै मारिया
तै समै रा, गाडण पसाइत रा कहिया, pp. 126b-127a. A series of
5 *chappaya kavitas* by GĀDAÑA Pasāita, commemorating the
punitive expedition which rāva Bīna Mala undertook against
the Bhātīs, to revenge the death of Īḍō, his father. Beginning :—

लहै यास वरहास

बेम (sic) भौचै बिलहौजै ।

जरद काट काठियै

सार ससमारुं कौजै । ... , etc.

(h) गुणजोधायण गाडण पसाइत रौ कहौ, pp. 128a-137b. The
“*Guṇa Jodhāyana*”, a poem in *kavittas*, *dūhās*, and *chandas*,
in honour of rāva Jodhō, the founder of Jodhpur, by GĀDAÑA
Pasāita. Shorter than the ordinary later recensions. Beginning :—

॥ कवित्त ॥ खैरवै मारीयै (sic.)

कटक अनि वाहर घड़ीया ।

हिंदूं अनै हमौर

आप सांस्था आपड़ीया । ... , etc.

(i) नौसालियाँ दै डाडियाँ हौ कहौ, pp. 139a-141b. A collection
of 6 *nīśānīs* on Rāthōra rāva Cūḍō, Rāthōra Jēta Sī Khīv
Ūdāvata, rāvala Mālō, Rāthōra Jēta Māla Sañakhāvata, and
Rāthōra Teja Sī Dūgarasiōta. The two last-mentioned *nīśānīs*
are stated to have been composed by the Dhādhīs Māgarō and
Bhalū.

(j) महाराजा गजसिङ्हजौ रा गीत है, pp. 143b-145a. A collection
of 6 *gītas* in honour of mahārājā Gaja Siṅgha of Jodhpur,
of which the 2nd and 4th are stated to have been composed by
BĀRATHA Rāja Sī Akhāvata, and the others are anonymous.

(k) रा० राव अमरसिङ्हजौ रा गीत १७, pp. 150b-156b. A collection
of 17 *gītas* by different poets, in honour of rāva Amara
Siṅgha, the elder brother of mahārājā Jasavanta Siṅgha of
Jodhpur. The names of the poets given are the following :—
Āḍhō Kisanō 2 : Āsiyō Ratana Sī 16 ; GĀDAÑA
Keso Dāsa 4, 15 Mādho Dāsa 1 : BĀRATHA Narahara Dāsa 14,
Ratana Sī Dedāvata 11, Rayō 3 : SĀDŪ Nāthō 13.

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(l) फुटकर गीत २७, pp. 160b-175b. A collection of 27 miscellaneous *gītas*, partly anonymous and partly by the Cāraṇas following :—Āphō Kisanō 3, 4, 9, 10, Dūgara Si 24, Durasō 11 : Kūrīyō Jasō 19, Hari Dāsa Bāṇāvata 1, 17, 23, 26 : GĀDĀNA Keso Dāsa 15 ; DHĪRAṄA Mālō 2 : BĀRATHA Jasō 20, Ratana Si 8, 21 ; LĀLASA Kheta Si 22 : VITŪ Dhōjū 25 ; VAṄASŪRA Duragō 27.

(m) राव गाँगै रा कन्द किनियै खेमै रा कहिया, p. 177a-b. A small poem in *chandas*, in honour of rāva Gāggō of Jodhpur, by KINIVYŌ Khemō Beginning :—

॥ गाहा ॥ कमधज जोध कलोधं
करिमर गंग नहौद सकरो ! ... , etc.

(n) राणै उदैसिङ्गजी रा राइरूपक कन्द, pp. 177b-179b. A small poem in *chandas* on rāṇō Udē Singha of Mevāṛa. Anonymous. Beginning :—

॥ दोहा ॥ जे उडौयण अति जोतिवंत
पूरित गयण प्रमाण ।
उडौयण उडौयण अंतरहि
भाण वखाण सभाण ॥ ... , etc.

(o) जबदल मलिक रा कन्द देसनागी, pp. 179b-181a. A small poem in *chandas* in honour of Jabdal Malik, the Vihāri Pathāṇa ruler of Jālorā. Anonymous. Beginning :—

॥ दोहा ॥ पनि जिण पार न प्रांमहौं
अनि अनि थाइ अलंब ।
प्रियमी तुं हँवौ प्रगट
पौह जेयि अंग प्रलंब ॥ १ ॥ ... , etc.

(p) राणै उदैसिङ्गजी गौ वेलि साँइ गमै रौ कहौ, pp. 181a-182a. A small poem in *reliyā gītas* in honour of rāṇō Udē Singha of Mevāṛa, by SĀDŪ Rāmō Beginning :—

ऊजम अंग अगाहि अड्य जिम आसति
पौहवि न कोई अवङ पहि ! ... , etc.

(q) रा० देहेदास जैतावत गौ वेलि बारठ अखै भाषौत रौ कहौ, pp. 182b-184b. A small poem in *reliyā gītas* in honour of

Rīthōra Deī Dāsa Jētāvata, by BĀRATHA Akhō Bhāṇòta
Beginning :—

ब्रह्मांगौ मात मया करि वैगौ
भल आखर मागंतं भेद । . . . etc.

(r) सोङे भाखरसौ रा क्लद्, pp. 184b-185b. A small poem
in *chandas* in honour of Sodhō Bhākhara Si Vēraüta. Anonymous.
Beginning :—

॥ भाखर भाजे जांत
काल भर आये कटक । . . . etc

The MS. is in the Darbar Library in the Fort of Bikaner

MS. 2 :—जैतसौ रा नै पावूजौ रा क्लद्.

A MS. in the form of a *gutakō* consisting of 93 leaves, $5\frac{3}{4}'' \times 6\frac{3}{4}''$ in size. From 15 to 19 lines of writing per page, and from 20 to 30 *akṣaras* per line. Jaina. Written by different hands and at different periods. The former half of the MS. is in *devanāgarī*, and was caused to be copied by Kothāri Thira Pāla, the son of Karama Si, at Pipāsara in the year Samvat 1672. This is the only really interesting part of the MS. the latter half being more recent in time and very inaccurately written, partly in Marwari-*devanāgarī*, and partly in *mahājani*, and containing nothing of any particular interest.

Leaving aside extraneous and unimportant matters, the bardic works of interest contained in the MS. are the two following :—

(a) राइ जइतसौह रउ पाघडौ क्लद्¹, pp. 7a-35b. A poem in honour of rāva Jēta Si of Bikaner, in 485 *pāgharī chandas*, by an author unknown. Different from the homonymous work by Sūjō contained in MS. 15 (i), though composed during the same time and on the same lines as the latter. The object of the poem is to celebrate the momentous victory obtained by rāva Jēta Si over Kamran, the son of Babar, who after taking Bhatanera had marched over Bikaner with large forces. The date of the aforesaid event is Samvat 1391 and the poem seems to have been

¹ I have retained here the archaic spelling which is found in the MS.

composed immediately or shortly afterwards, certainly before Jēta Sī fell on the field of honour in Samvat 1598. As usual with all bardic poems of some bulk and importance, the subject is preceded by a lengthy introduction, containing a genealogical account of the predecessors of rāva Jēta Sī, from rāva Salakhō down to rāva Lūna Karana, Jēta Sī's father. Here the lengthiest accounts are those of rāva Vikō and rāva Lūna Karana, and they are particularly important insomuch as, with the exception of a few scattered songs, they constitute the oldest documents we have of the history of the two aforesaid rāvas. The account of Jēta Sī begins only from stanza 224, and continues to the end, the subject being treated very prolixly, especially the part referring to the battle mentioned above, where a minute description is given of the Rajput chiefs who fought with Jēta Sī and the particular horses they mounted.

The poem begins :—

पथ प्रथम गुणेसर पथ प्रणाम
तइं बुद्धि ततक्षणा फुरइ तांम ।
अगिवांणा सुरां सह ऐकदंत
निज वचन समयइ मनि न भंति ॥ १ ॥

The copy is fairly correct and very accurately written. A peculiarity worth mentioning is the writing of the vocalic groups *ai*, *au* as अइ, अउ. The colophon, which I cite below, records the date and the name of the man who caused the copy to be made :—

संवत् १६७२ वर्षे प्राके १५-- माहमासे । शुक्लपक्षे । चित्तीयायां
तिथौ गुरुवासरे । चोपड़ागोत्रे । कोठारौ विश्व सोभमाने । साँ
रतनसौ तत्पुत्र करमसौह पुत्र यिरपाल लिघावतं ॥ आत्मार्थे ॥
॥ पं श्रीवश्चांग लिघतं ॥ पौपासरमध्ये ॥ शः ॥

(b) कन्द चोटक पाबू जींदराउ रउँ बौठू मेहा रउ कहियउ,

pp. 36a-39a. A poem in 46 verses (3 *gāhās*, 42 *troṭaka chandas*, and 1 *kalasa*) celebrating Pābū Dhāḍhalōta, the well-known Rāthōra deified hero, and the glorious death he met at the hands of Khīci Jīda Rāva, while trying to rescue some kine stolen by the latter. Composed by Vīthū Mehō. Beginning :—

वंसि कमधञ्ज पाल्ह वरदाई ।
वेगड़ विश्व वांहगा वरदाई ।

वथर हरे वांकउ वरदाई ।
वांकां पाथोरण वरदाई ॥ १ ॥ ... , etc.

Written by the same hand as (a).

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 3.—डोलै मारु रा दूहा.

A MS. in the form of a book, bound but uncovered, consisting of 95 leaves covered with writing, besides 20 blank leaves unnumbered, distributed partly at the beginning and partly at the end. Size of the leaves $9\frac{1}{2}'' \times 5\frac{1}{2}''$. Each page contains 25-28 lines of writing, and each line about 20 akṣaras. The writing is by two different hands, in clear devanāgarī. The latter half of the MS. was written by pāṇḍit Kesō Dāsa at Sri Sagara (*sic!*), in the year Samvat 1752.

The MS. contains three works, of which one only, the third, is of bardic interest :

(a) कविप्रिया केसवदास कृत, pp. 1a-67b. The *Kavipriyā* by Kesava Dāsa, a well-known work on rhetoric. Beginning :—

गजमुख सनमुख होत हौ
विम्ब विमुख क्वै जात ; ... , etc.

(b) रसमञ्जरौ हस्तिवंस कृत, pp. 68a-83a. A Bhāṣā vulgarisation of some Sanskrit *Rasamūñjari*, by Harivamśa. Beginning :—

कल कपोल मद लोभ रस
कल गुच्छत शोलंब ।
कवि कदंब आनंद कहि
लंबोदर अवलंब ॥ २ ॥ ... , etc.

(c) डोलै मारु रा दूहा, pp. 83b-95b. The very popular story of the amours of Dholō, the son of Naļa, rājā of Naļavara, and Mārī or Māravāni, the daughter of rāva Piṅgala of Pūgaļa, in 395 dūhās. Beginning :—

ग[हा]। पूगल पिंगल राउ
नल राजा नश्वरे नयरे ।

अदिठा दिठ द्वूरे
सगाई देव संजोगे ॥ १ ॥

[दृहा]। पूगल देपु दुकाल थथौ
किन हौ काल विशेष,
पिंगल ऊचालौ किशौ
नश्वर वर चै देस ॥ २ ॥

Finding :—

आणंद अति उछाह अति
नश्वर माहे ढोल ।

ससनेहौ सयणां तणां
कलि मैं रहीया बोल ॥ ४५ ॥

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 4:—फुटकर गैत .

A MS. in the form of a paper-roll, 212" long by $6\frac{1}{8}''$ - $6\frac{1}{4}''$ broad. About 20-25 *aksaras* per line. Fragmentary in the beginning. Written on both the faces of the paper. Devanagari script. About 150-200 years old.

The roll contains a small collection of *phutakara gīta*, or miscellaneous bardic songs, part of which refer to the Rāthōra rulers of Bikaner. The most interesting songs in the collection are the following :—

गैत राजा सूरसिङ्गजौ रौ, anonymous

(Beginning : शिवा सौह शिव भौम खग नाग पावक सघण ...)

गैत राणै साँगैजौ रौ, by MAHĀYĀRIYĀ Hara Dāsa

(Beginning : महमंद मुदापर बेवे मंजे)

गैत जमै जाड़िचै रौ, anonymous.

(Beginning : तिल तिल तन झवो तणो जद तूटे ...)

गौत र मकुन्दसिङ्ग हाडे रा, by KAVIYĀ Tiloka Dāsa and Lūṇa Karāṇa.

(Beginning : आगे हौं हळतो तिसो ऊप्रमै ... , and : पहचे नह खड़ौ अक्षर पक्षितावे .. , respectively.)

गौत राउ सत्त्वसालजी रौ, by KAVIYÒ Tiloka Dāsa.

(Beginning : दूणो बल दाखि दुच्या इल देखे ...)

गौत रतन महेसदामौत रौ, by KAVIYÒ Syāma.

(Beginning : आयो जदि काम जु तू अतुलीबल ...)

गौत राजा करणसिङ्गजी रौ, by KHIRIYÒ Rāi Singha.

(Beginning : चढ़ीयो नह चिचै कमल चालेवा ...)

गौत महाराजा अनूपसिङ्गजी गौ, by KHIRIYÒ Rāi Singha.

(Beginning : करन मुखड़ीयो कहे पतिसाह कासुं करौ ...)

गौत सेखै सूजावत रौ, by KHIRIYÒ Dedò.

(Beginning : बापांगो भोम बरावर बहसे ...)

गौत अखैराज सोनिगरै रौ, by KHIRIYÒ Dedò.

(Beginning : सावासै सूर संपेखै सूरिज ...)

गौत मानसिङ्ग सोनिगरै रौ, by KHIRIYÒ Mālò.

(Beginning : दजड़ वाहता मांन जंमदाठ संक्षा डसण ...)

गौत [राणे] क्रँभै रौ, by BĀRATHA (?) Harasūra

(Beginning : जण जोवण जावतै मोटी जोखिम ...)

गौत राउ जोधै रौ, by ĀSIYÒ Puna Rāva.

(Beginning : वहौ राव रांणा वार विवरजित ...)

गौत राजा रायमिङ्गजी रौ, by ĀSIYÒ Dūdò.

(Beginning : वसधा राउ जोध तणी कजि वौको ...)

गौत कल्याणदास राइमलौत रौ, by RĀTHŪRA Prithī Rāja.

(Beginning : आप -व कोपीये अकबर ...)

गौत राज वौकैजी रौ, by BĀRĀTHA Cōhatha.

(Beginning : समेले सघण सेहर नर साहण ...)

गौत कल्याणदास राइमलौत रौ, by ĀŚIYŪ Dūdō.

(Beginning : समीयाण कल्याण तणे मृत सौधो ...)

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 5:—सोढौ नाथौ रौ कविता नै सोढै राणै राइमल रा गुणगौत.

A MS. in the form of an ordinary book, cloth-bound, numbering 310 leaves, of which the first two are lost. Spoilt in places by water stains and by sticking of the leaves to one another. Containing 13-15 lines per page and 14-15 *akṣaras* per line. Written almost all in devanāgarī by vrāhmaṇa Vihārī, the son of Śridhara, at Derāvara, in Samvat 1730-31.

The MS. seems to have belonged to Nāthī, a Sodhī of Derāvara. It was caused to be written by her, and contains almost only works composed by her. Nothing is said concerning her personality, except that she was the daughter of Bhoja, but if we are correct in identifying the latter with rāṇo Bhoja Rāja of Umarakota, her personality becomes at once definite and important. Rāṇo Bhoja Rāja, the son of Candra Sena, must have been ruling between the end of the Samvat-Century 1600, and the beginning of the Samvat-Century 1700. According to Mūhanāṭa Nēna Sī (*Pūrārā rī Khyāta*), Bhoja Rāja's son and successor Isara Dāsa was removed from the *yuddī* by rāvala Sabala Singha in Samvat 1710. Therefore Nāthī, who wrote in Samvat 1730-31, might well be his sister. Possibly, she had been married at Derāvara, and had subsequently become a fervent proselyte of Visnuism and taken to compose religious works.

The contents of the MS. may be divided as follows :—

(a) सोढौ नाथौ रौ कविता, pp. 3a-178b A series of six religious poems by Sodhī Nāthī, composed in Samvat 1730-31, at Derāvara, during the reign of rāvala Sundara Dāsa of (Jesal-

mer ?), and rājā Dalapati Siṅgha (of Bikaner). These are the names of the works :—

भगतभाव रा चन्द्रायणा, pp. 3a-36b. In 210 verses.

गुदारथ, pp. 37a-50b. In 77 verses.

साखाँ, pp. 51a-80b. In 338 verses.

हरिलौला, pp. 81a-104b.

नामलौला, pp. 105b-161b. In 532 verses.

बालचरित, pp. 164b-169b. In 62 verses.

कंसलौला, pp. 170a-178b. In 109 verses

(b) **सोठे राणे राइमल रा गुणगीत**, pp. 179a-186a. A small poem in 63 verses, celebrating rāṇo Rāi Mala, a Sodhō, and the gallantry displayed by him on the battle-field of Kāgīnī. Rāi Mala was a son of Siva Rāja, and grandson of Kūbhō (cfr. Mu. Nēna Sī, loc. cit.). The name of the author is not given. The poem begins :—

॥ आरज्या ॥ सोठा राणे समधो
हिरण्यो दलिन्द्र रूप सुह राय हर ।
वाषांणां बडहथो ।
रायांमाल हौंदुओ राण ॥ १ ॥ . . . , etc

The work was copied at Derāvara, in Saṃvat 1731, by the same vrā̄ Vihārī Chāgānī.

(c) **फुटकर कविता**, pp. 186b-207b, and 261b-271b. Miscellaneous verses of a religious nature, some of which by the same Nāthī mentioned above.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 6 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, numbering 254 leaves, $6\frac{1}{8}'' \times 8\frac{1}{2}''$ in size. Divisible into two parts : (a) a central body, consisting of 180 leaves (from leaf 41 to leaf 219), very accurately written, and containing only bardic songs ; and (b)

an external supplement of 74 leaves, distributed half at the beginning and half at the end, written hurriedly and by different hands, and containing genealogies and other miscellaneous information. The leaves forming the central body are all written by one and the same hand, and contain 15 lines per page, and 22-27 *aksaras* per line. The MS. seems to be some 150 years old, and in a few places seems to be a copy of MS. 8, *q.v.* infra.

The contents of the MS. may be classified as follows :—

(a) पौष्टियाँ ने दूजी फुटकर बाताँ, pp. 1a-40b, and 220a-253b.

Miscellaneous notes, principally consisting of genealogies of the Rāthoras of Bikaner, Jodhpur, and other Rajput States, besides a few commemorative songs all referring to the history of Bikaner, and other extraneous matter. This part contains nothing so important as to deserve particular mention.

(b) दातार सूर रौ संवाद बारठ सँकर रौ कहियौ, pp. 41a-

42b. A small poem in 23 stanzas in the form of a dispute between a liberal man (*dātāra*) and a hero (*sūra*), as to which of the two is superior to the other. The dispute is resolved in favour of the liberal man by rājā Rāya Singha of Bikaner. The work was composed by Bāratha Sākara during the reign of the last-mentioned monarch. Beginning :—

बलि आगलि चिज्ज भुवणि

राइ हर हथ पसारे ... , etc.

Followed by 4 commemorative songs in honour of the same Rāya Singha, by *pātra* Mohana, Āśivō Mānō, [GĀDAṄA] Colō, and GĀDAṄA Kesava Dāsa (pp. 42b-44a).

(c) राव जोधा नुँ गुण जोधायण गाडण पसाइत रौ कहियौ,

pp. 44a-50a. The same work as MS. 1(h), but enlarged in the beginning by the addition of 16 *dūkhās*, which are not found in MS. 1(h), and left incomplete at the end, the text being abruptly interrupted in the middle of the *kavitta* beginning *kojhārī hhari-yā* . . . Beginning :—

नारायण न विरोध

रांगो वच साधे इयण ।

जुधता सुत्रौ जोध

वैरां ऊभौ वाहरू ॥ १ ॥ .. , etc.

(d) राजा रायसिङ्घजी रा गौत, pp. 50a-81a. A collection of 115 songs, almost all *gītas*, by different poets in honour of rājā

Rāya Siṅgha of Bikaner. Many of the songs are anonymous, the others are referable to the Cāranas following :—

ĀDHÒ Durasò 81 ; ĀSIYÒ Dalò 93, 99, Dūdò 79 ; KAŁAHĀTA Mādhò 35 ; KAVIYÒ Kisano 23 ; KURAPHRYÒ Cādò 20 ; GĀDAÑA Jhājhana 25, Netò 26, 27, 45, 108, Sadù 95 ; DHADHAVĀRİYÒ Cūdò 2 ; Dhòlū Rāmò 97 ; BĀRĀTHA Jogò 6, Dūgara Sī 15. Nārāyana Dāsa 11, 98, Bhīva Rāja 71, Mahesa 13, 103, Vēnī Dāsa 19, Sākara 28, 29, 70, Sāvala 106, 107 ; MAHARŪ Kisano 113 ; RATANŪ Tejò 16, 109 ; ROHĀRA Patò Dānāuta 36 ; VITHŪ Tohò 17 ; SĀDŪ Mālò 102 ; SĀVARA Cāpò 84 ; SIṄDHĀYACA ṝarū or Narò 7, 22.

(e) किसनावती कक्षवाही रा नै केसरीनिङ्ग आँवमरै रा गैत, pp. 81a-82a. Two songs in honour of Kisanāvatī, a daughter of mahārājā Jē Siṅgha of Ābera, and two in honour of Kesari Siṅgha of Āabajharò. By BOGASÒ Govaradhana. The two songs of Kisanāvatī begin :—

दव दाधी अके अके दुष दाधी ... and :
भारथ मनि मिले दूसरै भारथ ... respectively.

(f) महाराजा अनुपसिङ्गजी रा गैत, pp. 82a-84a. Six songs in honour of mahārājā Anūpa Siṅgha of Bikaner, by KAVIYÒ Mohaṇa ; LĀLASA Devī Dāna ; VITHŪ Khaṅgāra ; and SĀDŪ Vijò.

(g) मण्डलाँ भारमलोताँ रूपावताँ राणावताँ राठौडाँ रा गैत, pp. 84a-91b. A collection of 28 *gītas* referring to Maṇḍala, Bhāramalotā, Rūpāvata, and Rāṇāvata Rāṭhōras. The names of the Cāranas recorded are the following :—

DHADHAVĀRİYÒ Rāma Dāsa 18 ; MAHARŪ Cāgo 26, 28 ; MISAÑA Gopāla 2 ; RATANŪ Dharama Dāsa 19 ; VITHŪ Khaṅgāra 4, 5, 6 ; SĀDŪ Jagannātha 12 Mālò 16, 23.

(h) विसहर, pp. 91b-95b. A collection of 21 *risaharas* or satirical songs, all anonymous, and referring to Kūpāvata Māḍana, Sisodiyò Virama De, Hādò Bhagavanta Siṅgha, Rāṭhōra (mahārājā) Jasavanta Siṅgha, Hādò (rāva) Surajana, Kachavāhò Hara Rāma, etc.

(i) भाटियाँ रा गैत, pp. 95b-101b. A collection of 25 *gītas* in honour of Bhāṭī rāvajas and smaller chiefs, mostly anonymous. Three *gītas* are by the poets following : RATANŪ Asarāva 14, Hara Dāsa 3 ; SĀDŪ Mālò 22

(j) राठौड़ रामसिङ्गजी रा गैत, pp. 101b-103b. Six *gītas* in honour of Rāṭhōra Rāma Siṅgha, a brother of rājā Rāya Siṅgha

of Bikaner, of which three composed by Rāṭhōra Prithī Rāja, another brother of Rāya Siṅgha.

(k) महाराजा सुरसिङ्गजी रौ कविता, pp. 103b-117b. A collection of 51 *gītas*, *kavittas*, and *dūḥās* in honour of mahārājā Sūra Siṅgha of Bikaner by the poets following :—Rāṭhōra Prithī Rāja 43 ; Āsiyō Dāsa 11, Bhīmō 48 ; GĀDAṄA Kesava Dāsa 4, 6, 26, 33, Colō 12, 27, 28, 34, 35, 36, 37 ; DHADHAVĀRIYŌ Mādhava Dāsa 17 ; BĀRATHA Sākara 42, Harakhō 5 ; MAHAṄRŪ Netō 25 ; RATANŪ Jīvō 10 : LĀLASA Rūpa Si 14, 45, 47 ; VīTHŪ Ghara Si 8, Jodha 7, Dāhō Jhājhāṇota 16, Bhagatō 24, Suratāṇa 13. Sūrō 3.

(l) महाराजा करणसिङ्गजी रौ कविता, pp. 117b-143a. A collection of 85 *gītas*, *kavittas*, and *dūḥās* in honour of mahārājā Karāṇa Siṅgha of Bikaner, partly anonymous and partly by the Cāranas following :—Ādhō Kesava Dāsa 56 : KINIVŌ Goinda 65 ; KHIRIYŌ Jaga Māla 22, 69. Pharasa Rāma 57, Rūpa Si 76 ; GĀDAṄA Kesava Dāsa 40, Thākura Si 45, 58, Lakhō 30 ; BĀRATHA Caturō 36 37, 38, 39 : Sabalō 41 80 ; BHĀDŌ Vāghō 17 ; LĀLASA Devī Dāna 9, 12, 77, Hathāla 13 : VīTHŪ Dedō Suratāṇota 1, 24, 31, 79 : SĀDŪ Jaganātha 35, Rāma Siṅgha 20, 21 ; SIṄDHĀYACA Giradhara 15, 83, Jaganītha 54 ; and by GōRA Vijē Rāma 34 ; and by Bhojīga Manohara 84.

(m) महाराजा अनुपसिङ्गजी रौ कविता, pp. 143a-149b. A collection of 24 *gītas*, *kavittas*, and *dūḥās* in honour of mahārājā Anūpa Siṅgha of Bikaner, some anonymous and some by the Cāranas following.—KHIRIYŌ Rāi Siṅgha 15 ; (GĀDAṄA ?) Jhājhāṇa 7, 19 ; PĒVĀRIYŌ Jogī Dāsa 14 ; SĀDŪ Kūbhō 13, Goinda Dāsa 1, Jagō 2, Vijō 3, Bhopata 10 ; SIṄDHĀYACA Jaganātha 18.

(n) फुटकर कविता, pp. 149b-161a. A collection of 45 miscellaneous songs, mostly *gītas*, in honour of Sisodiyā, Rāṭhōra, Kachavāhā, Hula, and other chiefs. Names of poets :—Ratanasiyō 23 ; KHIRIYŌ Jaga Māla 25, Devī Dāna 16, Narahara Dāsa 24, Bhērū Dāsa 40 ; BĀRATHA Devī Dāsa 12, Harasūra 9 ; VīTHŪ Khaṅgāra 17, Jeṣō 42, Jhājhāṇa 32, Mehō 5 : SĀDŪ Jagō 11 Mālō 27.

(o) कचावहाँ रा गैत, pp. 161a-172a. A collection of 45 miscellaneous *gītas* in honour of Kachavāhā chiefs. Names of poets :—(Ādhō) Durasō 33, 44 ; KAVIYŌ Jasō 30 ; KINIVŌ Dūdō 3, 15, 20 (?), 25 (?) ; GĀDAṄA Kheta Si 6, 14, Devī Dāsa 22 ; MISAṄA Goinda Dāsa 4 ; RATANŪ Jaga Māla 19, Deva Rāja 32 ;

VīTHŪ Jesò 23, Parabata 34, Hamīra 26; SĀDŪ Mālò 10, 12; SĀMORA Akhai 24; RĀTHÒRA Prithī Rāja 7, 8.

(p) ખાલાં રા ગૈત, pp. 172a-178a. A collection of 25 *gītas* celebrating Jhälā chiefs. all anonymous, except the 16th which is by Cāraṇa BĀTĪ Rāma, the 20th. which is by Cāraṇa Hari Dāsa Bānāvata. and the 23rd and 24th, which are by Cāraṇa BĀRATHA Isara.

(q) ફુટકર કવિતા, pp. 178a-186a. A collection of 25 miscellaneous songs in honour of gods and mythological heroes, and Kachavāhā, Mohila, Khīcī, and Rāthòra chiefs. The names of the poets are :—Harasūra 1, Bharamasūra 2; ĀSIYÒ Karama Si 25; KHIRIYÒ Narabada 2; DHADHAVĀRIYÒ Gopāla Dāsa 19; BĀRATHA Isara 10; VīTHŪ Khaṅgāra 11; RĀTHÒRA Prithī Rāja 13, 14; and VĀNIVÒ Acalā 20.

(r) મહારાજા અનુપસિઙ્ગજી રા ગૈત ૫ સાઁદૂ વિજૈ રા કહિયા, pp. 186a-187a. Five *gītas* in honour of mahārājā Anūpa Singha of Bikaner. by Cāraṇa SĀDŪ Vijò [cfr. (s)].

(s) રાઠૌડાં હૈ પૌઠિયાં હૈ કવિતા, pp. 187a-202a. A collection of 70 songs celebrating the ancestors of the RĀTHÒRAS from Ajè Pāla and Jè Canda of Kanauja down to the sons of rāva Cūḍò of Maṇdora. Songs 11-19 are in honour of mahārājā Anūpa Singha of Bikaner. Most of the songs are anonymous. The only names of poets recorded are the following :—Harasūra 53, 65; GĀDAÑA Āī Dāna 19; BĀRATHA Dūdò 60; MīSAÑA Āñanda 35. Pūnò 42, 47; LĀLĀSA Devī Dāna 15; DŪMA Sabalò; and BHĀΤĀ Canda. . .

(t) ફુટકર કવિતા, pp. 202a-209a. A collection of 26 songs referring to chiefs belonging to the tribes following :—Saravahiyā, Gohila, Parihāriyā, Rāthòra, Cāvarā, Cāraṇa, and Pirohitā. The names of poets recorded are :—Kisanò 23; ĀDHPÒ Mahesa 22; ĀSIYÒ Dūdò 5; (BĀRATHA) Isara 9, Bhācò 26, Harasūra 10; SĀDŪ Jaganātha 24; and RĀTHÒRA Akhē Rāja Sāmantasinghòta 25. and Prithī Rāja 20.

(u) મેરાતિયા રાઠૌડાં રા ગૈત, pp. 209a-213b. A collection of 18 *gītas* referring to Merativā Rāthòras. Names of poets :—Isara Higolāvata 12, Caturò 16, Nēta Si Kesāuta 1, Hamīra Nagarājòta 8; JAGĀTA Sodhò 3; DHADHAVĀRIYÒ Cūḍò 13; MAHARŪ Jādò 9, Dāno 2; LĀLĀSA Jālapa 6.

(v) जारेचाँ रा गौत, pp. 213b-217a. A collection of 16 *gītas* referring to Jārečā chiefs and *Jāmas*. Name of poets: DĀPHĀLÒ Khidò 10; BĀRĀTHA Isara 11, 12, 16; SĀDŪ Mālò 9; SŪDHĀKAVI Sāvala 2.

(w) परिहाराँ रा गौत ४, pp. 217b-218a. Four *gītas* referring to Parihārā chiefs. The 2nd by Thākura Sī, and the 3rd by Harasūra.

(x) सोलांकीयाँ रा गौत ५, pp. 218a-219b. Six *gītas* referring to Sołaṅkī chiefs. The 1st and the 5th by (Āphò) Durasò.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 7:—राठौड़ रतनसिङ्घजी री महेसदासौत री वचनिका .

A MS. in the form of a *gutakò*, consisting of 72 leaves, besides 10 additional leaves at the end, which are disconnected and fragmentary. Size of the leaves $4\frac{1}{2}'' \times 6\frac{1}{4}''$. Each page contains 11-14 lines of writing, and each line consists of about 25-30 *aksaras*. The MS. is all written by one and the same hand, in Marwari-devanāgarī. It is undated, but appears to have been written towards the end of the Samvat Century 1700.

The MS. contains :—

(a) वचनिका राठौड़ रतनसिङ्घजी री महेसदासौत री खिरियै जगै री कहै, pp. 4a-27a. The well-known poem by Khiriyò Jagò, on the battle fought at Ujain in Samvat 1715 by mahā-rājā Jasavanta Siṅgha of Jodhpur on one side, and Orangzeb and Murād, the two rebel sons of Sāh Jahān, on the other. The work takes its name from rājā Ratana Siṅgha of Ratlam, in Malwa, who particularly distinguished himself in the combat, and was killed on the field.

The work begins :—

॥ गाहा ॥ गणपति गणे (sic) गहीर
गुण याहौग दान गुण देघण ।
सिधि रिधि सुबुधि सधीर
संडालं देव सुप्रसनं ॥ १ ॥ ..., etc.

(b) फुटकर कविता, pp. 28a to the end. Incomplete towards the end, owing to missing leaves. A collection of over 379 miscellaneous *kavittas*, by Kāśī Rāma, Ālām, Balabhadra and others, of no historical interest.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 8 :—फुटकर कविता.

A MS. in the form of a book, cloth-bound, consisting of 222 leaves, $10\frac{1}{4}'' \times 6\frac{1}{8}''$ in size. Leaves 32-48 and 95 are missing. From 25 to 30 lines of writing per page, and from 18 to 23 *aksaras* per line. All written by one hand in devanāgarī script. Fairly accurate. Undated. Apparently over 200 years old.

The MS. contains a collection of miscellaneous commemorative songs, which, for the sake of simplification, I shall group under the heads following :—

(a) वौकानेर द्वे राजा करण नै सुरसिङ्गी श्री तथा राव कल्याणमनजो द्वौ कविना, pp. 5a-11a. Sixteen *gītas*, eight *kavittas*, and one *chanda* referring to rājās Karāṇa and Sūra Siṅgha, and rāva Kalyāṇa Mala of Bikaner. The names of the poets recorded are : (ĀDHĀ) Durāsō 16 ; KHIRIYŌ Vithala 13 ; GĀDAÑA Keso Dāsa 15 ; CĀRĀNA Hamira 18 ; and LĀLĀSA Kheta Sī 14.

The songs are followed by a *gīta* in honour of Rāma Siṅgha Ratanātā of Ratlam, by Mahiyāriyō Udē Karāṇa.

(b) चाहवानां रा गौत ४३, pp. 11b-20a. A collection of 43 *gītas* in honour of Cāhavāna chiefs, partly anonymous, and partly by the poets following :—ĀSIYŌ Dūdō 12 ; KAVIYŌ Jasō 11 ; KHIRIYŌ Tikama Dāsa 33, Dhana Rāja 19, 20, 23, 30 ; DHADHAVĀRIYŌ Garathō 38 ; Bogasō Devī Dāsa 7, 18, Sūjō 6 ; RATANŪ Māḍāna 1 ; SĀMORA Patō 2 ; SINDHĀYĀCA Caturō 14, 43 ; and VYĀSA Cintāmanī 3, 8, 10, 29, and Likhamī Dāsa 31, 34.

(c) फुटकर कविता, pp. 20b-121a. A collection of about 500 miscellaneous commemorative songs, of which only 416 are now extant, owing to the loss of leaves 32-48 and 95 in the MS. Almost the generality of the songs are *gītas*. The greatest part of them refer to Rāthōra chiefs, but intermixed with these are songs referring also to Cāhavānas, Kachavāhās, Bhātīs, Hādās,

Cāvarās, Jādamas, Guhilōtas, and a few other less important Rajput tribes. With a few exceptions, all the songs are composed by Cāranas, whereof the following names are recorded : ĀDHÒ Khidò 181, 330, Jaga Māla Durasāvata 215, Durasò 53, 66, 105, 106, 135, 143, 149, 161, 182, 210, 242, 256, 357, 371, Bhara Mala Durasāuta 179, Mukunda Dāsa 192 ; ĀSIYÒ Karama Sī 155, Tejò 367, Dalò 52, Dūdò 115, 268, 362, Mānò 103, 363 ; KAVIYÒ Alū 57, 372 (?) Bhimò 170, Mukunda Dāsa 396, Rāja Sī 174 ; KINIYÒ Khimò 211, 278, 412, Dūdò 251 ; KUVĀRIYÒ Jogi Dāsa 23 ; KHIRIYÒ Kisanò 28, Kheta Sī 196, 197, 203, Jaga Māla 168, 175, 195, Jagò 24, 25, 27, Dalò 177, 194, Devò 45, Mālò 99, 104, 221, 222, Rāya Mala 296, Knorò Cāpò 235 ; GADHAVI Dedò 208 ; GĀDAÑA Ugo 188, 204, 206, 390, 404, Keso Dāsa 280, 411, Tiloka Sī 213 ; JAGATA Tejò 379, Nādò 111, 169, 231, 393, Sodhò 391, Sujāna 6 ; JHŪLÒ Saiyò 118 ; THEHARA Rūpò 132 ; DHADHAVĀRIYÒ Khema Rāja 173, Cūdò 376, Mokò 339, Rāma Dāsa 227 ; DHIRAÑA Mālò 21 ; BĀRATHA Akhò 51, 290, 305, 308, Ghara Sī 232, Nara Singha 9, Narahara 8, Mahesa Dāsa 48, 354, 366, Ratana Sī 184, Rāja Singha 12, Rāja Sī 353, Likhāmī Dāsa 41, Sabalò 394, 395, Harasūra (?) 158, 244, 245, 253, 258, 263, 266, 273 ; BOGASÒ Thākura Sī 333 ; MAIYÒ Soharò 3 ; MAHARŪ Cāgò 238, 239, Colò 214, Dānò 386, Lūna Pāla 128, 131, Sahasò 14 ; MAHIYĀRIYÒ Bhoja Rāja 39 ; MISĀÑA Āñanda 303, Gopāla 76, Devāñanda 288, Motila 212 ; MŪHĀRA Mahi Rāja 189, 190, 406, 407 ; RATANŪ Caṅgā Dāsa 201, Jaga Māla 279, Dūgara Sī 259, Deva Rāja 361, Dharama Dāsa 102, 228, Bharamò 62, Rūpa Sī 30, Sākara 163, Hari Dāsa 348 ; LĀLASA Arijana 18, Kheta Sī 5, Gopāla Pūjāvata 112, 261, 262, Narò 114, 345, 397 ; VAÑASŪRA Duragò 282 ; VARASARÒ Udè Sī 207, 281, Goinda 347, Mālhana 241 ; VIĀTHŪ Bhojò 187, 234, Mehò 180, 275, 276, Rāya Mala 250, 255, Sūrò 233 ; SĀDŪ Kamò 329, 331, 364, 410, Nāthò 415, Bhopata 416, Mālò 109, 183, 225, 236, 283, 365, 402, 405, Rāghò Dāsa 336, 349, Rāmò 54, 298, 299, 374 (?), Hari Dāsa 152 ; SĀMORA Thākura Sī Jagamālòta 123, 124 (?), 125 (?), 153 ; SINDHĀYĀCA Āsò 220, Kalò 265, Khīvasūra 340, Cutarò 1, 7, Motila 133.

The other authors, who are not Cāranas, are the following :—POHAKARAÑO Jasavanta 34, 119, 277 ; BHĀTA Mohana Dāsa 26 ; BHOJIGA Mādana 193 ; RĀTHORA Dūgara Sī 91, Prithi Rāja 78, 79, 113 249, 278, 332 ; VAHIVĀVATA Rāya Mala 300.

(d) हाड़ी रौ कविता, pp. 121a-123b. A collection of 13 *gīta*s and 1 *kavitta* in honour of Hādā chiefs. Before the first *gīta*, there is the title *Hādā rō guna*, which probably refers to the whole collection. Names of poets :—[ĀDHÒ] Durasò 7, 8 ; [KAVIYÒ] Kisanò Alūdò 10, 11 ; DHADHAVĀRIYÒ Mokò 12 ; RATANŪ Dedò 5 ; SĀDŪ Malò 6.

(e) जादम झाला सरवहियाँ रौ कविना, pp. 123b-131b. Forty-six songs, mostly *gītas*, in honour of Jādama (Jārecā), Jhālā, and Saravahiya chiefs. A great part of the songs are by BĀRATHA Isara (2, 4, 6, 9, 10, 12, 16, 27, 28, 29, 30, 41, 43), the others are partly anonymous and partly by the Cāranas following:—ĀSIYÒ Mālò 34, 36; KHIRIYÒ Kǔpò 17; DĀDHĀLÒ Khidò 19; BĀRATHA Āsò 1, 14; LĀLASA Saravaṇa 7; VITHŪ Mehò 5; and SĀDŪ Mālò 18.

(f) मेडनिया शाठौडँ रौ कविता, pp. 131b-147b. A collection of 87 songs (*gītas* and *kavittas*) in honour of chiefs of the Meḍnīya branch of the Rāthōras. The names of the Cāranas recorded are the following:—ĀDHÒ Kisanò Durasāuta 67, Durasò 51, 78, Mukunda Dāsa 49; KAVIYÒ Pañcāina 69; KHIRIYÒ Jaga Māla 62, Sādūla 71; JAGĀTA Dīvò 16. Nādò 56; DHĀDHĀVĀRIYÒ Mòkò 4, 59; BĀRATHA Nārāyaṇa Dāsa 84; MAHARŪ Jādò 28, 54; MŪHĀRA Mahi Rāja 85; RATANŪ Isara 22, 30, 45; LĀLASA Gopāla 29, 46. Jālapa 74; SĀDŪ Kamò 87, Mālò 52. Besides, there are the following names of Cāranas, the tribe of whom is not recorded: Isara Hīgolāvata 42, 64. Caturò Bhojāuta 55. Devī Dāna 53, and Narū 31. The 31st song is by DHĀDHĪ Isākha, the 57th by Rāvata Kalyāṇa Dāsa, and the 75th by Padamā, a Cāraṇī.

(g) कचवाहीं रौ कविता, pp. 147b-165b. A collection of 88 songs in honour of Kachavāhā chiefs, amongst which a poem: *Jhūlanā rājā Māna Singhajī rā* by ĀDHÒ Durasò (pp. 148b-150a). Names of Cāranas: ĀDHÒ Kesò 66, Durasò 5, 34, 54, 72, 76; KAVIYÒ Jesò 33; KINIYÒ Teja Sī 38. Dūdò 12, 22 (?), 24 (?), 58; KHIRIYÒ Kheta Sī 6; GĀDAÑA Kheta Sī 11, 84, 85. Devī Dāsa 21, 41; MISĀÑA Goinda Dāsa 59, Gopāla 10. Siraṅga 45, 60, 67; MOTESARA Cutarò 80; RATANŪ Isara 16. Jaga Māla 20, Deva Rāja 32; VITHŪ Jesò 26. Parabata 37. Hamira 25; SĀMORA Akhai 27; SĀDŪ Mālò 7, 9 (?). 73, 88 Song 81st is by [Rāthōra] Prithī Rāja.

(h) सौँधलाँ रा गौत, pp. 166a-b. Five *gītas* in honour of the Sīdhalas Vīsala De, Khaṅgāra, Sīhò, and Sūrija Mala, whereof the 3rd one is by Sūdana, and the 4th by ROHARIYÒ Bahagunò.

(i) पँवार्हं रा गौत, pp. 167a-169b. Twelve *gītas* in honour of Pāvāra chiefs, all anonymous, except the 3rd which is by Hīgola Dāsa Bharamāuta, and the 7th which is by BĀRATHA Isara.

(j) सोङ्ग रौ कविता, pp. 169b-175a. Ten songs in honour of Sodhā chiefs, amongst which a *Candrāyanā Acalā Dāsa Sabala Bhadotā rā* (4), beginning :—

अचलैसुं तिरलोक इसौ कथ उच्चरै ।

and a *Rāya Sala Sujāta rō guna* (5). beginning :—

चंद्र चंदन अरक अंबनिधि ईसर ।

All anonymous, except the last *gīta*, which is ascribed to ROHARIYÒ Harisūra.

(k) फुटकर कविता, pp. 175a-186b. A collection of 60 miscellaneous commemorative songs, in honour of Rajputs of various tribes, to wit : Devarās, Solañkis, Bahelās, Sūdās, and Sākhālās. Names of poets :—Ādhò Durasò 19, 25, 60; Āsiyò Karama Si 27, 36. Dalò 14, 17; KAVIYÒ Kisanò Alūota 13. Mādaṇa 44; KHIRIYÒ Mālò 43; GĀDAṄA Kheta Si 40; DHADHAVĀRYÒ Mòkò 18; [ROHARIYÒ] Bahugunò 28; Viṭhū Mehò 32; SĀDŪ Mālò 20, 46, 48; SINDHĀYACA Sāvala Gopāuta 22; besides : Jhīmī (a Cārāni ?) 31; Jogi Lākhò 29; MĀGAṄAHĀRA Nārāyana 51, and [RĀTHORA] Prithī Rāja 24.

(l) भाटियाँ रौ कविता, pp. 186b-192b. A collection of 32 songs in honour of Bhātī chiefs. Names of poets :—KHIRIYÒ Mālò 32; RATANŪ Hara Dāsa 6; SĀDŪ Mālò 26; besides : Bharama Sūra 7, Rāma Dāsa Akhāuta 9; Josī Mādhò 30; and BHOJIGA Sohila 28

(m) फुटकर गीत, pp. 192b-198a. Twenty-five miscellaneous *gītas* referring to Rāthòra, Parīhāra, Bhātī, and Īdā chiefs. The last four ones are in honour of the Rāthòras of Ratlam. Names of poets :—[Ādhò] Durasò 1, 25; Āsiyò Dūdò 16; KHIRIYÒ Jagò 23; GĀDAṄA Úgò 5; BĀRATHA Isara 13, 14; RATANŪ Rūpò 24; VARASARÒ Dhanò 2. Bhāra Mala 4; SĀDŪ Hari Dāsa 6; SINDHĀYACA Gaṇesa 21; besides : Harasūra 10, 23, and Dhòlò Rāmò 20.

(n) राठोडँ रौ वंसावलै रौ कविता, pp. 198a-208a. A collection of 55 songs, mostly *gītas*, celebrating the ancestors of the Rāthòras of Marwar from *rāva* Sihò down to *rāva* Sūjò Jodhāvata. Names of poets :—BĀRATHA Cōbhatha 47, Harisūra 50; MĀSANA Karamāṇanda 7, Gehana (*sic!*) 3, Pātū 14, Pūnò 8, 11; RATANŪ Bharama Sūra 45; Viṭhū Sūrò 31, 43; SINDHĀYACA Cōbhuja 22; besides.—Dharamò 30, 37; Harisūra 18, 29, 44; and Jasò Sikotarò 32

(o) फुटकर कविता, pp. 208a-219a. Thirty-two miscellaneous commemorative songs referring to various chiefs, mostly Rāthoras. Names of poets :—ĀDHÒ Durasò 18; KINIYÒ Goinda Dāsa 16; KHIRIYÒ Jaga Māla 10. Narahara Dāsa 7. Maheśa Dāsa 11. Sujāna 5; GĀDĀNA Thākura Sī 17; BĀRATHA Nara Singhā 3, Nāthò 13; MAHYĀRIYÒ Pūrana Dāsa 12; MOTESARA Goinda 14; VITHŪ Sūrò 25; SĀDŪ Rāgho Dāsa 9; besides : Pira Dalāuta 26. Ratana Sī 6, and [Rāthora] Prithi Rāja 19.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 9:—ढोचै मारू रा दूहा आदि.

A MS. in the form of a book, stitched but uncovered, consisting of 94 leaves, $8\frac{1}{2}'' \times 5\frac{3}{4}''$ in size. Two leaves at the beginning, and four at the end are missing, but the MS. is not mutilated, as apparently these external leaves were either blank, or only filled with extraneous and unimportant matter. From 16 to 25 lines of writing per page, and from 15 to 20 *aksaras* per line. Devanāgarī script. Written in the year Samvat 1818.

The MS. contains :—

(a) ढोचै मारू रा दूहा, pp. 1a-21b. The same work as contained in MS. 3 (c), but very different in the readings. In 399 *dūhās*. Beginning :—

पूगलि पिंगल राउ
नल राजा नरवरे ।

बदिठा दुरिठा
सगाई दइय संयोगे ॥ १ ॥

दूहा ॥ पिंगल उचालौ कीयौ
नल नरवर वै देस ।

पूगल देस दुकाल थयौ
किण हौ काल विशेष ॥ २ ॥ . . . , etc.

(b) पञ्चाख्यान वास्ता, pp. 22a-59b. A vulgarization of the *Pañcākhyāna* in Marwari prose with Sanskrit *ślokas* interspersed. Containing 48 tales. Beginning :—

दक्षीणदेस तठै महिलारूप नामै नगर क्वै । तिहाँ राजा जितसत्रु
राज्य करै । तिण नगरै वरधमान इसै नामै विवहारीयौ विणजारो ... ,

(c) सतसई विहारी कृत, pp. 60a-91b. The *Satasai* of Vihārī Dāsa. Incomplete the text being interrupted after *dūḥò* 601.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 10 :—क्रिसन रुक्मणी रौ वेल राज प्रिथीराज रौ कही.

A MS. in the form of a book, without cover, numbering 90 leaves. $8\frac{7}{8}'' \times 5\frac{3}{4}''$ in size. The first six leaves have been eaten up by mice near the inner corners, and consequently several *aksaras* in the text are now lost. The MS. is rather accurately written on 19 lines per page, in devanāgarī. Each line comprises about 15 *aksaras*. The date is given at page 81a, and is Samvat 1826.

The MS. contains the famous *Vela* of Kṛṣṇa and Rukmini, composed by Rāthōra rāja Prithī Rāja—a brother of rājā Rāya Singha of Bikaner—, who lived under Akbar. The subject of the poem is the story of Rukmini, the daughter of Bhismaka, who secretly fell in love with Kṛṣṇa, and was against her will betrothed to Siśupāla, but managed to send word to Kṛṣṇa, who came with his brother Balarāma and carried her off, in spite of armed opposition. The narrative is followed by a description of the wedded bliss of the two lovers, and the different seasons of the year, and is finally concluded with the birth of Pradyumna. The text, in 301 *relyā gītās* and 1 *kalasa*, is accompanied by a prose *tīkā* identical with that in MS. 28 and described below. Beginning :—

पर[मे]श्वर प्रण]मि प्रणमि सरसति पिण
सदगुर [- - - - -]न्दे ततसार ।
मंगलरूप गाईयै माहव
[चा]र स एहिज मंगलचार ॥ १ ॥

॥ अथ टीका ॥ प्रथमही परमेश्वर कौं नमस्कार करै क्वै । पाछै
सरसती कौं नमस्कार करै क्वै । पाछै सदगुर कौं नमस्कार करै क्वै ।

ए तीने तत्सारु कै । मंगलरूप माधव कै । तै कौ गुणानुवाद कौजै कै ।
या उपरांत मंगलाचार को नहौं कै ॥ क ॥ ..., etc.

The copy was made in the Fort of Bikaner, by pirohita
śrī Kṛṣṇa, at the order of khavāsa śrī Āsōjī.

The MS. is in the Darbar Library in the Fort of Bikaner

MS. 11 :— जसरत्नाकर तथा पाण्डवयशेन्दुचन्द्रिका .

A MS. in the form of a book, cloth-bound, but with most of the leaves detached. Size 9" x 6½". Number of the leaves 188, besides 10 blank leaves at the beginning, which are not reckoned in the numeration. The MS. is divisible into two halves, each written by a different hand. The former half contains 16-18 lines per page, and 15-19 *akṣaras* per line, whereas the latter contains an average of 23 lines per page, and 20-25 *akṣaras* per line. In the last page, the MS. bears the date : *Samvat 1917 mitī, śrāvana vada 14. rāra mangalavāra*.

The MS. contains —

(a) जसरत्नाकर, pp. 1a-82a. A poem in honour of mahārājā Ratana Siṅgha of Bikaner, by an author unknown. Incomplete at the end, but probably only a small portion of the text is missing. The part extant comprises 290 verses—mostly *kavittas*, *dūhās*, and *chandas*—, but this number includes also several old commemorative songs, which the Poet has incorporated into the work. The poem begins with the *kavitta* following :—

बाद विश्व अखलेस

अलाख अविनासी अव्यय ।

भयेव नाभ अंभोज

अगत कर्ता सु लम्हजय ।

जिंह मरिंच भये जान

भयव कश्यप प्रजेस सुव ।

तेजपुंज सुत्त तिनह

सुगृन जुत आधदेव सुव ।

ईद्वाक नृपत ताकै भयव
विकुस क्रौत जग विस्तरिय ।
जिन वंस कमंध रतनेस जग
अवनि सुजस बज्ज अनुसरिय ॥ १ ॥

From the above it is seen that, like most bardic poems, the work begins *a principio* from the Creation, and traces the origin of the Rāthōras to Viṣṇu himself. Then the narrative continues, prolix and wearisome, and goes through the entire list of the mythical ancestors of the Rāthōras, *paurāṇika* and others, as far as Jē Canda, the last king of Kanauja. This mythical part, which has no interest of any kind, continues as far as p. 37a, where the historical part proper begins with Seta Rāma and Singha Sena (=rāva Sihō). The account of rāva Vīkō begins p. 40b, with a summary enumeration of his conquests, after which the Poet proceeds to relate how Vīkō marched on Jodhpur to contest the right of succession to Sūjō, his step-brother, and how he was afterwards persuaded by his step-mother, the Hādī rānī, to renounce his right in favour of Sūjō and content himself with the heirlooms of the family. These are recorded in the *kavitta* following :—

लौध पाट निज देव
तुरी जौपण रिण भमर ।
मेघाडंबर तखत
ग्रभ कंचन लखमीवर ।
वरदाय कनग विचन
अवर केतला संभारे ।
पाटपतौ छत्रपतौ
वले थलवट पाधारे । ...

The accounts of the reigns of the successors of Vīkō (Lūna Karīṇa, Jēta Si Kalyāṇa Mala, Rāya Singha, Sūra Singha, Karāṇa Singha, Anopa Singha, Sujāṇa Ningha, Jorāvara Singha, Gaja Singha, and Sūrata Ningha) though succinct, are not without any interest. It is obvious that the Author consulted several sources before composing his work. How far the composition is by his own pen, and how far he has borrowed from other pre-existing bardic poems, it is difficult to say without a closer examination of the text. But the songs mentioned below, which are found interspersed in the text, are certainly

older, and some very much older than the author of the *Jasaratnākara* :—

RĀVA JĒTA Sī : 1 *gīta* (pp. 43b-44a). Beginning :—

खरै खेत खुरसांग रा पिसण ह्य पांह्णा ...

1 *gīta* (p. 46a). Beginning :—

उबेलण गंग वैर चांपाणै असमर ...

RĀVA KALYĀÑA MĀLA : 1 *gīta* by Hamī[ra] Sūjāvata (pp. 46b-47a). Beginning :—

पड़े तेण पिड़ हाय भूपाल अन हैकंपे ...

RĀJĀ RĀYA SINGHA : 1 *gītu* by Āḍhò Sadūļa Durasāvata (pp. 49b-50a). Beginning :—

अहमंदपुर जौप जोधपुर आबू ..

1 *gīta* by Āḍhò Durasò (pp. 50a-b). Beginning :—

जोधपुर तखत शयसंघ जोवतां ...

1 *gīta* (pp. 50b-51a). Beginning :—

धुबे अमत नीसांग हैकंप मातौ धरा .

1 *gīta* by Vīthū Parabata (p. 51b). Beginning :—

अई भाग शासा न्यपत ताह रो ईखतां ..

1 *gīta* (pp. 52a-b). Beginning :—

सहर लूटतो सदा तूं देस करतो सहर ...

RĀJĀ SŪRA SINGHA : 1 *gīta* by Gādaṇa Kesava (pp. 53a-b). Beginning :—

समथ तृभु सगरांम वियरौ तगत सूरसंघ ..

RĀJĀ KARĀÑA SINGHA : 1 *gīta* by Dedò (pp. 55a-b). Beginning :—

करण प्रथी ईक राह पतसाह आरंभ करे ...

MAHĀRĀJĀ ANOPA SINGHA : 1 *gīta* by Gādaṇa Āi Dāna (pp. 57a-b). Beginning :—

अनडु नड्णा ओनाडु ओळ्हाडु घडु असपतौ

1 *nīśānī* by Gādāṇa Goradhana (pp. 58b-59b).
Beginning :—

ईल साका अवरंग तखत ईम ह्वा उचारे...

1 *gīta* (p. 60a). Beginning :—

समंद फाल कुरै हण्ठं जहर जारै संकर ...

MAHĀRĀJĀ SUJĀΝA SINGHA : 1 *gīta* by Bārathā Jaganātha (p. 61a). Beginning :—

ह्वो ताव जोधां ईसो राव बौकां हथां ...

MAHĀRĀJĀ JORĀVARA SINGHA : 1 *gīta* by Bārathā Jagannātha (pp. 62a-b). Beginning :—

दव सिलगी चंगल् जोधपुर दग्धे ...

MAHĀRĀJĀ GAJA SINGHA : 1 *gīta* (pp. 63b-64a). Beginning :—

कहै एम जोधांग रौ प्रजा उमराव कथ ...

1 *gīta* (pp. 64a-65a). Beginning :—

धरे धंख अभमाल वाली मजण छत्र धरण ...

It is only on page 68b that the reader is introduced into the proper subject of the work : the reign of mahārājā Ratana Singha. Here the narrative becomes as diffuse as it can be, and particulars become very abundant. Unfortunately, it is only the beginning of the reign of Ratana Singha that is described, namely his installation on the *gaddi* in the year Samvat 1885, the *tikō*, or gifts of congratulation on the occasion of the succession, which he received from the East India Company, the gifts which he received from the Emperor of Delhi in Samvat 1888, and lastly the pilgrimage he made to Gayā (in Samvat 1893), and the gifts and alms he gave on the occasion.

(b) फुटकर कविता, pp. 83a-85a. 88b-89b. Three different poems, to wit : twelve stanzas, partly *kavittas* and partly *savāiyās*, on religious subjects by Sūrata, Rasa Khā, and other poets ; a *gīta* of invocation to the Āī (Mātā) ; and five *kavittas* exalting the *sātī* practice. The first of the last-mentioned *kavittas* begins :—

देवत खेतल दिसा

जात देवां कज जातां । . . . etc.

(c) पाण्डवयशेषुचन्द्रिका सामी सरूपदास कृत, pp. 90a-188a.

The well-known vulgarization of the Mahābhārata in Piṅgala, by *sāmī* Sarūpa Dāsa. Composed in Samvat 1892.¹ Beginning :—

[श्लोक] ॥ गुणालंकारिणौ वौरौ धनुस्तोत्रविद्वारिणौ ।
 भूभारहारिणौ वंदे नरनारायणावुभौ ॥ १ ॥
 दोहा ॥ धानं कौरत वंदना
 चिविध मंगलाचर्चन ।
 प्रथम अनुष्टुप वौच सोह
 भए चिदा सुन कर्म ॥ २ ॥ . . . , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 12 :—ढोखै मारू रा नै बौजा दूहा सङ्ग्रह .

A MS. in the form of a book, 11" x 7" in size. Number of leaves 515. From 21 to 25 lines of writing per page, and from 18 to 24 *akṣaras* per line. The MS. is apparently all written by one and the same hand, in beautiful Devanāgarī, but the first 173 leaves are written more carefully than the rest. The colophons bear neither date nor name of the copyist, but the MS. seems to be some 200 years old, at the most.

The MS. contains :—

a) ढोखै मारू रा दूहा, pp. 1a-13b. The *dūhās* of Dholō and Mārū in the same recension of MS. 9 (a) above, but with different readings. 395 *dūhās* in all. Beginning :—

॥ [गाहा] ॥ पूगल पिंगल राष्ट्रो
 नरहाजा नयवरे नयरे ।
 अदिङ्गा दूरिङ्ग
 सगाई दईय संजोगे ॥ १ ॥
 ॥ दोहा ॥ पूगलदेस दुकाल चियुं
 किणाहौं काल विमेषि ।

¹ The work was published at Indore in Samvat 1909, and again in Bombay in Samvat 1954.

पिंगल उचालौ कीयौ
नर नरवर चै देसि ॥ २ ॥ . . . etc.

(b) माधवकामकन्तलाचरित्र, pp. 14a-36a. A Marwari rifacimento of the well-known love story of Madhavānala and Kāmakandalā, composed by *vācaka* Kusalalābha at Jesalmer, in the year Samvat 1616 (? *sambata sola[so]lotarai*, st. 548), under the reign of rāvala Māla De, for the amusement of kumāra Hari Rāja (st. 552). In 553 verses, including *caupais*, *dūhās*, and Prakrit *gāhās*. Beginning :—

देव सहसति २ सुमति दातार
कासमौर मुख मंडणी ब्रह्म पुत्र कर वौण सोहइ ।
मोहण तरवर मंजरी
मुख मथंक त्रिङ्गं भवन मोहइ । . . ॥ १ ॥
...
॥ चउयई ॥ पहिजौ नागलोक पाताल ।
बौजौ मट्युलोक सुविसाल ।
देव असंख कोडि जिहाँ रहइ ।
खग्लोक ते चौजौ कहइ ॥ ४ ॥ . . . etc.

(c) मधावनल भाषाबन्ध कवि आलम कृत, pp. 36a-60a. Another metrical rifacimento of the same story, in Hindi, by Ālam, a Muhammadan poet. Composed in the (Hijra) year 991 (*suna navasē ikānavē*, p. 36b) during the reign of Akbar (A.D. 1583). In *caupais* and *dūhās*. Beginning :—

प्रथमै पार ब्रह्म जस पर्णो ।
फुनि ककु जगत रीति कों वर्णो ।
पार ब्रह्म परपूर्ण खामौ
घट घट रहै सु अंतरजामौ । . . . etc.

(d) माधवानजप्रबन्ध दोषबन्ध कवि गणपति कृत, pp. 61a-139b. A third, and lengthier, rifacimento of the same story, in Marwari *dūhās*, by Ganapati, the son of Nara Sā (see p. 139a). Composed at Āmrāpadra, on the Narmadā, in the year Samvat 1584 (*veda bhujangama bāna śaśi* | *Vikrama varasa vicāra*, p. 139a), under the reign of rāṇo Nāga (? *Ugrasena kuli Ugrabala rāṇo Nāga nareśa*, ibid.). Beginning :—

कुंयर कमलारति रमण
मयण महा भड़ नाम ।
पंकजि पूजीय पथ कमल
प्रधमजि करुं प्रणाम ॥ १ ॥
सुर नर पन्नग पणि वलौ
लक्ष चउरासौ जोय । . . . etc.

(e) फुटकर दूहा, pp. 141a-150b. Three small poems in *dūhās*. to wit: (1) *Rāmacandrañ rā dūhā*, (2) *Thākurañ rā dūhā* (3) *Jāhnavi rā dūhā*

(f) सिंहसुभाषित ज्ञानशतक राजा देवीसिंह वात, pp. 153a-173a. A work in 617 *dūhās*, in Hindi, in the form of a collection of *subhāśitas*, composed by a rājā Devī Singhā, the son of Bhāratha, during the reign of Aurangzeb (see p. 153a). Beginning:—

श्रीपति श्री की प्रौति लहि
उर बैठ न कौं दौन । . . . etc.

(g) दूहा रत्नाकर, pp. 174a-501b. A very rich collection of *dūhās* from different and numerous sources, compiled by order of mahārājā Anopa Singhā of Bikaner. The collection is introduced by a series of 37 *dūhās*, the subject of which is an invocation to Ganesā, etc., a review of the ancestors of the Rāthōras, and a mention of mahārājā Anopa Singhā, who caused the collection to be made. The *dūhās* are for the greatest part erotic, and are grouped under different subjects, e.g. *navodhā sneha*, *navodhā rō surata*, *navodhā ko suratānta*, etc.

(h) कुंवरसौ सांखलै री नै भरमल री वात, pp. 503a-b. The same work as MS. 18 (f). Fragmentary: only the first leaf left. Beginning:—

खौबसौइ सांखलै जांगलू राज्य करै बेटौ कवलसौइ (.) अकेदा
प्रस्ताव सोतरी (sic) धरतौ दुकाल छबौ ताहरां खरल बोलौया कठै
हेकै हालौ तौ मास आर ब्राव चारां (.) ताहरां केईक बोलौया धरतौ
आज खौचौयां री भलौ कै (.) . . . etc.

(i) जेहें जाम गौ व त, pp. 506a-509a. A tale referring to Jehò, the *jāma* of Thaṭò, in prose intermixed with *dūhās*. The subject is a mere episode of zenana life. Beginning:—

नगर घटै जेहौ जांस रहै तिग्य रै नव सै ६०० स्त्रौ सगां कौ
बेटी साधेतां बापेकां कौ । . . . , etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 13 :—फुटकर कविता रौ सङ्घः ।

A MS. in the form of a book, cloth-bound, 6" x 8½"-10" in size. The present number of leaves is 349, of which about 40 are blank, and about a dozen detached. The MS. in origin contained some more leaves, which are now lost. From 14 to 17 lines per page, and about 30 akṣaras per line. Devanāgarī script. The MS. seems to be all written by one hand. The name of the copyist is Pema Rāja, a pupil of Mathena Pandit Ānandajī, and he wrote the MS. in Bikaner, between Samvat 1724 (p. 119b) and 1727 (p. 128b).

Leaving aside small and unimportant matters, the chief contents of the MS. are the following :—

(a) हियालियाँ, pp. 1b-2b. A small collection of riddles, in verses.

(b) ऊमादे भटियाणी रा कवित्त, pp. 3a-4b. A poem in 14 chappaya karittas in commemoration of Umā De, the Bhatiyāni rāñī of Jodhpur, who after having been irreconcileable with her husband, rāva Māla De, for years, sacrificed herself on his pyre when he died. Cfr. Descr. Cat., Sect. i, pt. ii, MS. 22 (xxiv). In MS. C. 50 (see Progress Report for 1915, p. 71), the poem is attributed to Bāratha Āsō, a Cārana who lived at the court of Māla De. Beginning :—

गोरहरे राजगिरे

चिछं दिस रूपक चाढे ।

मेदपाट चौत्रोड

मलौ जोधपुर भमाडे । . . . , etc.

(c) दातार सूर रौ संवादौ, pp. 4b-5b. The same work as already met with in MS. 6 (b) above, but containing many different readings. In 25 stanzas. Anonymous. Beginning :—

बलि आगै चय भवण
राय हरि हथ पसाइ । etc.

(d) मैनासत, pp. 10a-17a. A moral tale in *caūpaīs* and *dūhās*, in which the chastity (*sata*) of a queen, Mènā, is put to test by a *mālana* Ratanā. Composed by a poet Sādhana. In Hindi. Beginning :—

प्रथम हौं गाउं सिरजनहारु
अलख अगोचर मया भंडारु । etc.

(e) राज पदमसिङ्क्षी रौ गीत, p. 17a. A *gīta* commemorating the part which Padama Siṅgha, the son of *rājā* Karana Siṅgha of Bikaner, took in the famous quarrel between his brother Mohana Siṅgha and the Imperial kotwal, over the pet deer of Mohana Siṅgha. Beginning :—

मौहरि आखेट मूग पाकड़े मूगलां । etc.

(f) फुटकर सवाइया कवित्त, pp. 20b-36b. A collection of miscellaneous *savāiyās* and *kavittas*.

(g) जेठवा रा दूहा, pp. 50a-51a. The *dūhās* of Jethavò Mehauta, 36 in all, inspired to the *viraha* emotion. Beginning :—

घण विण घाट थयाह
अहरण आभड़ीया नहौ ।
सौप समुदां माहि
महिल ज मोतौ मंगीयाह ॥१॥ etc.

(h) मोहमदिये रा दूहा, pp. 51b-52a. The moral *dūhās* of Mohamadiyò, 17 in all. Beginning :—

मुहमं राया अथाह
मोतौ कौयो हीडोलीयो ।
परज पराई माँहि
न बोलजै सु बोलीयो ॥१॥ etc.

(i) फुटकर दूहा, pp. 52a-53a. A collection of about 30 miscellaneous *dūhās*.

(j) ઢોલે મારુ રાદૃષ્ટા, pp. 57a-77a. The story of Dholô and Mârû in 434 *dûhâs*, being the same work as already met with in MS. 3 (c). and MS. 9 (a) above, but differing in the readings as well as in that it contains an introduction which is not found in the two latter MSS. The *gâhâ* : પૂર્વ પિંગલ રાષ્ટ્રો ..., with which these two MSS. begin, is the 30th verse in the present MS. The work begins :—

સકલ સુરાસુર સાંમિનૌ
સુરિ માતા સરસત્તિ ।
વિનય કરી ને વૈનવું
સુભ દ્યૌ અવિરલ મત્તિ ॥ ૧ ॥
જોતાં નવ રસ બેણિ જુગિ
સવિજ્ઞ ઘુરિ સિણગાર । . . . , etc.

(k) મદનસત્ક, pp. 77b-84b. A moral tale in 113 *dûhâs*, intermixed with prose (*vârttâ*), by Dâma (?) see *dûhô* 113). In Jaipuri-Marwari. Beginning :—

વિશ્વાનંદી પાય નમિ
ભૂત વાત ચિત ધારિ ।
મદન કુમહ શૂત મછ લિઘણ
જિઉં કૌનત કરતાર ॥ ૧ ॥

વાર્તા ॥ શ્રીપુર નગર કઇ વિષઇ । જગાનંદ વન તા મહિ ।
કામદેવ કરું પ્રાસાદ ! . . . , etc.

(l) માધવકામકન્દલા ચउપઈ, pp. 96a-119b. The same work as MS. 12 (b) q.v., copied in the year Samvat 1724.

(m) રૂક્મણોહરણ, pp. 120b-128b. A poem in 206 verses on the rape of Rukmini by Krsna, composed by Vîthala Dâsa (see st. 206). In *dûhâs*, *karittas*, *gâhâs*, and *chandas*. Beginning :—

સકલ સરૂપ સારદા સાચૌ
નારાયણૌ કવિ જી નાચૌ ।
અગત્ર જણેચા જોગિણ જાચૌ
વર દાતાર આડ લગ વાચૌ ॥ ૧ ॥ . . . , etc.

(n) सुन्दर चिण्गार, pp. 129a-169a. The famous treatise on erotics by Sundara, a brahman of Gwalior, who lived under the reign of Śāh Jahān and was honoured by him with the titles of *kavirāī* and *mahākavirāī* (see st. 11). In *dūhās*, *savīriyās*, and *chandas*. The introduction is interesting inasmuch as it contains a eulogy of Śāh Jahān and his predecessors, and also the name of the poet and the particulars concerning the composition of the work in Samvat 1688. In Piṅgala. Beginning:—

[दृष्टि] ॥ देवी पूजि सखतौ
 पूजों हरि के पाइ ।
 नमस्कार कर जोरि कै
 कहै महाकविराइ ॥ १ ॥
 नगर आगरौ वसतु है
 जमुना तट सुभषानु ।
 तहाँ पातिसाही करै
 बैठवौ साहिजहानु ॥ २ ॥

 जिनि पुरुषनि के वंस मैं
 उपन्यौ साहिजहानु ।
 तिनि साहिन के नाम कौ
 अब कवि करे वधान ॥ ३ ॥
 इथै ॥ प्रथम मौर तैमूर
 लियौ साहिब किरान पद ।
 ता कौ मौरां साहिब
 बङ्गरि मुलितान महमद ।
 अबू सैद पुणि उमर
 सेष बाबर सु झमाऊ ।
 साहिज अकबर साहिज
 जहाँगैर हिं जुग नाऊ ।

तिहि बंस अंस कविराज भनि
 साहि जहां वड्हुम बघत ।
 धरि छतु बइयौ अटल मुव
 पातिसाहि दिल्ली तघत ॥ ५ ॥ ... etc.

(o) बारहमासा सन्दर् छत, pp. 169a-172a. A small poem in 24 *savāiyās*, describing the twelve months of the year, by the same Sundara mentioned above. Beginning :—

भोइ अन्हान उठै नर नारि सवारति गेह लिखै लिखनाए । ... ,
etc.

(p) वेतालपचीसौ री कथा, pp. 173a-192b. The same translation of the *Vetāla*-tales as found in MS. 15 (z) of *Descr. Cat.*, Sect. i. pt. ii. but incomplete, the pages containing the first ten *kuthās* and part of the eleventh having gone lost. The last stanza of the work records that the translation was made for *rājakumāra* Anūpa Singha of Bikaner.

कौतुक कंवर अनूपसिंघ
 केरै लिधै वाइ ।
 वात पचीस वेताल री
 भाषा कहि बज भाइ ॥

(q) कविप्रिया केसोदास छत, pp. 193a-247a. The well-known treatise on *alamkāra* by Keso Dāsa (composed Samvat 1658). Beginning from the 31st *adhyāya*. (Cfr. MS. 3 (a) above).

(r) राव रिणमल खाबड़ियै री वात, pp. 287b-293b. The story of the amours of Rina Mala Khābariyò with the Sodhī wife of his brother Bhāra Mala. In prose mixed with *dūhās*. Incomplete in the beginning, the first two three lines being broken away. In the colophon, the work is called भावना, not वात. Beginning :—

... राव रिणमल री अगुहार ॥ १ ॥ खुरासांग सो । सौदागर
 सेर मोहोमद । घोड़ां री सोबति ले चाल्यौ । ... , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 14 :—ग्रन्थराज गाडण गोपीनाथ रौ कहियौ .

A MS. originally consisting of 178 leaves, but now reduced to only 140, the remaining leaves having gone lost. Cloth-bound, but with all the leaves detached: in fact the present cover does not seem to be the original cover of the MS. Size of the leaves about 9" x 6". The last 46 leaves of the MS. are blank. The leaves covered with writing contain from 14 to 18 lines per page, and from 11 to 21 *akṣaras* per line. Most of the writing is in large and beautiful devanāgarī. Page 120b gives the name of the copyist as Prohita śrī Kṛṣṇa, and the date of the MS. as Samvat 1810.

The MS. contains only one work, to wit :—

ग्रन्थराज अथवा महाराजा गजसिंहजी रौ रूपक गाडण

गोपीनाथ रौ कहियौ, pp. 3a-120b. A poem in various metres in honour of mahārājā Gaja Singha of Bikaner, who reigned from Samvat 1802 to Samvat 1844. By Cārana Gādāna Gopinātha. Fragmentary owing to the loss of 27 leaves (2, 19, 20, 22, 37-8, 42-3, 53-4, 61, 72-4, 86-93, 105-7, 118). After the customary introductory stanzas, the poem opens with a *kavistriśamvāda*, or a dialogue between the Poet and his wife in praise of mahārājā Gaja Singha. Then comes the genealogical account of the predecessors of Gaja Singha, at first very concise, then by and by more ample. The account of rāva Vikō is found at pages 11a-14b of the MS. Then follow the accounts of Narō (pp. 14b-15a), Lūṇa Karana (pp. 15a-b), Jēta Si (pp. 15b-16a), Kalyāṇa Mala (pp. 16a-b), Rāya Singha (pp. 16b—?). Dalapata Singha and Sūra Singha (pp. ?—27b), Karanya Singha (pp. 28a-b), Anūpa Singha (pp. 28b-35b), and Sarūpa Singha (pp. 35b—?). Of these, the most diffuse are those of Rāya Singha and Anūpa Singha, which contain not only a summary exposition of the events happened during their reign, but also descriptive passages of some length. Soon after the accession of Sujāṇa Singha (Samvat 1757), the thread of the narrative is interrupted by a very detailed account of the birth of Gaja Singha (Samvat 1780) (pp. 40a ff.), his horoscope, the festivities and ceremonies following upon his birth, his boyhood, his education, etc. Pp. 44a-46b contain an enumeration of the different Sanskrit books and the different arts and sciences which Gaja Singha mastered under his preceptors. Then, after a description of the beauty and prosperity of Bikaner at the time, the thread of the narrative is resumed with an account of the wars with Jodhpur, which constitute the most important feature of the reigns of Sujāṇa

Sin̄gha, Jorāvara Sīn̄gha, and lastly of Gaja Sīn̄gha himself. As might be expected, lengthy descriptions of battles in the usual Dīngala style, form the largest bulk of this part of the work, which goes as far as the final defeat of Rāma Sīn̄gha of Jodhpur in Samvat 1807. The work ends with an enumeration of the places reduced to obedience by Mahatō Bhaktāvara.

The poem is on the whole a valuable work, especially comparatively with the period of decadence, in which it was composed. Its author, Gāḍana Gopinātha, reveals himself as a bard of good talents, and his knowledge of Dīngala and his mastery of the different metres are uncommon for the time in which he wrote. From the *Khyāta* of Bikaner, by Dayāla Dāsa (p. 287a), we learn that Gopinātha presented the *Grantha Rāja* to mahārājā Gaja Sīn̄gha at Rīṇī, (in Samvat 1810 !), and the Mahārājā was so pleased that he rewarded the bard with a *lakhapāra*.¹ Strange enough, the name of the author is not recorded in the work, but only that of the copyist which in the last *dūḥò* at the end is given as *prohita Kehara*, and in the colophon as *prohita Sri Kṛṣṇa*.

The MS. begins with the *gāhā*:

विवरे कवि कंठि वसणी
पुसतक [कै]रि वेण रथ द्वौरठो ।
वेहराव तात विमलो
वगेश्वरी जै जयो वसधा ॥ २ ॥

As a specimen of the composition I give the following *pāgharī chandas* which summarily record the chief exploits of the predecessors of Gaja Sīn̄gha from rāva Vīkō to Karāṇa Sīn̄gha. They are taken from the account of the reign of Anūpa Sīn̄gha :—

वह्लोल सरसि विक्रम दुबाह ।
राया राव विलगौ जांगि राह ॥ ७ ॥
कन राव वहे मुहमंद कंठौर ।
नश्नाह चडावे वंस नौर ॥ ८ ॥

As usual, the *lakhapāra* was not given in cash entirely, but only for a small part in cash, and for the rest in kind. Here is the passage in the *Khyāta*, in which the particulars are related :—

पौङ्के रिखो विराजतां गडण मोपौनाथ मंथ १ औजौ रौ वषाथो नाम
मथराज । पौङ्के मालम कौथो । तिण पर इतरी निवाजस डई । खपौया १०००
रांक । चाथो १ । हथणो १ । घंडा २ । सिरपाव । मोनीथो रौ कंठो १ । इण रौत
चानपसाव दोथ्रौ ।

जैतसौ भंजि कंमरौ जङ्गागि ।
 धूंधहर राह लागे धियागि ॥ ६ ॥
 मालदे तंगौ भंजौयौ मांग ।
 कलियाण पांग भले केवाण ॥ १० ॥
 बांधीयौ उलक रसै दुबाह ।
 मारुवै राव गुजरात माह ॥ ११ ॥
 पाटणौ सूर खिड़कौ प्रजालि ।
 केवाण पांग संभम लंकाल ॥ १२ ॥
 कन राव लौध ज्वारौ कंठौर ।
 वेदरां गंमे दहवाट वौर ॥ १३ ॥ (pp. 31a-b).

The work ends with a *kavitta* followed by a *dūhō*, the former recording the date of composition of the poem and the reason of the title of *Grantha Rāja* given to it, and the latter recording the name of the copyist, which, as mentioned above, is *prohita Kehara* —

[कविता ॥] अठार सै चिये
 ग्रंथ पूरब आरम्भे ।
 चिरत गजण चित्रीया
 सुगो जंगा तेण अचंभे ।
 वरषे दाहोतरै
 शित वरषा घणा वदल ।
 तेरसि पुष्पा अरक
 मास भाद्रपद छणा दल ।
 मम नयर रिणी सिध जोग मभि
 वदै छात चङ्गवै वले ।
 सिरताज राज ग्रंथां सिरे
 ह्वावौ कलस महि मंडले ॥ ५ ॥
 दोहा ॥ प्रसिद्ध झई प्रोहित पिथौ
 सारौ विधि सिरताज ।
 केहह लिषे गुणेस कल
 रूपक ग्रंथां राज ॥ १ ॥

P. 121a contains an index of the different metres occurring in the poem.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 15:—राव जैतसी रौ छन्द
अचलदास खौची रौ वचनिका
नै फुटकर कविता .

A MS. in the form of a *gotakò*, cloth-bound, $5\frac{5}{8}'' \times 6'' - 5\frac{3}{4}''$ in size. No. of leaves 315. Written by different hands at different times, hence the number of the lines in each page and that of the *akṣaras* in each line varies considerably. The average number of lines seems to be about 18. The MS. now consists of 315 leaves, but a few leaves at the beginning and possibly also at the end have gone lost. The MS. contains a large collection of disparate works, in Sanskrit, Prakrit, and Bhāṣā. The works in Sanskrit are the most numerous. The collection was caused to be made by Sāvalā Dāsa Sāgāvata, a Vidāvata Rāthōra, under the reign of *mahārāya* Kalyāṇa Mala and his son Rāya Siṅgha of Bikaner, between Samvat 1615 (p. 173b) and 1634 (p. 2b. and 258a). A good part of the works especially those of bardic composition, were copied by Sāvalā Dāsa himself. The *gotakò* was evidently property of Sāvalā Dāsa. Page 311b has a particular interest in that it was written by the hand of *mahārāja* *kumāra* Sūraja Siṅgha—the son of Rāya Siṅgha—at Lāhōra (Lābhāpura), in Samvat 1664. Cfr. also p. 98b. Pages 277b-280a give a summary index of the contents of the *gotakò*.

Leaving out of consideration the Sanskrit and Prakrit works, which are of no particular interest for us here, the bardic works contained in the MS. are the following :—

(a) महाराय रायसिङ्गजी रा शोक २, p. 2b. Two Sanskrit stanzas in honour of *mahārāya* Rāya Siṅgha of Bikaner, composed by Vāñarisa Kṣamāratna in Samvat 1634, at Nāḍūla.

(b) राइ लुँगकरण रौ कवित्त प्रवाडँ रौ, p. 7b. An anonymous *kavitta* summarily commemorating the exploits of rāva Lūṇa Karāṇa of Bikaner. Beginning :—

चडिय सेन चतुर्थं । ...

(c) अचलदास खीचौ रौ वचनिका सिवदास रौ कहौ, pp. 27a-

37b. The *Vacanikā* of Acaļa Dāsa Bhojauta, the Khīci ruler of Gāgurāṇa, by Siva Dāsa, a Cārana. In rhymed prose intermixed with verses. The work celebrates the stubborn resistance offered by Acaļa Dāsa to the *Pātisāha* of Mādava—who had invested the stronghold of Gāgurāṇa—and the heroic death met by Acaļa Dāsa and his garrison, sword in hand after sacrificing their women in the fire, when the place was at last expugned. The *Vacanikā* is apparently contemporary with the events mentioned above, and its author, Siva Dāsa, represents himself as a witness, who sustained the long siege in Gāgurāṇa till the very last moment, when he put himself in safety to survive and be able to immortalize the heroic death of the Khīci, his master. The style of the composition is uncouth and archaic enough to corroborate the above statement, but the correctness of the account is much distorted by poetical exaggerations and fiction, like when the Poet describes the army of the *Pātisāha* of Mādava as being assisted by an army led by the Emperor of Dillī in person—his name Ālim Ghori ('')—and engrossed by contingents from many Rajput States.

The work is introduced by the *dūhō*—

तजं वौसहयि विरोलि
तैं वौसहयि विरोलियै ।
भावठि भामे तृ तण्ण
हिञ्चौं सु कांइ हौंगोलि ॥ १ ॥

The copy is by Sāvala Dāsa's own hand, who in the colophon has recorded the date, as well as his name and pedigree, in the terms following:—

संवत् १६३१ वर्षे आंबगा सुदि = सोमदिने घटी १६ पल ३५
विशाषा नक्षत्र घटी ३१ । ४४ व्रत्त नांमा योग घटी ५४ ॥ १० अचल-
दास खीचौ रौ वचनिका ॥ महाराजाधिशय महाराय श्रीराइसौंघनौ
विजैराज्ये ॥ जांगियांगा गांव मध्ये ॥ महाराजाधिशय महाराइ
श्रीजोधाः तत्पुत्रः राजश्रीवैदा� तत्पुत्र राजश्रीसंसारचंद तत्पुत्र
राजश्रीसंगाः तत्पुत्र राजश्रीसंवलदास लिखितं आत्मपठनार्थे ॥

A peculiar orthographical feature of the text is that the vocal compounds *ni*, *au* are sometimes represented in hiatus: अइ, अउ, and sometimes contracted into: औ, औ। The copy, as compared with the other more recent copies which are

extant of the *Vacanikā*, is very important on account of the old readings which it has preserved. It is also much shorter in the text, i.e., less corrupt by later additions, than the ordinary copies. The text ends with the *kavitta* following :—

सातल सोम हमौर
कन्ह जिम जौहर जालिय ।
चठिय बेति चहवांग
आदि कुलवट उजालिय ।
मुगत चिङ्गर सिरि मंडि
वपि कंठि तुलसौ वासौ ।
भोजाडति भुज बलहिं
करिहिं करिमर कालासौ ।
गठि खंडि पड़ंती गागुरणि
दिठ दाषे सुरिताण दल ।
संसारि नांव आतम सरगि
अचलि बेवि कौधा अचल ॥ १२१ ॥

(d) कृतबसनक, pp 62b-70a. The story of the amours of prince Kutab Dī, a son of Firoz, the Emperor of Dilli, and Sahibā, a Muhammadan girl, terminating with their marriage. In the plot of the story, a Dhadhini Devara plays the part of a procress. The work is in rhymed prose—*vacanikā*—intermixed with *dūkhās*. The name of the author is unknown. Beginning :—

ठडिनि दाणस बंदशी
अष्ट्री देवर नाम ।
साहिब सो सूरतियां
बर बोलिया बडाम ॥ १ ॥

[वचनिका ।] दिल्ली सहर सुस्ताण पेरोजसाहि थाना
साहिजादा कुरबद्दी जुआणा । etc.

Ending :—

वज्जे वज्जत वज्जौया
हूँआ हूँअरे काई ।

जौमौ जौवइ कुतबदौ
मूच्चा वहंदा साहि ॥

The text is in Hindi corrupted by Pañjābī peculiarities.
The copy was made in Samvat 1633.

(e) राव जैतसो गा कवित्त इ गोरा रा कहिया, pp. 71b-72a.

Three *chappaya kavittas* by Gorò, a Cāraṇa (?), commemorating the bravery of rāva Jēta Si of Bikaner, with special reference to the defeat inflicted to the army of Kāmrān in Samvat 1591. Beginning :—

अहि मिसि फनु पुंकरइ
यवन मिसि सत्रु संघारइ
सिंह जेम उडुवै । . . . , etc.

(f) राव लुणकरण रा कवित्त इ काम आया तै समै गा, pp. 72a-b.

Three *chappaya kavittas* by an author unknown, commemorating the glorious death met by rāva Lūṇa Karana of Bikaner and his brother Rāja Dhara, on the battlefield of Dhosî (Samvat 1583). Beginning :

जाइ सकइ सोइ जाऊ
रहइ सोइ मेरा साथौ ।
जव लगु घट मंहि सामु
देउं ता लगइ न हाथौ । . . . , etc.

(g) अणहिलवाडा पाटण दिल्ली नै गुजरात रै अणियाँ रा वरस, pp. 74a-75a. A prospectus giving the years, months, and days of the reign of the sovereigns of Anahalavārī Pāṭaṇa, Dillī, and Gujarat. In corrupt Sanskrit. Beginning :—

संबत् ८०२ वर्षै वैशाख शुदि ३ रवौ रोहिणी तत्कालं मृगशिरनक्षत्रे
दृष्ट्ये चंद्रे ... अणहिलपुरस्य शिलानिवेशस् , etc.

(h) राजावाँ नै सिरदाराँ श्री जनमकुण्डलियाँ, pp. 97b, 99a, 99b, 155b, 173b, 174a, 176a, 218a Eight horoscopic diagrams of the birth of eminent personages contemporary with Sāvala Dāsa, amongst whom : rāva Māla De of Jodhpur¹ (Samvat 1568), Akbar (Samvat 1599), rāva Vīrama De Dūdāuta (Samvat 1544),

¹ His birth-name was Kesava.

īāva Māna Singha of Sirohī (Samvat 1599). The last-mentioned horoscope contains a note, in which Māna Singha is styled *mahāpāpista*, and is charged with having murdered his aunt and also the pregnant wife of his brother Udē Singha :—

... काकौ मारी नै भाई राव उदयसिंघ रौ बायर रउ पेट
पाड़ि नै दौकरौ पेट महा काढ़ाड़ि नै आप मोजड़ौ रा खसता नौचौ
दे मारियौ ।

(i) गाइ जइतसौह रउ पाघड़ौ क्लन्द चारणि वौठु सूजइ

नगराजउति क्रियउ, pp. 218b-241b. A poem in honour of rāva Jēta Si of Bikaner in 401 verses mostly *pāgharī chandas*, by Āraṇa Viṭhū Sūjō, the son of Naga Rāja. The work is contemporary with the homonymous work described above (MS. 2 (ii)), and like this celebrates the victory obtained by Jēta Si over Kāmrān in Samvat 1591, but pays also attention to the exploits of the ancestors of Jēta Si from rāva Cūḍō down to Lūṇa Karāṇa. Jēta Si's father. The style of the composition is about the same as the other poem mentioned above, only the narrative is a bit more concise and less particulars are given. The poem begins :—

ओवंकार अनाहत अघर
सिधि बुधि दै सारद गुणेसर ।
मंडलीकां मोटां कुलि मवडां
रसणि सुवांणि कोति राठवडां ॥ १ ॥
राठवड उदयौ चौड राव

... etc.

The colophon at the end contains the name of Nāvala Dāsa, who made the copy himself in Samvat 1629 under the reign of Kalyāṇa Mala and also a note on the term *pāgharī (chanda)*, which is described as corresponding to the *padhārī (chanda)* of Piṅgala poetry :—

संवत् १६२९ वर्षे जेणु शुदि ह आशीतवारे घटी १३ । ५२ ...
महाराय श्रीजइतसौह रौ पाघड़ौ क्लन्द चारणि कौयौ पौंगल मांहौः
पद्मड़ौ क्लन्द कहौजइ चारणिः सूजइः नगराजउति कौयौः जाति
वौठः राजश्री सांवलदास सांगाउत लिषितं आतमपठनारथेः पड़िहार
मध्ये महाराय श्रीकल्याणमल विजइराज्ये (p. 241b).

(j) सोनै नै लोहू रौ भाडौ, pp. 248b-250b. A curious little poem in 12 stanzas, in the form of a dispute between the gold and the iron. Said to be by Bhagavāna Mahāpāta (!) In Piṅgala. Beginning :—

इक्क समय मन मुदित उदित दुइ पुरिष बुज्जिबर ।
इक कंचनु अह लोहू रण रिच्छति अमर नर । . . . etc.

(k) वौदा जोधाउत रौ गौत वौटू सूरै रौ कहियौ, pp. 250b-

251a. A *gīta* celebrating the liberality of Vīdō, a son of rāva Jodhō, by Cāraṇa Vīthū Sūrō. Beginning :—

वावश्वत विभव पर्यपै वौदौ ...

(l) क्रिसनजौ रौ वेलि माँखला करमसौ रुणेचा गौ कही,

pp. 257a-258a. A small poem in 22 verses, styled as *Krisanajī rī veli*, but in fact containing only a description of the body of Rukmini, by Sākhulō Rūṇecō Karama Sī. Beginning :—

अंनोपम रूप सिंगार अंनोपम अबल अंनोपम लघसु अंगि ...

In the index of the contents of the *gotakō* (p. 279b), however, the work is attributed to the Sākhali rāṇī of rāva Jodhō (the mother of rāva Vikō ?) The copy was made by Sāvala Dāsa himself in the year Saṃvat 1634, vaiśākha sudi 3, at Būsi, in the camp of mahārāī Rāi Siṅgha.

(m) वौदा जोधाउत रौ गौत रोहडियै ठाकुरसौ रौ कहियौ,

p. 258b. A *gīta* in honour of Vīdō Jodhāuta, by Cāraṇa Rohariyō Thākura Sī. Beginning :—

सरवर नदि सघण कोडि बङ्ग करिसण ...

(n) राव रिणमल रौ गौत सिण्डायच चौभुजा रौ कहियौ,

p. 259a. A *gīta* in honour of rāva Riṇa Mala of Mandora, by Cāraṇa Siṇḍhāvaca Cōbhujō. The *gīta* celebrates the heroic manner in which Riṇa Mala defended himself with a *kaiṭārī* when treacherously assailed during his sleep in the palace of Citorā. Beginning :—

अपूरव वात संभलौ ओहा ...

(o) साँगा संसारचन्दौत रौ गौत, p. 260b. An anonymous *gīta* in honour of Sāgō Saṃsāracandōta, a Vīdāvata, the father of Sāvala Dāsa. Beginning :—

करिमाल तगौ बलि जोध कलोधर ...

(p) राठौड़ रावाँ रै दौकण्गां गा नाम, p. 262a. A note giving the names of the Rāṭhōṛa rāvas of Māravāṛa from Saṅkhō to Jodhō.

(q) राव वौका रौ गौत बारठ चौहथ रौ कहियो, p. 303a. A *gīta* in honour of rāva Vīkō, by Cāraṇa Bāraṭha Cōhatha. Beginning :—

वौकौ वासांगि जेणि वड रायां ...

(r) वौदा जोधाउत रौ गौत वौठु सूरै रौ कहियौ, p. 303a. A *gīta* in honour of Vīdō Jodhāuta, by Viṣhū Sūrō. Beginning :—

बावरतौ विभौ पयंपै वीदौ ...

Identical with (k) above.

(s) राव जोधा रा गौत, pp. 304b-307b. A series of eight *gītas* in honour of rāva Jodhō, by an author unknown. The first begins :—

नग मंडल मेवाड़ निश्चतौ ...

Between the second and third, an anonymous *gīta* in honour of rāva Vīdō is inserted. This begins :—

बैठै विषि वियापै विकारि बौहिया ...

(t) राव जोधा तौश्याँ गया गा कवित्त, p. 313a. Two anonymous *chappaya kavittas* commemorating rāva Jodhō's pilgrimage to Prayāga, the Gaṅgā, and Gayā, and his meeting with the Emperor. Beginning :—

(1) धुरि पहिलौ हळ्यौ (?)

बसिय अजमेहहि लगौ | ... etc.

(2) ते आथौ हत्यिरू

राइ रिणमल्लइंहि जायौ | etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 16 :—क्रिसन रुकमणी रौ वेल राज प्रियंका रौ कही.

A MS. in the form of a book, cloth-bound, originally consisting of 96 leaves, but now incomplete in the beginning, owing to the loss of the first 8 leaves. Size $8\frac{3}{4}'' \times 5\frac{1}{2}''$. From 19 to 24 lines per page, and from 16 to 23 *akṣaras* per line. The MS. is adorned with 135 ordinary and worthless pictures, the last of which bears the signature of Mathena Akhò Rāja “चितराम मथेन चत्वाराज कौया”. The last page of the MS. bears the date : Bikaner, Samvat 1808.

The MS. contains the same *Vela* of Kṛṣṇa and Rukmini already found in MS. 10, and described above. The *tīkā* is also the same. But the present MS. exhibits readings different from MS. 10, and appears to be quite independent from the latter. Owing to the loss of the first 8 leaves of the MS. the text begins only in the middle of the commentary on stanza 31 :—

... तौ म नै तो यह अकलि उपज छै। राजावैयां नै गवालां
किसी छाति ! etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17 :—महाराजा रतनसिङ्घजी रौ कविता बीठु भोमै रौ कही.

A MS. in the form of a book, cloth-bound, consisting of 180 leaves, $10\frac{1}{4}'' \times 7\frac{3}{4}''$ in size. Each page contains 13 lines of writing, and each line comprises from 12 to 15 *akṣaras*. The writing is all by one and the same hand in bold and clear devanāgarī. The MS. was written at Desanoka, near Bikaner, by Cāraṇa Viṭhū Cāvadō, in the year Samvat 1905 (see pp. 141a, and 180a).

The MS. contains :—

(a) कुँवर सिरदारसिङ्घजी रौ बौदोटौ बीठु भोमै रामदान रे
रौ कहियौ, pp. 1a-26b. A poem in honour of mahārājā Ratana Singh of Bikaner and his son kāvara Sirdār Siṅgha, with spe-

cial reference to the latter's marriage at Devaliyò Pratāpagadha, by Vīthū Bhomò of Desapoka. It is on the whole a very disconnected work, couched in an empty and bombastic form and bearing no mark of originality. It is introduced by a *Ganeśāstaka* by Saṅkarācārya in Sanskrit (pp. 1a-b), and a series of *kavittas* in honour of the Rāthoras from the origin of the 13 *sākhās* down to Jē Canda of Kanauja and rāva Sihō, and a series of *dūhās* recording the names of the sons of Sihō and his successors of the Bikaner line as far as mahārājā Sūrata Siṅgha (pp. 1b-7b). Next follows a panegyric of mahārājā Ratana Siṅgha—the successor of Sūrata Siṅgha—(pp. 8a-13a); and lastly the description of kāvara Sirdār Siṅgha's, Ratana Siṅgha's son, marriage at Devaliyò Pratāpagadha (pp. 13a-26b). The last-mentioned part of the work is introduced by another enumeration of the ancestors of the Rāthoras from Vijē Canda and Jē Canda down to Ratana Siṅgha and Sirdār Siṅgha. The poem is partly in *dūhās*, and partly in *kavittas* and *chandas*. It closes with the *kavitta* following :—

राजै इतन नरंद
दखै कौश्त दस देसां।
गुणां वेद रूपगां
ज्ञवै हात्रै हमेसां।
बृतै शीभ वेदगां
सुद्रब लाखां पोसाखां।
‘ स्तोपावां सासणां
पत्र पांगौ चक्ष पासां।
सकवौयां पाल व्यप इतनसा
धिन धिन कह अंजसै धरा।
कौश्त राते करन रौ
इल सारी रै उपरा ॥ (p. 26a).

From the above it is clear that the work was composed during the reign of mahārājā Sirdār Siṅgha.

(b) महाराजा सूरतसिङ्हजी रा मरम्या वौठ भोमै रा कहिया,

pp. 27a-29b. An elegiacal poem commemorating the demise of mahārājā Sūrata Siṅgha of Bikaner (Samvat 1884). By the same Vīthū Bhomò. In 6 *kurittas*, 12 *paddharī chandas*, and 1 *dūhō*. Beginning.—

सत वरतण सुरतेस
 डवौ शुरज हौंदवांणां ।
 भूपतीयां पत भूप
 करन दुसरौ कहांणां . . . , etc.

(c) महाराजा रतनसिङ्हजी रो रूपग वौठ भोमै रौ कहियौ,

pp. 29b-44b. Another poem on mahārājā Ratana Singha of Bikaner, by the same Vīthū Bhomō, in *dūhās*, *kavittas*, and *chandas*. Beginning :—

सधर रतन इल सोहौयौ
 कमंधां पत वौकाण ।
 तै पाट प्रतपै रतनसा
 भूप तौयां वंस भांण ॥ १ ॥ . . . , etc.

The subject of the poem is very limited : it is simply a description of the ceremonies and festivities connected with the accession of Ratana Singha, his investiture, and the honours he received from the Emperor of Dilli.

(d) महाराजकंवार सिरदारसिङ्हजी रा कवित्त वौठ भोमै रा
कहिया, pp. 45a-48a. A small poem in 8 *kavittas* and 7 *dūhās* in honour of mahārāja kumāra Sirdār Singha, the son of Ratana Singha, by the same Vīthū Bhomō. Beginning :—

चैवासां नरपत अरस
 रहत सलुणै रंग ।
 चेता सतजुग नै कहै
 विध किया आ विरंग ॥ १ ॥ . . . etc.

(e) रतनविलास अथवा गयाप्रकास वौठ भोमै रौ कहियौ,

pp. 49a-70a. A poem in *dūhās*, *kavittas*, and *chandas* in commemoration of mahārājā Ratana Singha's pilgrimage to Gayā (Samvat 1893) and the liberal elargitions made by him there, as well as the marriage of kāvāra Sirdār Singha, which was celebrated on the same occasion. The work begins :—

मिसलत परघै मुसदीयां
 सचव मंत्र सिरदार !

रामचंद्र जिम रत्नसा

साहि सिरै दशबार ॥ १ ॥

.....

॥ श्री दशबार वाच ॥

नौतवंत आखै नरंद

इमृत वचन उचार ।

प्रति फलगु डंड परस्यां

आरंभ रचो अपार ॥ ३ ॥ ..., etc.

The author is the same Vīthū Bhomò found above, but the poem contains some fiction, which makes it perhaps less monotonous than the other similar works above mentioned.

(f) महाराजा रत्नसिङ्गजी रौ गौत साणोर, pp. 70b-73a. A *gīta sāṅgra* in 21 stanzas on the same subject as above. Anonymous, but probably composed by the same Vīthū Bhomò. Beginning :—

महपत रत्न रघु सुभ मारग | ..., etc.

(g) करणीजी रा कवित, pp. 73a-74b. A small poem in 5 *kavittas* and 1 *dūkhō* in honour of Karanījī, the Cāraṇī goddess who is worshipped as the protectress of Bikaner. The first 3 *kavittas* briefly summarize all the favours which Karanījī is believed to have bestowed on the Rāthoras of Bikaner, from the time of rāva Riṇa Mala of Mandora down to mahārājā Sūrata Singha. Anonymous. Beginning :—

ले आखा रिणमाल

आप निज पावां आया ।

कमधज नै कशनल

धरा दे वांन वधाया | etc.

(h) महाराजा लिखमौसिङ्गजी रौ गौत तथा कवित, pp. 75a-77a

A *gīta sapāñkharō* in four stanzas, and 4 *kavittas* followed by 1 *dūkhō*, in honour of mahārāja Likhamī Singha a brother of Sir-dār Singha. Anonymous. Beginning :—

ओपै विरदां अथाह तै रौ न को दुजौ ईठवारै | etc.

(i) महाराज गणपतिसिङ्घजी रा कवित्त बोठु भोमै रा कहिया,

pp. 77b-83a. Nine *kavittas* and 11 *dūhās* in honour of Ganapati Siṅgha, a son of mahārāja Likhamī Siṅgha, by the same Viṭhū Bhomō. Beginning :—

माहा क्रीत ऊय उणमणी
यु बैठी ओकंत ।
इतै शुजस ही आवौयौ
मिलबा कारण मिंत ॥ १ ॥ etc.

(j) राठोडँ है पौठियाँ रा गीत, pp. 83b-107b. A collection of *gītas* in honour of the early Rāṭhōṛa *rāras* of Marwar, mixed with *gītas* in honour of the *rāvas*, *rājās*, and *mahārājās* of Bikaner. 34 in all. The *gītas* referring to the latter princes are the following :—8 (*rāva Kāḍhala*) ; 9, 10, 11, 29, 30 (*rājā Rāya Siṅgha*) ; 25, 26, 27, 28 (*mahārājā Anopa Siṅgha*) ; 12, 31, 33 (*mahārājā Gaja Siṅgha*) ; 32, 34 (*mahārājā Ratana Siṅgha*). All the *gītas* are anonymous except the 12th (Pharasō), the 29th (Viṭhū Dhōlū), the 30th (Viṭhū Kisanō), the 32nd (GĀDAṄA Maṅgalā), the 33rd (Viṭhū Bakhatō), and the 34th (Viṭhū Bhomō).

(k) रतनरूपग अथवा रतनजसप्रकास कविये सागरदान करनी-दानोत रौ कहियौ, pp. 109a-141a. A poem in honour of mahārājā Ratana Siṅgha of Bikaner, called *Ratna Rūpaya*, alias *Ratana Jasa Prakāsa*, by Kavyō Sāgara Dāna, the son of Karanī Dāna (the author of the famous *Sūraja Prakāsa*). The poem begins with an invocation to Gaṇapati, Sarasvatī, Śakti, and Karanīji—the Cāraṇī goddess—and then the customary genealogical account. The contents proper are formed by a description of the fort and city of Bikaner, the Darbar, the elephants, the horses, the camels, and lastly the Mahārāja himself, his son Sirdār Siṅgha, and his brother Likhamī Siṅgha. The poem is all in *dūhās* and *chandas*, only the last section, namely the description of the Mahārājā etc., is in *gītas*. Beginning :—

अश्वगणपत सरन्वत सकत
उकत समाप उदार ।
वैक जोधशुत तप बलौ
वरणु जस विस्तार ॥ १ ॥ etc.

(l) रतनविलास गञ्च, pp. 142a-180a. A treatise on metres and prosody, in which all the examples given of the different

verses have for their subject a description of mahārājā Ratana Singha of Bikaner, and his ancestors, both fabulous and historical. Anonymous. Beginning :—

अकेरदन सिद्धरवदन
सदन माहा सुखकार ।
सो गनपति सुप्रसन सदा
विघ्न विडारनहार ॥ १ ॥ . . . etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 18 :—फुटकर दूहा .

A *goṭakō*, $6\frac{1}{4}'' \times 4''$ in size, cloth-bound, originally consisting of 92 leaves, but now reduced to 86, owing to the loss of 6 external leaves, 3 at the beginning and 3 at the end. Each page contains 13 lines of about 10 *aksaras*. The MS. is all written by one and the same hand in *devanāgarī*, and appears to be about 150-200 years old.

The MS. contains :—

(a) दूहा महाराजा जसवन्तमिङ्गचौ रा कहिया, pp. 1a-23b. A series of 216 *dūhās*, on erotic subjects, composed by mahārājā Jasavanta Singha of Jodhpur. In *Pīṅgala*. Incomplete, owing to the loss of the first 2-3 leaves, which contained the first 26 *dūhās* and a part of the 27th. To give an idea of the excellence of the composition, I need only quote the first of the remaining *dūhās*, i.e. the 28th—

सहति झती नहि पिय पुलक
डरत झती अप छाँह ।
निधरक कै कारौ निसा
धसौ जात वन माँह ॥ २८ ॥

(b) फुटकर दूहा, pp. 14a-66b. A collection of 507 miscellaneous *dūhās* mostly on erotical subjects, amongst which the *Jamāla rā dūhā*, the *Sājanā rā dūhā*, etc.

(c) पञ्चसहेली कवि कौहल रौ कहौ, pp. 67a-76a. A small poem in 67 *dūhās*, the subject of which is a description of five

young women, a *mālana*, a *tambolana*, a *chīpana*, a *kalālana*, and a *sonārī*, who are met by the poet Chihala at the tank, where they had gone to fetch water during the absence of their husbands, and relate to him the pains of their hearts, arising from the separation from their beloved ones. A peculiar feature of the poem is that each of the five women in describing the state of her mind, uses similes and terms borrowed from the particular art and profession of her husband. A few days later, the Poet meets the five women again, but this time they are in a cheerful mood, because, as they explain to him, their husbands have come back, and are with them. The poem begins:—

दिव्या नगर सुहांवंशा
अधिक सुचंगं थांन ।
नाम चंद्रौ परगटा
जनु सुरलोक समांन ॥ १ ॥ . . . etc.

(d) फुटकर दुहा, pp. 77b-85b. Another collection of miscellaneous *dūhās*, on moral and erotic subjects, amongst which the *Sājana rā dūhā* (pp. 82a-84b), and a few *cōpaīs* on the *bhāga*—intoxication (pp 80b-80a).

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 19 :—वरसलपुरगढविजय .

A MS. in the form of a small *gutakō*. 3" x 5" in size. It consists of 46 leaves, of which only 15 are covered with writing. The page facing the first leaf is filled with a picture of Gaṇapati and flower ornaments. Several other pages are also decorated with flower ornaments and painted in different colours. The text is written very accurately on six lines for page, each line containing an average of 20 *aksaras*. The MS. was written in Samvat 1769, Māgha sudi 5, probably by the hand of the author himself, who must have presented it to mahārājā Sujaṇa Singha. This conjecture is supported by the fact of the accuracy and elegance of the MS.

The work contained in the MS. is styled as महाराज
ओसुजालसिंघजीवरसलपुरगढविजय in the colophon at the end. In MS. 21 (/) below, the same work is designated with a still bigger name, to wit: महाराजा ओसुजालसिंघजी दे राखौ. In fact, it

is but a small poem of 68 verses, *dūhās kavittas*, and *chandas*, couched in the most magniloquent form, but deriving its subject from a quite ordinary event, the importance of which is greatly exaggerated. This is briefly the following. A caravan from Multan, while passing through the territory of Varasalapura, had been robbed by the Bhāṭīs of the place. Mahārājā Sujāna Singha, on hearing of the aggression, immediately despatched a force to besiege Varasalapura, and shortly afterwards went himself in person and pitched his tents under the walls of the above-said fort. In the skirmish that ensued, a Fateh Singha, one of the men of Sujāna Singha, was killed. The siege, however, was raised shortly afterwards, as Lakha Dhira, the Bhāṭī rāva of the place, came to terms and was pardoned. The subjects described at more length in the poem are : the consultations of mahārājā Sujāna Singha with his chief officials, especially the eunuch Ananda Rāma, the marching of the Bikaneri force, and the fight with the Bhāṭīs.

The poem begins :—

॥ दोहा ॥ सरसत माता सुमत द्यौ

मुम्ह द्यौ अक्षर माय ।

वौकां नृप वौकानयन्

गुणे रिभाउ गाय ॥ १ ॥

.....

॥ कवित्त ॥ सुनहु कथा संवंध

भयौ इक आच्चिज भारी ।

हैंगहार जो जोग

टहै न न काङ्ग टारी ।

मूलारंभ मुखतांग

भरे काफलो भारे ।

वलत वित्त वौकांग

माल गा भाटी मारे ।

वौकांग आंग दौवांग वर

भरन भौर सम्भ भर सुभर ।

आउ नै साह दरबार मैं

कहौय वात सब विवह कर ॥ ३ ॥ . . . etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 20 :—फुटकर दूहा सङ्घंह तथा महोवा की समै .

A MS. in the form of a book, cloth-bound, consisting of 156 leaves. $7\frac{3}{4}'' \times 7\frac{1}{2}''$ in size. From 14 to 17 lines per page, and about 22 akṣaras per line. The last 12 leaves are blank. The MS. is all written by one and the same hand in clear devanāgarī script. It was written between Samvat 1923 (p. 97a) and 1924 (p. 144b), at Bikaner. The name of the copyist is given p. 97a as Rāma Candra.

The MS. contains two different works, to wit :

(a) फुटकर दूहाँ रौ सङ्घंह, pp. 1a-97a. A very rich collection of miscellaneous bardic *dūhās* referring to famous Rajput chiefs, both legendary and historical. The collection includes poems of various size going from a single *dūhā* to 111 *dūhās*. All the *dūhās*, with a very few exceptions, are anonymous. In the list below, I have given, in an alphabetical order, all the names of the personages who form the subject of the different poems, excluding from the list only scattered and fragmentary *dūhās*, which it would have been too long to classify and even to mention :—

अखैराज सोनिगरै रा दूहा २२, pp. 24b-25b.

अमरसिंह गजसिंहौत रा दूहा कुण्डलिया ८०, pp. 79a-85a.

ईहै चावडै रा दूहा ११, pp. 21b-22a

ऊगै वालै रा दूहा २२, pp. 14a-15a.

उनडै रा दूहा २०, pp. 20b-21b.

बोडै रा दूहा ६, p. 23a.

करण सगतसिंहौत रा दूहा ६, pp. 89a-b.

करण लाखाउत रा दूहा ८, pp. 50b-51a.

करमसी लूणकरणौत रा दूहा ३, p. 4b.

कचै रायमलौत रा दूहा १२, pp. 91a-92a.

काळवै रा दूहा ७, pp. 26a-b.

- कान्द सत्रसलौत रा दूहा २२, pp. 18b-19b.
 कान्दुदे सोनिगरै रा दूहा ४, p. 55b.
 किसनसिङ्ग उदैसिङ्गौत रा दूहा १११, pp. 72b-79a.
 केसरैसिङ्ग भगवान्दासौत रा दूहा ६, p. 72a.
 गङ्गाजी रा दूहा ३५ (प्रथोराज रा कहिया), pp. 95b-97a.
 गँगै डंगरसीजीत रा दूहा १५, pp. 25b-26a.
 गँगै राव रा दूहा ६, pp. 28a-b.
 गोपालदास सुरतामौत रा दूहा ६, pp. 92a-b.
 गोयन्दास उहड़ रा दूहा ६, pp. 72a-b.
 चाचगदे वाँचाउत रा दूहा २०, pp. 16a-17a.
 चाँप ओभऊत रा दूहा ४४, pp. 6b-8b.
 जखरै रा दूहा १२, pp. 12a-b.
 जगतसिङ्ग मानसिङ्गौत रा दूहा १०, pp. 59a-b.
 जगतसिङ्ग मानसिङ्गौत रा दूहा ६, p. 66a.
 जगतसिङ्ग मानसिङ्गौत रा दूहा ५, p. 66b.
 जगतसिङ्ग राणै रा दूहा ४८, pp. 85b-88b.
 जगमान मानाउत रा दूहा ४, pp. 58a-b.
 जसवन्त मानसिङ्गौत रा दूहा ३, p. 50b.
 जसै हरिधवलौत रा दूहा ११, pp. 22b-23a.
 जेसल धवलौत रा दूहा १०, pp. 68b-69a.
 जेसै कवाटौत रा दूहा २४, pp. 5b-6b.
 जोधै चुगलौत रा दूहा ६, pp. 24a-b.
 झाँझसौ रा दूहा ६, pp. 32a-b.
 तमाइची पाविसाह रा दूहा १६, pp. 43b-44a.
 दलै जाम रा दूहा २६, pp. 4a-5b.
 दादुचै पठाण रा दूहा २६, pp. 1b-3a.

- दुगाइचै रा दूहा ५, pp. 69a-b.
 धाँधल आसथानौत रा दूहा ५, p. 51b.
 धारु आनलौत रा दूहा ८, pp. 20a-b.
 धीरै तेजसौचैत रा दूहा ४, pp. 93b-94a.
 नामारजण सारङ्गौत रा दूहा २७, pp. 17a-18b.
 पतै सुँडै रा दूहा ७, p. 32a.
 पाल्हण कमारौत रा दूहा ५, p. 68a.
 पीठवै रा दूहा १६, pp. 1a-b.
 प्रताप राणै रा दूहा ११, pp. 29b-30a.
 वाँधरै रा दूहा ६, pp. 23a-b.
 भाखरसौ चोडै रा दूहा ६, p. 13a.
 भारमल प्रियोराजौत रा दूहा ३, p. 58b.
 भौम करणौत रा दूहा ४, p. 71b.
 मण्डलीक सचसलौत रा दूहा ११, pp. 19b-20a.
 महणसौ सुरङ्गत रा दूहा २४, pp. 15a-16a
 मानसिङ्ग अखेराजौत रा दूहा ३, p. 50b.
 मानसिङ्ग भगवन्तसिङ्गौत रा दूहा ८, pp. 58b-59a.
 मूँजै वाठेल रा दूहा १५, pp. 3b-4a.
 मूल्वै रा दूहा १२, pp. 31b-32a.
 मोकल राणै रा दूहा ३५, pp. 61a-63a.
 राघोदास खीयावत रा दूहा ८, pp. 93a-b.
 राणगदे सोलङ्गौ रा दूहा ५, p. 22a.
 राणुचै चङ्गवाण रा दूहा १०, pp. 40a-b.
 रामदास जैमलौत रा दूहा २५, pp. 66b-67b.
 रायसाल रा दूहा ८, p. 90a.
 रायसिङ्ग रा दूहा ५, p. 92b.
 रावल तेजसौचैत रा दूहा ५, pp. 30a-b.

राह्ण महङ्गौत रा दूहा ६, p. 12b.

रिणमल राव रा दूहा १४, pp. 69b-70a.

रेसाम रा दूहा १२, pp. 3a-b.

आखै पूलाणी रा दूहा १३, pp. 60b-61a.

वग्गारौत रा दूहा ८, pp. 23b-24a.

वाघ ठाकुरसीचौत रा दूहा १२, pp. 70b-71a.

वाघै जैतसीचौत कोटडियै रा दूहा २३, pp. 10b-12a.

विजै देवडै रा दूहा ६, pp. 41a-b.

विजैसी रा दूहा १०, pp. 30b-31a.

वौकमसी चङ्गवाण रा दूहा ८, pp. 29a-b.

बौदै भाटी पूगलियै रा दूहा १० pp. 27b-28a.

वैरसल खङ्गारौत रा दूहा ८, p. 91a.

समरसी चङ्गवाण रा दूहा ८, p. 56a.

साँग नगराजौत रा दूहा ६, p. 31a.

साँगै राणै रा दूहा ६, p. 29b.

सिवै काँधलौत रा दूहा १७, pp. 13a-14a.

सौँधलराउत रा दूहा १३, pp. 28b-29a.

सूरजमल खौँवाउत रा दूहा ४, p. 47a.

सूरसिङ्ग भगवानदासौत रा दूहा ७, p. 93a.

सूरै मेहाउत रा दूहा २७, pp. 26b-27b.

सोनिङ्ग सौहाउत रा दूहा १५, pp. 59b-60b.

सोनिङ्ग सौहाउत रा दूहा ६, pp. 66a-b.

इमौर गोहिल रा दूहा ४५, pp. 8b-10b.

इमौर राणै रा दूहा ३२, pp. 63a-64b.

(b) महोवा कौ समौ प्रथौगच्छासा माथलौ, pp. 98a-144b.

The *Mahovā kō samō*. a chapter of the *Prithī Rāja Rāṇō* by Canda. Very incorrect. Beginning:—

कहत कंद पन कंद पट
 क्रोध उदंगल सोय ।
 चज्जवान चंदेल कुल
 कंदल उपज न होय ॥ १ ॥ . . . etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 21 :—फुटकर कविता ।

A MS. in the form of a book, cloth-bound, consisting of 307 leaves, $11\frac{1}{2}'' \times 8''$ in size. The last 60 leaves are blank. About 30 lines of writing per page, and about 25 akṣaras per line. Written by two hands, very similar to one another (Mūḍhārō Rāja Rūpa, p. 130a, Mūḍhārō Kisora (?), p. 221b), at Desanoka, between Samvat 1797 (pp. 94a, 130a) and 1811 (p. 18b), in devanāgarī. Very inaccurate, but important on account of the rich mine of commemorative songs it contains.

The MS. contains :—

(a) राजा रायसिङ्हजी श्री वेल, pp. 1a-2a. A poem in 43 *vṛtīyā gītas*, in honour of rājā Rāya Siṅgha of Bikaner, by an author unknown. It contains an account of the military exploits of Rāya Siṅgha from the victories in Gujarat to the contest he had with Akbar, owing to his refusal to surrender Teja Si, the man who had offended a father-in-law of the Emperor, his name Nasīr Khān. Beginning :—

पित भगत रायसंघ भगत परम गुरु
 आंलां वरतांवण अदन ।
 तै बांधीया तिके विज्ञ पाने
 कण्डोरा ऊपरे कंगल ॥ १ ॥ . . . etc.

(b) राजा सूरसिङ्हजी श्री वेल माडण चोलै श्री कहौ, pp. 2a-3a.

A poem in the same metre as above, 31 stanzas in all, in honour of rājā Sūra Siṅgha of Bikaner, composed by Cāraṇa Gāḍāṇa Coḷo. This is the poem which, according to the tradition, won its author a *lākhpasāva* from rājā Sūra Siṅgha. The work falls into two parts: an enumeration of the most distinguished men in the different branches of the Rāṭhōrā tribe, to each of whom

Sūra Singha is compared, in turn; and a description of the virtues, prowess, liberality, learning, etc., of Sūra Singha, without any direct allusion to any historical event. Beginning :—

सुरपति छं प्रसन संमप मति सरसति
दे मति गुणपति वयग्न दृति ।
पति भुवपति सूर उचता पति
पह वामांणां खेड़पति ॥ १ ॥ ..., etc.

(c) राजा सूरसिङ्हजी रौ चाटकौ बारठ राजसिङ्ह प्रतापमलौत रौ कह्यौ, pp. 3a-4b. A poem in 41 *trātakā gītas*, 7 *dūhās*, and 1 *gāhā*, in honour of the same rājā Sūra Singha, composed by Cāraṇa Bāratha Rāja Singha. The subject is for the greatest part derived from Sūra Singha's war with his brother Dalapata Singha, for the succession to the *gaddi* of Bikaner. Beginning :—

करण सदिन गंगेव कछु¹
भारथ पथि सुमल ।
सिध संकर रायसंध सुत
मारु सूरजमल ॥ १ ॥ ..., etc.

(d) राजकुमार अनोपसिङ्हजी रौ बेल गाडण वीरभाण ठाकुरसौ-
चैत रौ कह्यौ, pp. 4b-5b. A poem in 41 *veliyā gītas* in honour of rājakumāra Anopa Singha, the son of rājā Karāṇa Singha of Bikaner, by Cāraṇa Gāḍaṇa Vīra Bhāṇa.

(e) वौदावत करमसेण हिमतसिङ्हौत रौ भमाल गाडण गोवर्धन
लिखमौदासौत रौ कह्यौ, pp. 6a-7b. A poem in 32 *jhamāla gītas*, celebrating the victory obtained by Vīdāvata Karama Sena Himat Singhōta over Īmar Khān at Fatehpur during the reign of mahārājā Anopa Singha of Bikaner. By Cāraṇa Gāḍaṇa Govardhana. Beginning :—

गुणपति देवी द्यो गुण
जस वर दायक जौह ।
कंमो वखांण मुगत कर
सौह तम्ही घह सौह । ..., etc.

¹ *Sic*, for कछु?

(f) महाराजा सुजाणसिङ्हजी रौ रासौ महात्मा जोगीदास रौ कहियौ, pp. 7b-10a. The same work as contained in MS. 19 described above, only under a different title.

(g) राठोड़ अजबसिङ्ह गङ्गासिङ्हौत रौ नौसाखी पेखलै सामै रौ कहौ, pp. 10a-13b. A poem in 48 *nīsānī* verses, in honour of Ajab Singha, thākura of Mahājana, who was killed in a fight with the Bhātīs and the Jōiyās, during the reign of mahārājā Anopa Singha of Bikaner. The poem starts from the rebellion of the Bhātīs of Khārabārō and their alliance with the Jōiyās. Previously to his death in battle, the thākura of Mahājana had obtained from mahārājā Anopa Singha the grant of Khārabārō. The name of the author of the *nīsānī* is given as Pekhanē Sāmō (?) in the MS., and the title of the work is given as follows : *śri vāra Rāthōra Ajab Singhaj[i] Gaṅgā Saṅghōta Viko Ratana Sīhōta nu Pekhanē Sāmē rī kahī*. The poem begins :—

करण्हार कुजरत करीम : जै सिसट उपाई :
 साठ तिछ थौ मेदनौ सोह धंधेकाई :
 समरु देवी सारदा : सुभ अघर दे माई :
 आधा सूर राठोड़ पर : आधा सब लुकाई :
 कनवज झ उठीये कंमध : वांके वरदाई :
 कोट महेवा माणीया : कर आंपण राई :
 जोधैजी कीया जोधपुर : रस नौवटि काई :
 जोधै घर विकमायत छवा : जिण परज ठंभाई :
 वीकानेर करावीया : ठावी ठकशाई :
 छतां आगै पेषंणा : सच अषै लाई :
 अंनमौ राजा अनोपसिंघ चोकुट निवाई ॥ १ ॥ etc.

(h) फुटकर कविता, pp. 14a-56a. A collection of 280 miscellaneous commemorative songs, almost all *gītas*, except for a few *kavittas* and two small poems : the *Rūpaka Saraiyā rāvā Amara Singhajī Gajasiṅghōta rā* (pp. 15b-18b), and the *Mayana Kotuhala* (pp. 18b-21a). The former of the two poems has been classed separately below. The songs are very much mixed, and are given without any order, so that it would be too long to give any particular account of their subjects or of their authors. Besides, the text is so incorrect that it does hardly deserve so

much study. It may suffice to record that the greatest part of the songs are the same as found in other collections. The following songs referring to the early Rāthōra rulers of Bikaner, however, deserve particular mention :—

12th : गौत रावत कांधल रौ (खनाणे खंडे...),

13th : गौत राव लूळकरण रौ (खल भोम...) (by Mahārū Lolo).

14th : कवित्त राव जैतसी रौ (गुजारव गैमरां...), (by the same).

154th : गौत राव कल्याणमल रौ (माक्षं महरांग...) (by Bārātha Āsō),

155th : गौत राव कल्याणमल रौ (खरहंड मेल...) (by Mahārū Cāgō),

157th : गौत इल्पत रायसिङ्हौत रौ (भागौ मै वात...)

(i) राव अमरसिङ्हौत रा रूपक सवइया हरिदास शक्हिया, pp. 15b-18b. A poem by Hari Dāsa, a Bhāṭa, in honour of rāvā Amara Siṅgha, the eldest son of rājā Gaja Siṅgha of Jodhpur, who was excluded from the succession to the *gaddi* of his father, and met a violent death at the Imperial Court where he was serving. In 39 *savaiyās* and 1 *vacanikā*. Beginning :—

प्रथंम मनाऊ देवी सारद कौ सेव करुं
दूसरै गणेश देव यायना उसो सजू | ... etc.

(ii) अचलदास खौचौ रौ वचनिका, pp. 56a-62a. The same work as found in MS. 15 (c) and described above (pp. 41-2) but with different readings. Beginning :—

वौसहयि विशेष
तै वौसहयि विशेलिजै | etc.

(k) फुटकर कविना, pp. 62a-231a. A collection of miscellaneous commemorative songs in different metres : *gītās*, *kavītas*, *dūhās*, *chandas*, *nīśānīs*, etc. Mixed like section (h) above Interspersed with the minor songs, there are several poems of a certain bulk, and these have been classed under separate heads below. The songs which refer to the Rāthōras of Bikaner have been arranged in chronological order in the synopsis following :—

राव वौकैजौ रा गौत ५ :

1. Beginning : विठ्ठते अंग..., p. 63b.
2. „ : वैरायां लाइ विसम..., p. 66b.
3. „ : हौसार वहं मगल (sic). . . , p. 66b.
4. „ : बभीषण जोय..., p. 100b.
5. „ : दिन पांच तके..., p. 100b.

राव जैतसीजी रौ गौत १ :

Beginning : सम्भे सुर असुराण..., p. 222b

राव कल्याणमलजी रौ गौत २ :

Beginning : पञ्चे तेण पङ्कटाव..., p. 120a (Sūjò Na[ga]rājōta)

राजा रायसिङ्गजी रा गौत ३ :

1. Beginning : रिम सेन सगह..., p. 100a.
2. .. : चेभुयण तखत..., *ibid.*
3. .. : प्राताल तठै..., *ibid.*
4. .. : पूछै नद पांच..., *ibid.* (Gāḍāṇa Netò).
5. .. : सिर दातारां..., p. 100b (Bāraṭha Sākara).
6. .. : वडौ सूर..., p. 101a (Ādhò Duraśò)
7. .. : घर हरे पाखरे..., *ibid.*
8. .. : नमो सिंघ जग्यार..., *ibid.* (Bāraṭha Keso Dāsa).
9. „ : वसधा राव जोध..., p. 101b (Āsiyò Dūdò).

राज रामसिङ्गजी रा गौत ४ कवित १ :

1. Beginning : धुबे नौसाण..., p. 63b.
2. .. : रच फोजां पाधर ..., p. 147a (Bāraṭha Keso Dāsa).
3. .. : सरणाई चरण..., *ibid.* (Rāṭhòra Prithī Rāja).
4. .. : अके फरस..., p. 153a (ditto).

राजा दलपतसिङ्गजी रा गौत २ :

1. Beginning : दला दियती ओलभा..., p. 134b (Rāṭhòra Prithī Rāja).

2. Beginning : दल साहू दुर्शत..., p. 135a

राजा सूरसिङ्गजी रा गीत २ :

1. Beginning : अखा पाल काधाल..., p. 67b.

2. „ : वदै ताहि आकाहि..., *ibid.*

राज किसनसिङ्गजी रौ गीत १ :

Beginning : पड़ी लग मेर..., p. 113b.

राजा करणसिङ्गजी रौ गीत १ :

Beginning : नरां नाहू पातसाह..., p. 135a.

महाराजा अनोपसिङ्गजी रा गीत १० :

1. Beginning : धौरेज धरै..., p. 121a (*Vīthū Jhājhaṇa*).

2. „ : सता सीधरां सरूपै..., p. 121b (*Bāratha Goindāsa*).

3. „ : धरा धृतारै..., *ibid.* (*Āsiyò Rāmò*).

4. „ : घट उलटे..., *ibid.* (*Bāratha Amara Dāsa*).

5. „ : अंग कारी धरा..., p. 122a.

6. „ : करे पाण सुरतांग..., *ibid.* (*Āsiyò Bhopata*).

7. „ : सुवे दखण सोहीयौ..., pp. 122a-b.

8. „ : दखे पांगलो..., p. 122b.

9. „ : अकल वैर..., p. 125a (*Gādāna Āī Dāna*).

10. „ : दलां साहरां वाह..., p. 231a (*Bhojaga Saka-ramaṇa*).

राज पदमसिङ्गजी रा गीत ६ कवित २ नौसायो २ :

1. Beginning : पग लागा साप..., p. 125b.

2. „ : भाई सुज भला..., *ibid.*

3. „ : करां ओङ्गीयां..., p. 126a (*Sādū Vījō*).

4. „ : सूरां बागलां..., p. 126b (*Sūghò Kānhò*).

5. „ : झबे वैच ऊबघास..., p. 127a.

6. „ : लख पाखर सूर..., *ibid.* (*Ratanū Sūra Dāsa*).

1-2. Beginning : गज अगार..., p. 126a (Sādū Kūbhò).

1. .. : इल् साका..., pp. 126a-b.

2. .. : सेवा कर श्रीराम..., pp. 65a-b.

राज केसरै मिहृजौ ठै गीत , नैमातौ १ :

1. Beginning : उरां करां कसरां..., pp. 127a-b.

1. .. : चगथां जग चाला चल..., pp. 65b-66b.

महाराजा सुजाणसिङ्गजौ हौ गीत :

Beginning : घडौ वान दोय..., p. 70b (Nādū Mallò).

महाराजा गजसिङ्गजौ हा गोत ७ :

1. Beginning : पलम जेम लीध.... p. 190b (Bāraṭha Satī Dāna).

2. .. : रुडै तंबालां..., *ibid.* (Bāraṭha Mehò).

3. .. : मिले मेन जिम..., *ibid.* (Bāraṭha Satī Dāna).

4. .. : सबल दाखीयौ..., p. 191a

5. .. : गंभर धारीयां चोगण..., *ibid.*

6. .. : हारे पिड़ रतव..., *ibid.* (Bāraṭha Jagannātha).

7. .. : कडे ओम जोधाण..., p. 191b.

(l) दातार स्तु हौ संवादौ बाणठ माँकर हौ कहियौ pp. 64a-b.

The same work as contained in MSS. 6(b). and 13(c) above.
Beginning :—

बल् आगै त्रिङ्ग भवण

रायहरि हथ पसास्तौ ; etc.

(m) [झ लै] जसै भवलौन डा कगलिया बाइठ ईमरदाम रा

कहिया, pp. 77a-79a. A poem in honour of Jasò Dhavalòta, a Jhālò chieft, by Bāraṭha Isara Dāsa. In 37 *kundaliyā* stanzas and a *kalasa rō gīta*. Beginning :—

हालां भालां होवसौ

मौघ लथोबथ ।

धर पेलौ अपणावनौ

का आपंगड़ी परहट ।, etc.

(n) करनीजी रा कवित, pp. 84a-87a. A series of 44 *chappya kavittas* in honour of Mātā Karanījī, the well-known Cāraṇī goddess protectress of Bikaner, by Cōhatha, a Cāraṇī who apparently lived under the reign of mahārājā Sujāṇa Singha. The *kavittas* particularly mention all the occasions on which Karanījī came to the help of the Rāṭhōras of Bikaner from the time of rāva Vikō down to the time of mahārājā Sujāṇa Singha, but mostly insist on events happened during the times of rāva Vikō and rāva Jēta Si. The first *kavitta* runs as follows :—

आज झया आगंद
आज वषत दन वलौया ।

आज हुया आगंद
मुजस पाजा सांभलौया ।

आज झया आगंद
आज अंन थंन अपारां ।

आज झया आगंद
गिजक खुला को गरां (?) ।
आगंद झया मंन चाहतां
सुख फल पायो सेवरो ।

परस्तीयो थान प लाह गे
दग्संगा करनादेव रो ॥ १ ॥ ...

(o) राजा गजमिङ्जी रा भूलगा बारठ राजमी प्रतापमलौत रा कहिया, pp. 91a-94a. A poem in 17 *jhūlāyās* describing the exploits of rāja Gaj Singh of Jodhpur, by Cāraṇī Bāratha Rāja Si, the son of Piṭāpa Mala. Beginning :—

आरज्या ॥ सुंडांड प्रसन्नो
उमया मात तात सिव अंमर ।

अगेवांण मुरांणो
पै लगे मांगु गुणपति ॥ १ ॥
भूलगा ॥ पै लगे गुणप झ तेण अगेवांणा , . . . , etc.

(p) राव सूरनाथा देवड़े रा भूलगा आळै दग्से रा कहिया, pp. 130a-132a. A poem in 27 *jhūlāyās* in honour of rāva Sūratāṇa of Sirohi, by Ādhō Dureśō. Beginning :—

सांस गुणै सुपसनं ऊं सुह अगेवाणं
 मुँडाडंड प्रचंड मे सौध्र बुध धराणं
 मेक डसणा पै लंबोवर फरसा धर पाणं etc.

(q) राठौड़ कले शयमलौत रा कुखलिया आ यै दूटै रा कहिया,

pp. 165b-167b. A poem in 17 *kunḍīlyīs* in honour of Rāthōra Kalō Rāyamalōta, lord of Sivānō, by Āsiyō Dūdō. Beginning :—

द्यो देवी सचा वयंण
 वाघाणु कलौयाणु ।
 तेरह साथ संमधरण
 रुप नवे गठ राण । etc.

(r) राणै हमौर रिगथमोर है रा कवित्त, pp. 171b-173a. A

series of 21 *chappaya karittas* commemorating the stubborn resistance offered by rāṇū Hamira of Rinīthambhora to the Muhammadan invaders, and his heroic death. Anonymous. The first *karitta* begins :—

कौथा गुनह अपार
 क्रोड दिलौ तै आओ ।
 मै क्लैना नवलाख
 साह माझ फुरमाचे । etc.

(s) बाणवेदकथा प्रथोराजगामा माहनौ, pp. 178b-189a. The *Bāṇavēdakathā*, being a *khanḍa* or chapter of the *Prithī Rājā Rāsō* by Bhāṭa Canda.

(t) राव जैतसी रा कन्द पधडौ बारठ मृजै नगराचौत रा कहिया, pp. 196b-208a. The same work as MS. 15 (i) described above and apparently also copied from it.

(u) पाबूजी रा कन्द बौठै पदमै पातावत रा कहिया, pp. 208a-210b. A poem in 95 *chandas* in honour of Pābūjī, the well-known Rāthōra deified hero, by Cāraṇa Viṭhū Padamō Pātāvata. Beginning :—

आरच्या ॥ सुरसतौ सुपसनो
 दुज सुत हूंस वाहंणौ देवी ।
 देवयणां वह दनो
 अवरल वाञ्छ भेद तत अव्यर ॥ etc.

(v) महाराजा अनोपीङ्गनी है मन्यां रा कवित्त, pp. 231a-b.

A series of 11 *kavittas* celebrating the *satis* who mounted the funeral pyre of mahārājā Anopa Singhā of Bikaner, in Samvat 1755. By Bāraṭha (?) Nākara. The first *kavitta* begins :—

प्रणिनि देव गणपति
सुरां सरसति सुर राम्णी ।
वाषाणु राठरङ्ग
विमल दे अवरल वांगी ।..., etc.

(w) उमदे भट्टयाणी रा कवित्त बाडन चासै रा कहिया,

pp 231b-233a. The same work as MS. 13 (b) above.

The last 15 pages of the MS (pp. 233a-247a) do not contain any work of bardic interest.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 22 :—राठौड़ रतनसौरी वेल पँवार ऊखैराज रा कवित्त वगैरा फुटकर .

A MS. in the form of a *gutakò*, cloth-bound. $4\frac{1}{4}'' \times 5\frac{1}{4}'' - 5\frac{1}{2}''$ in size. The present number of leaves is 68, but several leaves appear to have broken away and gone lost both at the beginning and the end. From 10 to 15 lines of writing per page, and from 15 to 28 *akṣaras* per line. The MS. was apparently all written by one hand, about the year Samvat 1698 (see p. 23a).

The *gutakò* contains a number of uninteresting mystic-erotic songs in different *rāgas*, which are not worth mentioning, and amongst them also the bardic works following :—

(a) फुटकर कवित्त, pp. 5b, 62a, 63b Four *chappaya kavittas* in honour of Ahamad, Jahāngīr, and rāṇī Bhīma.

(b) बब भाखा, pp. 17b-19b. The same contents as MS. 26 (f), q.v. below.

(c) पाड़िगत pp. 25a-b, and again pp. 30b-31b. A curious little poem, or rather song, by a pandit Sūra Dāsa, in honour

of rāva Kalyāna Mala of Bikaner, imitative of the different sounds of horses, elephants, men, etc., in the Bikaner army. Beginning :—

मेघ हरव गुंजइ जिम गयवर
 हय हौंसत पायक यग के
 हरदास पंडित असुवर गणि
 पाडिगत किल्यांदराय भगि ॥ १ ॥
 हों हों हों हों हां हों हों हों हय हौंसत हक्कार वर् । . . . etc

(d) अकबर रा मवाइया चौरोड़ लियौ नै ममै रा, pp. 25b-26a.

A small poem in 3 *savaiya* stanzas, commemorating Akbar's capture of Citora. In Pingala. Beginning:—

ग्रीष्मन बाज पाठस (१) सेषनि स्वर्गं थ (?) इदं सजोगन व्यं
सो इसरंगं द्रष्टांसु कौ अंगन छोइङ्गतइ पर हुडन स्यं । . . . et c.

(e) ਪੱਤਾਈ ਕਖੈਹਾਜ਼ ਰਾਤੌਡੇ ਇਨ-ਸੀ ਰਾ ਕਵਿਤਾ, pp. 35a-41a. A

poem in 18 *chappaya kavittas* by an author unknown, commemorating a fight which took place between Akhè Rāja, the Pāvāra chief of Pisīgaṇa and Ratana Sī, the Rāthōra chief of the neighbouring village of Kūrakī. In the fight, Akhè Rāja, who had invaded his neighbour's territory, was killed, his men ignominiously taking to their heels. The poem begins :-

कांठलैथा धर काज
 छङ्गआ आ॥५॥ अगहेसां ।
 येका थेक अमंग
 रोस सांसह नरेस ।
 अजइपुर मेडुनह
 आद वकवाद न बड़इ ।
 करमचंद वौर गुण
 आभ शांमा बे उड़इ ।
 कमधञ्ज पमार कड़ीखया
 वदइ करारे वचने ।
 संतोष सांध मेड़इ सयल
 मांनइ नह कारण मने

(f) राठौड़ रतनसी खोँवात रौ वेलि, pp. 49b-59a. A small but valuable poem in 66 *reliyā gitas*, by an author unknown, in honour of Ratana Si, the *Uḍāvati Rāthora* chief of Jētāraja. The poem commemorates Ratana Si's courage in facing an Imperial force which had been despatched against him, and the glorious death he met in the battle. Throughout the poem the author has developed the simile of the hero who like a bridegroom goes to spouse the enemy army, a simile common in bardic poetry. The poem begins :—

सुप्रसन ज्ञ सुरशये (sic) स्तारदा
विमल सर आषह वयण ।
कलिजुग रुघमागद राव कमधज
राजा वाषाणीसि रथण ॥१॥..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner

MS. 23 :—फुटकर श्लोक .

A MS. in the form of a *gutikō*, numbering altogether 386 leaves, of which the first 10 are separate from the rest and apparently originally formed part of another *gutikō*, and the last 42 are blank. The numeration begins from leaf 11 (marked 1), and continues till leaf 244 (marked 234). Pp. 34b-52a are also blank. Size $4\frac{1}{2}'' \times 5\frac{1}{2}'' - 6\frac{1}{2}''$. From 10 to 12 lines of writing per page, and from 14 to 20 *akṣaras* per line. The MS. was written almost all by Sāvala Dāsa Nāgāvata (see MS. 15 above) during the period Samvat 1640 (Akbarpura, p. 55a)—Samvat 1656 (Jūnāgadha, p. 25b), and afterwards. Leaves 55-213 represent the oldest part of the *gutikō*, which was written apparently between Samvat 1640 and 1645 (Nāgapura, n. 1a), when the *gutikō* was enlarged by the external addition of new leaves and re-bound (see note at p. 1a).

The main contents of the *gutikō*, leaving aside unimportant and extraneous matters, are briefly the following :—

(a) रसिकसंजीवनी सभाविनपुस्तिका, pp. 55a-213a. A collection of 1,053 Sanskrit verses, mostly good-sayings, from different sources, made or caused to be made by the above-mentioned Sāvala Dāsa between Samvat 1640 and 1645, and afterwards.

The collection is introduced p. 55a by the following note, which is not without interest :—

खस्ति श्रीमद्विक्रमार्कशाच्यात्पंवत् १६२० वर्षे ग्राके १५०५ प्रबन्ध-
माने.....ज्येष्ठमासे । कृष्णपद्मे । एकादशां तिथौ.....
महाराजाधिराजमहाराजश्रीराधसिंहजीविजयराजे । श्रीचक्रबरपुर-
दुर्गमध्ये, ऐरावत्याः सरितः समौपि । प्रथमं हडफा इतिवाङ्गि ग्रामे ।
शजि श्रीसांवलदासजी विनोदार्थं सुभाषितपुस्तिका कास्ता । रसिक-
संजैवनैतिनाम्नैषा पुस्तिकास्ति ।...

(b) झोकरत्रानि, pp. 2a-15a. Another collection of Sanskrit
verses taken from different sources, made by the same Sāvala
Dāsa, and introduced by 5 verses amongst which the follow-
ing :—

नानाग्रंथसमुद्देभः झोकरत्रान्यनेकशः ।
उद्भूत्यैकत्रचके [६]सौ सांवलाख्यो महीपर्तिः ॥ ३ ॥
धौमतां कंठभूषार्थमात्मनश्च कुतह्लात् ।
पुत्रपौत्रादिशिक्षायै सर्वभूतहिते इतः ॥ ४ ॥..., etc.

(c) गाहाकोसं, pp. 22b-26a. A collection of 40 Prakrit
gāhākōsas of an erotic nature, caused to be copied by Sāvala Dāsa
at Jūnāgadhā in Samvat 1656. Beginning —

नमिथ हरिपाइपउम सरस्सईए मदालगमण्णैए ।
सुललियगाहाकोसं भग्नामि सिंगारसकलियं ॥ १ ॥
ओचिढ्य घरि बारेको उद्दपयोहरा विसालच्छौ ।..., etc.

(d) राव जैतसी है माथ काम आया नियाँ रा नाम, pp. 26b-27b.
A list of the *sirdārs* of Bikaner, who fell with rāva Jēta Sī (in
the fight with Māla Dē of Jodhpur in Samvat 1598). Beginning :—

महाराजाधिराज महाराजाश्रीश्रीजैतसंहजी है साथि अल[रा]
राठोड़ [ठा]कुर मार्हीवा रा नावां ही विगति ॥ राठोड़ः सांगो संसार-
चंदोत २ ॥ राठोड़ः रामदास सांगाउत बप बेटो बेतुं २ ॥ ..., etc.

(e) राजा रायसिंहजी रौ प्रगति, pp. 223a-225a. A copy of the last 26 lines in the big Sanskrit inscription of rājā Rāya Siṅgha incised on the *Sūrajapōla* gate in the Fort of Bikaner. Differing from the inscription only for the omission of 3 stanzas, and the transposition of another. Beginning :—

॥ ओ० । ॥ वर्षे पंचवर्षसक्तिमिते मासे तपस्ये सिते पक्षे देवगुरौ
नवम्यपगते व्यापातमैत्रीयजे ,... etc.

(f) रायसंहपूर्वजागत्यर्णवम्, pp. 226a-232b. A series of 37 Sanskrit *ślokas* recording all the names of the ancestors of Rāya Siṅgha of Bikaner from Nārāyaṇa down to rāva Kalyāṇa Mala. Identical with the contents of the first 67 lines in the inscription of Rāva Siṅgha mentioned above except for different readings and omissions in two or three places. The *ślokas* are introduced by a bombastic eulogy of the *Sūryacāmīśī*, in Sanskrit prose. The *ślokas* contain almost only bare names. I quote as an illustration the following :—

वरदायौसेननामा तनुत्रोतुनविक्रनः ।
तदाक्षमजः सौतशामो रामभक्तिप्रायणः ॥ ५२ ॥
सौतहामस्य तनयो [व]पचक्षिश्चरोमणिः ।
रायभीहा इतिख्यातं शौयवौर्थसमन्वितः ॥ ५३ ॥ .., etc.

(g) दौकानेश तथा जेम्लमेश रौ पौदियाँ रा कविच, p. 233a.
Two *chappaya karittas* recording the names of the Rulers of Bikaner and Jesūlmer. The former which goes as far as Rāya Siṅgha, runs as follows :—

प्रदारथ ज्ञानपति तुंग
भारथ पुंज बंभ लांह ।
अजयचंद भड़ विजय-
चंद मेनसाह ।
सौतहाम सौहरू
आसथाम क्लन भूहड़ ।
रथण कांक्ष जाल्हणा
भूप काडा तौडा भड़ ।

¹ Repre-ented by a symbol.

राउ सलख वौर वंश चवड
 राउ रिमाल योधा वौक रे ।
 संह (sic) करन जेत कल्याण सुत
 रायं संह कुल उद्धरे ॥ १ ॥

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 24 :—प्रिथीराज रासौ तथा दृहासङ्खः ।

A MS. in the form of a book, cloth-bound, consisting of 148 leaves, $7'' \times 8\frac{3}{4}''$ in size. About 20 leaves at the end are blank. The leaves covered with writing contain from 17 to 21 lines per page, and about 30 *akṣaras* per line. Leaves 103-115, however, being written in larger characters, contain a smaller number of lines and *akṣaras*. Devanāgarī script, apparently all by one and the same hand. The MS. is undated, but looks about 200 years old.

The MS. contains :—

(a) प्रिथीराज रासौ कवि चन्द विरचित, pp. 4b-102a. The *Prithī Rāja Rāsō* by Canda, in a short recension, comprising 19 *khandas*. Two *dūkhīs* at the end record that the poem was copied for the use of Vachāvata Bhāga Canda, the son of Karama Canda, but they probably refer to the archetype copy, not to our MS., which does not seem to be so old. Karama Canda is the well-known minister of rājā Rāya Singha of Bikaner, who lived under Akbar. The poem begins after two introductory Sanskrit stanzas, with the following *chanda* in honour of Mahādeva :—

कंद विराज ॥ जटाजूट वंदं । ललाटेय चंदं ।
 मुजंगी गलेदं । शिरे माल लहं ।
 सहोजाइ क्षंदं । गिरीजाय नंदं ।
 उरो सिंग नंदं । शिरो गंग हहं ।
 रणे दीर महं । करौ चर्म छहं । . . . etc.,

and ends with the *kavitta* :—

न इहै तनु धन तरुणि
 किरणि उदयं अह अस्तय ।

चंद कला परिपथ

राह करि ग्रस्त विग्रस्तय ।

न रहै सुर नर नाम

लोक लगे जनु जगै ।

न रहै वापी कूप

सत्त सरवर गिरि भगै ।

जानज्ज सुजान अच्छर अमर,

विविर विविर पुर्वच्छत कहै ।

भषि काल थाल संसार सब

रहहिं त गरु गल्हां रहहिं ॥ १३ ॥

(b) रामचन्द्रजौ रा वगैर । इहामङ्गल, pp. 103a-118b. Four small poems in *dūhās*, to wit: *Rāma Candraji rā dūhā* 50, *Thā-kurajī rā dūhā* 166, *Gangajī rā dūhā* 80, and *Prithī Dāsa rā dūhā* 23.

The MS. is preserved in the Darbar Library in the Fort of Bikaner

MS. 25 :—**राजा सूरसिङ्घजौ रौ पाघड़ी कव्व
नै फुटकर कविता .**

A MS. now consisting of 105 leaves, $5\frac{1}{2}'' \times 7\frac{1}{2}''$ in size, but in origin containing some more leaves, which are now missing. Cloth-bound but with all the leaves detached. Several leaves are blank. About 10-11 lines of writing per page, and an average of about 25 *akṣaras* per line. Apparently all written by one and the same hand in clear *devanāgarī*. About 200 years old.

The MS. contains :—

(a) राजा सूरसिङ्घजौ रौ पाघड़ी कव्व, pp. 39a-49b. A fragment of a poem in *pāgharī chandas* commemorating the fight between Sūra Singha and his brother Dalapata Singha for the *gaddī* of Bikaner, which ended with the victory of the former (Samvat 1670). The fragment is anonymous. It begins abruptly with the stanza :—

चोधार धरे करि चश्य चोल
 भूला विदाल सोब्रह्म भोल ।
 समि सूर मिलह क्वीस सार
 त्रिव्यय रूप राजा तिथार ॥,

describing how Sūra Singha armed himself for the battle. The greatest bulk of the work, so far as the fragment goes, is formed by an enumeration of all the chiefs and warriors of note in the army of Sūra Singha, much after the same manner of the two *Jēta Si rā Pāghārī Chandas* described above (see MSS. 2, 15). Indeed, the dependence of the present poem on the two *chandas* just mentioned, is very close and there is no doubt that these were the models at which our poet inspired himself. Immediately after the enumeration of the chiefs in the army of Sūra Singha, there is inserted a *dūkhō* which gives the year and day of the battle between the two brothers (Sañvat 1670, Māha sudi 7, Šukravāra) :—

सोलह से सतरा संबत
 मास सुकल पष माह ।
 सुक्रवारि ह तिथि सप्तमै
 गठपति रचि गजगाह ॥ (p. 48b).

After this interruption the narrative is resumed with another description of Sūra Singha's arming himself for the combat. This goes on for a few stanzas only, however, as p. 49b the fragment suddenly comes to an end with the verses :—

कंदौ कसे उकासे कमाण
 बौजो पथ जाणि कि पति बाय ।...

The fragment is titleless. The poem was evidently composed during the reign of rājā Sūra Singha (Sañvat 1670-88).

(b) फुटकर कविता, pp. 5b-7b, 11a-35b, 50b-94b. A collection of different little works partly in Bhāsā and partly in Sanskrit, chiefly *rāgū*-treatises, and works on *bhakti* and *śrīyātrā*. Pp. 50b-83a contain the *Gūtagorinda* in Sanskrit, and pp. 89a-94a a fragment of a treatise on horse-veterinary. At p. 8a we find the following Sanskrit *śloka* in praise of the liberality of rājā Rāya Singha of Bikaner :—

रायसिंह नृसिंह त्वं सिंहः कञ्चिदिहाद्द्रुतः ।
 दयसे द्विशदान् यस्मादिष्टमष्टपदाक्रितः ॥ ४ ॥

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 26 :—फुटकर कविता .

A MS. in the form of a *gutakò*, cloth-bound, measuring $4\frac{1}{4}$ " high by $4\frac{1}{2}$ "—6" long. Present number of leaves 466, of which a few blank. The original number of leaves cannot be ascertained, but probably only a few leaves are missing at both ends of the *gutakò*. Each page contains an average of 10 lines of 11-16 *akṣaras*. Devanāgarī handwriting, fairly accurate. The *gutakò* was written between Samvat 1710 (p. 172a) and 1720 (p. 439b) at Bikaner, by Prohita Vidyāpati, a Pohakarana brahmin, for his own use.

The contents of the *gutakò* are formed by miscellaneous poems of various size, a great part of which are of a rhetorical, erotical, and mystic-erotical nature. Those which are bardic or otherwise interesting, have been classified below :—

(a) फुटकर गौन नै कवित्त, between p. 20b and p. 49a. Eight *gītas* and two *karittas*, mostly referring to rulers and chiefs of Bikaner, to wit :—

राजा ऋणमिङ्कौ रौ गौत १, pp. 20b-21a.

(Beginning : अरकीयो जेम जल आल करणोस थौ)

रा° पिघौराज हरहातौन रौ गौत १, p. 30b.

(Beginning : अकबर दल अगरि कडाहि अ दौयण)

रा° हाघोदास कल्याणमलौत रौ गौत १, p. 31a

(Beginning : पिड़ पेसे हाघोदास पर्यंपे)

रा° सकतसिङ्क ऊदाउत रा गौत २, pp. 35b-36a.

(Beginning : अबल पुमार रौ सुख सेज न सावै
 : ऊगौ ऊगमण गजरूप तथे अग)

राजा करणमिङ्कौ रा गौत २, pp. 41b-42b.

(Beginning : पथौया वातडी कहि जेत किसा पो
 : विडे शाय हाठौड़ सिरदार बौजूनल)

मृहतै रामचन्द्र रा कवित्त २, pp. 44a-b.

(Beginning : અસા અંન ન જરે

.. : સમ સંગાહ દી વાહ)

खવાસ તેજૈ રૌ ગૈન ૧, pp. 48a-49b.

(Beginning : રિમરાહ અથાહ દુવાહ રૂકહથ)

All the songs are anonymous.

(b) **ફુટકાર દહા,** pp. 45a-48a. 54a-64b. Miscellaneous bardic *dūhās*, amongst which the *Vijhārē rā*, the *Pīthavē rā*, the *Jethavē rā*, etc.

(c) **ઠંલૈ મારુ રા દહા,** pp. 76a-125b. The *dūhās* of Dholō and Mārū, in a recension coinciding with that in MS. 9 (a). 392 *dūhās* in all.

(d) **સદેવક સાવલઙ્ગા રા દહા,** pp. 127a-134b. The story of the amours of Sadēvacha, represented as a son of rājā Sālivāhana of Mūgī Patāna, and Sāvalingī, represented as a daughter of a bania minister of the same Rājā. Cfr. *Descr. Cat.*, Sect. i, pt. ii, MS. 22 (*R*) and 26 (*i*). In 31 *dūhās*, preceded by a *vārtā* in prose. Beginning —

મુગૈપટણ અજબ દેશ તિળ દેશ મથે રાજા સાલિવાહન રાજ કરે
તિળ રાજા રે પદમ મેઠ મત્તો ॥ તિયે મંત્રો રે પુન્ની સાલંગા ઇસે નામ
બત્તોસ લચ્છ'ણ] સહિત..., etc.

(e) **કુનવ સનક રૌ વાત,** pp. 140a-163a. The same work as contained in MS. 15 (d) and described above, but with some different readings. It opens with a prose introduction, which is not found in the copy in MS. 15. Beginning :—

અંક દિવસ સાહુવા ઢાઢીણ હું ખાંગ ખુલાવની થી ઠઠણી
પસાવ કૌયા । અશી સાહુવા મે તુમ્હ કુ અંક વડે (*sic*) ઉપગાર કરુંગૈ ।
અશી ઠઠણી મુખ્ય સે કોણસે ઉપગાર કરેગૈ..., etc.

(f) **નવભાખા,** pp. 173a-182a. A small poem in 11 stanzas in honour of rāva Rīma Siñgha [Kalyāṇamalōta (?) of Bikaner (?)], in the form of a dialogue between nine women of different nationalities in nine different languages. Beginning :—

ગુજરાત ઠટેનૈ ર ણૈ જેસલ્રમર અને મુલતાણૈ ।

ઉત્ત્રાધન પૂણૈ ત્રિલંગૈ પૂછૈ જેસ નાર નવરંગૈ ।..., etc.

(a) सोरठ रा इहा, pp. 185b-190a. The amorous *dūhās* of Vijo and Sorātha, 25 in all. Beginning :—

जाईतीौ (sic) देवांगना
पालौ आण कुंभार ।
मन राख्यो जेसंबदे
परणौ राय खंगार ॥ १..., etc.

(b) माधवानन्द चउपडे, pp. 190a-262a. The same work as contained in MSS. 12(b), 13(l), but shorter, as it consists of 410 stanzas only. Copied in the year Samvat 1711.

(i) मदन मतक, pp. 316a-340a. The same work as contained in MS. 13(k), q.v. above. In 106 *dūhās* intermixed with prose.

(j) रमालू रा टहा, pp. 340b-345b. The *dūhās* of rājā Rāsalū or Risalū, 35 in all. Very incorrect. Beginning :—

राजा रसलू रो सवा (?) २ गैसडोया मरि जाहवे ।
सधरज पके अंबले । राजीया केही डौल न बाइवे ॥ १..., etc.

(k) कवित्त ४, pp. 351b-353a. Four *chappaya kavittas* in honour of rājī Gaja Singh (of Jodhpur), rāva Amara Singh (or Nāgōra ?), pūli-sāha Sāhi Jahā, and rājā Rāya Singh (of Bikaner). All anonymous. The last-mentioned one begins :—

रायसंघ जचिवा
मुक्ति मिल दिघ पियाणो ..., etc.

(l) गीत ७, pp. 353a-354a, 355a-b, 428a, 428b-429a, 436b-437a, 437b-438b. Seven *gītas* in honour of the personages following :—Rāthōra Māla De Hādō Sūrija Mala, Rāthōra Sūrija Mala (?), rājā Karanā Singh (of Bikaner), rājā Gaja Singh (of Jodhpur), rājō Jagata Singh (of Mevāra), and rājā Jē Singh (of Āmbera). All anonymous. The *gīta* in honour of rājā Karanā Singh begins :—

मेरे प्रवाणो मंधन वंश देश धन । ..., etc.

(m) राजा रायसिङ्हजी गी वेल, pp. 429a-435b. The same work as contained in MS. 21 (a), but in a more accurate form. Also anonymous. Complete in 43 *veliyā gītas*.

(n) दिलौ की निगलि, pp. 424a-428a. A list of the rulers of Dilli from Anaṅga Pāla Tūvara (1st) to Nūr Dī Sāhi Salem Adalī (Jahāngīr, 53rd). Identical with MS. 12(b) of *Deser. Cat.*, Sect. i. pt. ii, and apparently the original wherefrom the latter was copied. Beginning :—

संवत् ६७८ वर्षे वैसाख वदि १२ मंगलवार नागल की दोहड़ी
तिथि दिहाड़ा थी दिलौ को मंडाण विगति ॥ १ ॥ राजा अनंगपाल
तृवर वरस ६ मास ६ दिन १२ घड़ी १ पल ६..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 27 :—राठोड़ रतनसिङ्हजौ रौ महेसदासौत रौ वचनिका .

A MS. in the form of a book cloth-bound, $6\frac{1}{4}'' \times 8\frac{1}{4}''$ in size. It consists of 110 leaves, but a good part of these are blank. The only leaves covered with writing are 3-25, and 52-54, 56-57, but the latter contain only uninteresting and trifling information. Leaves 3-25 contain 13-14 lines of writing per page, and about 20 *akṣaras* per line. The writing is in clear devanāgarī and seems to date some 150 years back.

The MS. contains the same *Vacanikā* of Rāṭhōḍa Patana Siṅgha, already described under No. 7 above, but somewhat differing in the readings. The cop. is incomplete, as the text is interrupted in the middle of the *vacanikā* 244, after the words :—

मदनमोहन कमलबोचन सांमसुंदर ठाकुर विश्रात..

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 28 :—क्रमन रुकमणो रौ वेल वगैरा .

A MS. in the form of a book, cloth-bound, consisting of 264 leaves, wrongly numbered as 266, $5\frac{3}{4}'' \times 6\frac{1}{4}'' - 7''$ in size. The first 27 leaves are blank. The first leaf, containing the begin-

ning of the text, is lost. The paper has become very friable, though some leaves are well preserved. 11 lines of writing per page, and about 18 *aksaras* per line. The MS. is all written by one and the same hand, in calligraphical *devanāgarī*. P. 125b records that the MS. was copied in the year *Sāmvat* 1673, during the victorious reign of rājā Sūra Singha (of Bikaner).

The MS. contains only one work of bardic interest, to wit :—

(a) क्रिमन रुक्मणी गे देव गाठौड राज प्रथीशाज रौ कडौ,

pp. 2a-125b. The *Vela* of Kṛṣṇa and Rukmini by Prithi Rāja, accompanied by a *tikā* in a form of Eastern Marwari, or Dhūḍhārī, identical with the *tikā* in MS. 10 above. The work is incomplete, owing to the loss of the first page, containing the text of stanzas 1-2 and the *tikā* of stanza 1. The text of the two missing stanzas has been subsequently written on one of the external blank leaves. The copy is rather valuable, not only on account of its age (*Sāmvat* 1673), but also of its comparative accuracy. The text is very carefully written in red ink, and the commentary in black. Beginning :—

लग्नौ चित्तर्गा २ टौका । कवि कहै कै ॥ चि मुनै उपायौ ।
जे परमस्वर सूर्या कौ निधि कै । जा के गुण कौ पार कोइ न पावै ।
मे निरुण थको ते कौ गुण कहिवा कौ आंख कौयौ !..., etc.

Amongst the other works contained in the MS., there are :— a poem in 50 *dūḥṭas* in praise of Rimi Candra, and the three *Śatakas* of Bhartrhari in the Sanskrit original.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 20 :—क्रिमन रुक्मणी रौ वेल रा० रतनसिङ्घजौ रौ वचनिका वगैरा फुटकर .

A MS. in the form of a *gutakō*, cloth-bound, measuring 6½" high by 5" broad. The present number of leaves is 293, but several leaves have gone lost at both ends of the MS. From 12 to 15 lines per page, and from 15 to 20 *aksaras* per line. Partly in *devanāgarī* and partly in current Marwari script. Written almost all by Voharò Venò (or Veni Dīsa) during the year *Sāmvat* 1753 (see pp. 4a, 22a, 267a, 271b). Page 163a, however, bears the date 'Gadha Solipura *Sāmvat* 1757'. Leaf

1, which is fragmentary, was written at Ādūñī by a *bhagata* Badarī Dāsa.

A good part of the contents of the MS. is formed by poems of a devotional nature, and these have been omitted in the list below. The works of bardic interest contained in the MS. are the following :—

(a) क्रिस्न रुक्मणी री वेल रा० राज पिथौराज री कहौ, pp. 51b-163a. The *Vela* of Kṛṣṇa and Rukmini by Prithī Rāja with a *fiṅkā* identical with that in MS. 28 (a), but for minor differences in the wording.

(b) रा० रत्नसिङ्गजी री महेसदासौत री वचनिका खिडिये जगै री कहौ, pp. 163b-183a. The same work as described in MS. 7 (a) above, but with different readings. Incomplete, as it goes only as far as *dūkh* 174.

(c) जलाल गहाणी री वात, pp. 195a-220a. The story of the amours of Jalāla—a son of Kulhanasib *pātisāha* of Gajanipura, and Gahāṇī, a sister of Mriga Tamāyacī, the *pātisāha* of Thathò bhākhara—with Būbanā, a wife of Mriga Tamāyacī. [Cfr. *Desr. Cut.*, Sect. i, pt. ii. MS. 26(l)]. In prose intermixed with *dūhās*. Beginning :—

सेध (*sic*) देस मै अेक अेक पांतसा तकै रै दोइ बेटौ बडौ मुमनां
छोटौ बुबन जदै पातेसा विचार कौयौ जे अं री सगाइ कौजै..., etc.

(d) धवल रा दृष्टा, pp. 223b-225b. The *dūhās* of Dhavalā, the bull, a composition inspired to the *vīra-rasa*. Beginning :—

धवलो जै दन जनमौजै
चैटौ वंसै रास (*sic*) ;
कदै न उनत भाखसौ
नाक फुरंतै सात ॥ १ ॥ ..., etc.

(e) गोगौजी चहवाण री नौसाणी, pp. 267b-271b. A small poem in *nīśāṇīs* in honour of Gogōjī the well-known Cāhavāna deified hero.

(f) सुर दानार री संवादौ, pp. 272a-276a. The same work as contained in MSS. 6(b) 13(c) and 21(l) for which see above.

(g) सुहप आदि मृद्गारस रा दूहा, pp. 276b-288a. The *dū-*
hās of Suhapa and others of a similar kind, all inspired to the
 $\ddot{\text{sh}}\dot{\text{n}}\ddot{\text{q}}\ddot{\text{a}}\text{-}rāsa$. Beginning :—

सोहप सौस गुथाइ नै
 गई गंधी कै हठ ।
 वीणज गमाचौ वणीयै
 बलद गमाचौ जट ॥१॥..., etc.

The MS. is now in the Darbar Library in the fort of Bikaner.

MS. 30 :—महाराजा गजसिङ्हजौ रौ कविता.

A MS. in the form of a book, stitched but uncovered, consisting of 24 leaves, 9" x 6" in size. 11 leaves only are filled with writing, the others are blank. From 19 to 20 lines per page, and from 13 to 17 *akṣaras* per line. Beautiful and accurate devanāgarī script. The MS. is some 100-130 years old.

The MS. contains only poems by Cāraṇa Śindhāyaca Phatē Rāma, in honour of mahārājā Gaja Singha of Bikaner. These are the following :—

(a) महाराजा गजसिङ्हजौ रौ रूपक, pp. 1b-9a. A small poem in honour of the above-mentioned Mahārājā of Bikaner, in *chandas*, *dūhās*, and *kavittas* composed by Śindhāyaca Phatē Rāma. Though short, it is a tedious work, bearing no mark of originality. It contains a genealogical account of the Rāṭhōṛa rulers from rāva Sihō to mahārājā Gaja Singha a long and rather bombastic eulogy of the latter and lastly a short mention of the wars in which he was involved and especially the invasion of Bikaner by the Joahpur army under the leadership of Bhanḍāri Ratana Canda and others in Saṁvat 1804. The poem begins with the *gāhā* :—

सुंडाहल छ मो सुपसनं
 मूसादाहण मेर सुमनं ।
 वगा दाँतमन उच्च वहनं
 नमो नमो तो गौरिसुतनं ॥१॥

(b) महाराजा गजसिंहजी रा गैत कवित दृष्टा, pp. 9a-11a.

Two *sapāñkharā gītas*, one *sāñcōra gīta*, two *chappaya karittas*, and two *dūkhās* in honour of the same mahārājā Gaja Singha by the same Śindhāyaca Phatē Rāma.

The MS. is to be seen in the Darbar Library in the Fort of Bikaner.

MS. 31 :—प्रिथीराज रासौ तथा विष्णुसहस्रनाम भाषा टीका .

A MS. in the form of a book, cloth-bound, consisting of 209 leaves, several of which at the beginning and at the end are either missing or broken and fragmentary. Size $6\frac{1}{4}'' \times 6\frac{3}{4}''$. From 13 to 17 lines per page, and from 25 to 30 *aksaras* per line. All written by one and the same hand in beautiful devanāgarī. P. 155b gives the name of the copyist as Mathena Īdā and that of the place as Vrahmāpura. About 200-250 years old.

The MS. contains :—

(a) प्रिथीराज रासौ कवि चन्द विरचित, pp. 7a-155b. The *Prithi Rāja Rāsō* in the same recension as MS. 24(a) above, and also apparently copied from the same original. Somewhat older than MS. 24(a), but more incorrect in spite of the diligent handwriting. Incomplete at the beginning owing to the first six pages being missing, and the following thirteen having been eaten by white ants near the upper margin. The text on the whole perfectly coincides with that in MS. 24(a), but at the end it has an additional *kavitta*, which is not found in the latter MS. This *kavitta* runs as follows :—

प्रथम वेद उद्धरिय
बंभ मच्छ ह तनु किन्नउ ।
दुतौय वौर वाराह
धर्नि उद्धरि जम्म लिन्नउ ।
कौमारिक भद्वेस
धम्म उद्धरि सुर सन्धिय ।
कूरम सुर नरेस
हिंद ह द उद्धरि रश्मिय ।

रवनाथ चरितु हनुमत कृत
भूप भोज उद्धरिय जिमि ।
पृथीराज सुजसु कवि चंन्द्र कृत
चंन्द्र सिंह उद्धरिय इमि ॥ १४ ॥

Who the Candra Simha mentioned in the above *kavitta* as a "rescuer" of the *Prithī Rājā Rāsō* is, I do not know. In the colophon, it is further stated that the copy was caused to be made by a Narahara Dasa, son of saha Nara Singhā.

(b) विष्णुसहस्रनाम भाषाटीका, pp. 156a-209b. Incomplete, owing to several leaves broken or missing towards the end. The *Viṣṇusahasranāmā* in Sanskrit with a paraphrase in Old Western Rājasthānī. The paraphrase to the introductory stanza begins :—

ओं नमो भगवते वासुदेवाय सकल लोका नै कल्याण कै अर्थि
ओमहादेवजी कलियुग ना अंतःकरण पाप करि अवंत मलिन छवा
देखौ ते लोक नै सुधर्म आचरिवा नूँ समर्थपण देखौ नै तेह नौ दया
करी नै धर्मार्थकाममोक्षसुषकल्याणखरूप श्रीविष्णु नै सहस्रनाम
लोक नै विष्वै प्रवर्त्तायौ..., etc

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 32 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, originally consisting of 386 leaves, of which 12 are now missing, 6 at the beginning and 6 at the end. Size $5\frac{3}{4}'' \times 6\frac{1}{4}'' - 6\frac{1}{2}''$. From 12 to 16 lines of writing per page and from 16 to 25 *aksaras* per line. All written by one hand—a Mathena—in clear devanīgarī, at Bikaner during and after Suyvat 1719 (see p. 206), for the use of rājakumāra Anopa Singhā the heir-apparent of rājā Karanā Singhā.

According to their different nature the contents of the MS. may be divided into three parts to wit :

(1) Works on *bhakti-* and *śrīnugāra-rasa* such as the following —

पञ्चाध्याई नन्ददास कृत, pp. 6a-20a.

जलासमोहनी मोहनकृत, pp. 21a-32b.

आनन्दलहरी मोहनकृत, pp. 33a-41b.

केजिकलोल मोहनकृत, pp. 42a-49a.

भक्ताष्टक टीका सहित, pp. 50a-63a.

सिखनखवरणन बलिभद्र कृत, pp. 150a-167a.

प्रेममञ्जरी, pp. 325b-344b.

(II) फुटकर कवित सवाइया दूहा, i.e. miscellaneous *kavittas*, *savaiyās*, and *dūhās* derived from different sources mostly on *śringāra* and *bhakti* subjects. in Piṅgala. From p 70b to the end of the MS., but with several interruptions here and there, due to the insertion of small works of a different character.

(III) Bardic works. These form only a small part of the MS., and include the following :—

(a) सिन्धु दूहड़ी, pp. 116a-118a. A series of 25 *dūhās* belonging to the Sindhu *rāga*—the musical mode of the poems sung before and during a battle. The *dūhās* are put in the mouth of a Rajput woman who in enthusiastic terms celebrates the valour and courage of her husband, and occasionally addressing him, gives him manly advices and new incitements to fight. Beginning :—

साई वहंतां साहितो
मन मया मध्यंत ।
जांगि खंखेरी खालडौ
तापस मठी तजंत ॥ १ ॥..., etc.

(b) राणै जगपत रा दूहा मरस्या, pp. 123b-124a. A small elegy in 9 *dūhās* deplored the death of rāṇā Jagapati, or Jagata Singha, of Mevāra (Samvat 1710). The last *dūhō* gives the age of Jagapata and runs as follows :—

दोठ महीनो अके दिन
ऐतालौस वरस ।
जगपती जीते गयो
रान करे राजस ॥

(c) राव सत्रसाल रा दूङ्हा, pp. 124a-126a. A series of 25 *dūhās* commemorating the heroism of rāva Satra Sāla of Būdi at the battle of Dholpur (Samvat 1715), where he under the banners of prince Dara, fought against the pretender Aurangzeb and was killed on the field. Beginning :—

सत्रा मोर्पौनाथ रा
रिणु रता चहवांण .
रडैया चौरंगजेब का
तटि दिली नौसांण ॥१॥..., etc.

(d) हाड़े मुकुन्दसिंह रौ गौत खींवराज रौ कहियौ, pp. 126a-b. A *gītu* in honour of Hāḍo Mukunda Singh Mādhodāsota of Koṭo, who was killed in the same battle of Dholpur above mentioned. Beginning :—

धरे सार ताशं लगे करे मोटे धरम + ... etc.

(e) भालै दयाल रा दूङ्हा, pp. 126b-127b. Nine *dūhās* in honour of Jhālō Dayālā Dāsa Naraharadāsota who was killed in the battle of Ujain fighting on behalf of Sāh Jahān (Samvat 1715). Beginning :—

केता भगत उवारौया
राड राणा भूपाल |
साइ दले नरपाल रो
मेलो हङ्को दयाल ॥..., etc.

(f) जेठवै रा दूङ्हा, pp. 128a-130b. The *dūhās* of Jethavā, 27 in all. Cfr. MS. 13(g), above. Followed by another 11 miscellaneous *dūhās*, some of which identical with *dūhās* contained in (a).

(g) खींवरे रा दूङ्हा, pp. 156a-157a. Thirteen *dūhās* of Khīvarō and others.

(h) राजा भरमला रा कवित्त ए, pp. 170a-172b. Eight *kavittas* in honour of rājā Bhara Mala of Āmbera, being a fantastical enumeration of the multiform clans of Rajputs who were serving (?) under his banner. Beginning —

बद्गञ्ज चहवाण
कमध भाटौ ककवाहा ..., etc.

(i) जमलै रा दहा, pp. 184b-186b. The amorous *dūhās* of Jamalò or Jamala (Cfr. MS. 18(b), above), 21 in all.

(j) सोहणौ रा दहा, pp. 187a-b. The amorous *dūhās* of Sohanī 9 in all.

(k) राव शिखमल खाबड़ियै रौ भावना, pp. 314b-324b. The same work as found in MS. 13(r) above but complete in prose, intermixed with *dūhās*. Beginning .--

अकञ्ज तारो उभरै
सुमुद्रां पैलै पाह ।
उण तारै म नां वोलवौ
राव शिखमल रौ अणुहार ॥ १ ॥
वार्ता ॥ युरसाण सों सौदागर मेह महमद प्रोडां रौ सौबत ले
चल्यौ ... etc

The present copy seems to be the original from which MS. 13(r) was copied between Samvat 1724-1727.

(l) महाराजा जैसिङ्गजी रौ गीत, p. 348a. A *gīta* in honour of mahārājā Jé Singha of Āmbera, celebrating his unflinchingness in battle. Beginning .--

लहै केह पतिसाह विसुहां घडै लगकरां ... , etc

The MS. is preserved in the Darbar Library in the Fort of Bikaner.



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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

Veli Krisāna Rukamaṇī rī
Rāthòra rāja Prithī Rāja rī kahī.

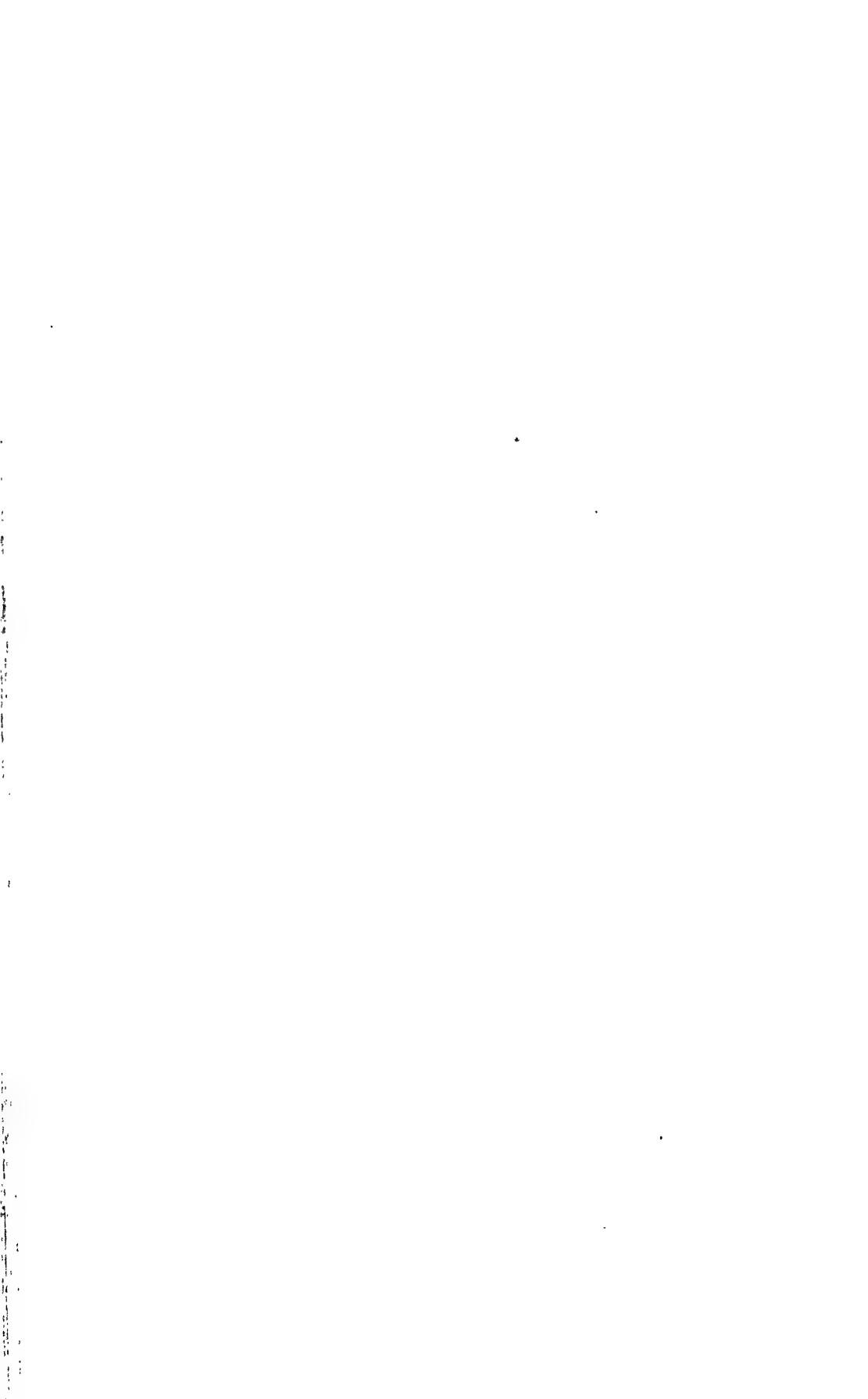


EDITED BY
DR. L. P. TESSITORI.

PART I:
DIṄGALA TEXT
with Notes and Glossary.

CALCUTTA:

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INTRODUCTION.

This “*Veli of Kṛṣṇa and Rukmini*” by Rāthorā Prithī Rāja of Bikaner, which I have the privilege to edit for the first time in the present volume, is one of the most fulgent gems in the rich mine of the Rajasthani literature. Composed in the luminous days of Akbar, this masterpiece of the Rajput muse has been awarded the palm by the consensus of all the bards who have sat in the tribunal of critic from those times to this day. The contemporary bard who hailed the apparition of the new star in the Parnassian sky as “a fifth Veda or a ninetieth Purāṇa”¹ was, in a grossly inappropriate but very expressive language, only giving vent to his unbounded admiration; while the other bard who pictured the *Veli* as “a veritable creeper of ambrosia spreading in luxuriant growth all over the earth,”² was at the same time proclaiming the immortality of the poem and foretelling the immense diffusion which it was destined to obtain in the land of Dīngalā. In a less picturesque, but more accurate language, one would say to-day that this little poem by Prithī Rāja is one of the most perfect productions of the Dīngalā literature, a marvel of poetical ingenuity, in which like in the Taj of Agra, elaborateness of detail is combined with simplicity of conception, and exquisiteness of feeling is glorified in immaculateness of form.

That a work of such refinement could be composed by a

¹ Ādhō Durasō, a famous name, according to MS. 1 of *Descr. Cat. of Bard. and Histl. MSS.*, i, ii (pp. 102b-103a of the MS.), but Gādāna Rāma Siṅgha according to MS. 21 of *Op. cit.* (p. 139b of the MS.). The song in question is a *gīta* and begins :—

रुक्मणि गुण लखण रूप गुण रचावण
वेलि तास कुण करै वखाण ।
पाँचजौ वेद भाखौ पीथल
पुणियौ उगणीसमौ पुराण ॥१॥...etc.

² This is a *chappaya kavitta*, beginning :—

वेलि बीज जल् विमल्
सकति जिणि रोपी सद्गर ।
पत्र दोहा गुण पुह्य
वास लोभी लखमीवर ॥...etc.

(*Descr. Cat. of Bard. and Histl. MSS.*, i, ii, 38, pp. 302 a-b; and ii, 1, 28, p. 125b). The name of the author is not recorded in the manuscripts.

Rajput, need not cause surprise. We are accustomed to think of the Rajput as of a man who delights only in bathing his scimitar in the blood of an enemy, or in pursuing with his spear the wild boar in the desert, but we are doing him a great wrong if we imagine that he is only a warrior, and is incapable of any gentle emotion. If he is a warrior in war, he is quite another man in peace. In the otium of his house he transforms himself into an epicurean of a very versatile taste, and if he is very often partial to the brutish pleasures of the cup and of the table, he is not on that account less exquisitely sensible to the high emotions of love, religion, and poetry. In love you will find him sensual, selfish, and inconstant, but at the same time refined and gentle; in religion blind and superstitious, but at the same time convinced; love and religion are indeed the two principal chords in the psychical lyre of the Rajput and, if he is born to be an Arion, he need only play upon these two chords to find within himself his inspiration. Of poetical training the Rajput has always received a full measure from his inseparable Mentor, the bard. What marvel, then, if a Rajput of genius rises to win with his verses an immortality, which he could have never conquered with his sword? Prithī Rāja is not the only Rajput who has won the poetical laurels, and the Rāthōra dynasty of Bikaner alone can boast of one or two other distinguished names.

I need not introduce Prithī Rāja to the readers of Tod, nor could I compose of him a better eulogium than Tod did with two strokes of his masterly brush: "Prithī Rāja was one of the most gallant chieftains of the age, and like the Troubadour princes of the west, could grace a cause with the soul-inspiring effusions of the muse, as well as aid it with his sword; nay, in an assembly of the bards of Rajasthan the palm of merit was unanimously awarded to the Rāthōra cavalier."¹ Prithī Rāja was a brother of rājā Rai Singha of Bikaner, and like the latter had the fortune to see the splendour of the court of Akbar and to share the glory of some of Akbar's campaigns. He was born, according to one chronicle², in the year Samvat 1606 (about 1550 A.D.), and was therefore, if the date is correct, about eight years younger than his brother Rai Singha, who succeeded to the *gadlī* of Bikaner at the death of his father Kalyāṇa Mala about the year 1574 A.D. (Samvat 1630). When, shortly afterwards, Rai Singha was given an important command in the Gujarat campaign, Prithī Rāja was probably incorporated in the Bikaneri contingent and must have remained

¹ *Annals of Mewar*, chapter xi, p. 273 of Routledge's edition. In the extract I have taken the liberty to alter *Pirthi Raj* into *Prithī Rāja*, *Rajasthan* into *Rajasthan*, and *Rahlore* into *Rāthōra*.

² प्रिथीराज कल्याणमला॒त सं॑ १६०६ रा॒ मग्नि॒र वदि॑ १ अन्तम . . . (Descr. Cat. of Bard. and Histl. MSS., i, i, 18, p. 455a).

in active service at least until 1581 A.D., when, as Abu-l-Fażl tells us,¹ he took part in the imperial expedition against Mīrzā Hakim of Kabul. His gallantry in the field won him a fief in Gāgurāṇa, the ancient stronghold of the Khicis in Eastern Rajputana which the brave Acalā Dāsa had watered with his blood. But his poetical genius and his piety won for Prithī Rāja a much greater distinction. His verses became famous in all the Rajput courts and, as often happens in India and not in India alone, his genius and his singular piety were associated with some supernatural power which he was believed to possess, and he was honoured as a clairvoyant and a saint even during his own lifetime. It is the same thing that has happened to the more famous Tulasī Dāsa who, incidentally, was Prithī Rāja's contemporary. Both Tulasī Dāsa and Prithī Rāja, the one in the east and the other in the west, the one a brahmin and the other a Rajput, felt the impulse of the same stimulus : the wave of religious fervour which in the sixteenth century swept over the whole breadth of the country and determined a revival of Viṣṇuism on the basis not of knowledge (*jñāna*), but of devotion and faith (*bhakti*). Tulasī Dāsa, the brahmin, preferred to adore the Lord under the form of Rāma ; Prithī Rāja, the Rajput, under the form of Kṛṣṇa, the former no doubt on account of his austere asceticism, the latter on account of his sensuality ; Tulasī Dāsa selected for the theme of his *Rāmacaritamānasa* the noble career of the virtuous Rāma. Prithī Rāja sang in his *Veli* a love adventure of the libertine Kṛṣṇa.

But with Prithī Rāja the spirit of devotion never grew so strong as to defeat that pride, that fighting spirit, and that thirst of enjoyments which form the nature of a Rajput, and Prithī Rāja, as far as we know, never laid down his sword to take up a rosary, nor renounced the pleasures of his zenana for a miserable life of mortification. The Rajput cannot suffer emasculation, nor diminution of dignity on any account. The stories which are current concerning Prithī Rāja, and the poems which he has left, bear evidence of his strong character, high spiritedness, and energy. He was an admirer of courage and unbending dignity, and a sworn enemy of degradation and cringing servility. With the same freeness with which he would compose a song in praise of an act of gallantry or of determination performed by a friend or by a foe, he would condemn in verses his own brother, the Rājā of Bikaner, or even the all-powerful Akbar for any act of weakness or of injustice committed by them. The song which Prithī Rāja composed in praise of rāṇo Pratāpa of Mewar for not yielding to the will of Akbar and whereof Tod gives a very free transla-

¹ *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 518.

tion in his “Annals of Mewar”¹, is still popular among the Bikaneri Cāraṇas. Tod relates a story according to which Prithī Raja would have composed this song to prevent the Rāṇō from submitting to Akbar, but the story is contradicted by the tone itself of the song, which is not of exhortation, but of praise and approval. Probably the song was composed after Pratāpa refused to accept the terms which Akbar offered him through Shahbāz Khān in 1578 A.D.². It will not be out of place nor without interest to give here the original text of this famous composition, which Tod admired so much for its force that he regretted that he was unable to imitate it in his translation:—

न जेथि निमाणा नीलज नारी
अकबर गाहक वट अवट ।
आवै तिणि हाटै ऊदाउत
वेचे किम रज्यपूतवट ॥१॥

रोजाइताँ तणै नउरोजै
जेथि मुसीजै जगत जण ।
चौहटि तिणि आवै चीत्रोडै
पतौ न खरचे खचीपण ॥२॥

पड़पँच दिठ वधलाज न कापति
खोटै लाभ कुलाभ खरौ ।
रज्ज वेचिवा नायै राणै
हाटि झरम्म हमोर हरै ॥३॥

पिंड आप है दाखि पुरभातण
रोहिणियास तणै बलि राणि ।
खन् वेचियौ जठै वडखचिच्चे
खच राखियौ जठै खुम्माणि ॥४॥

जासी हाट वात रहिसी जगि
अकबर ठगि जासी अकार ।
रहि राखियौ खची ध्रम राणै
सगलौ ई वरतै संसार ॥५॥³

¹ Chapter xi, p. 273 (Routledge's edition).

² *Akbarnāma*, transl. by H. Beveridge, vol. iii, pp. 380-1.

³ The text of the song as I have given it above, has been reconstructed by myself from two recent and inaccurate manuscripts (MS 21

1. [To that shop] where the men are deprived of their dignity and the females of their modesty, and Akbar is the purchaser, and the way [whereunto is] impervious, to that shop how could the son of Ūdō go as a seller of [his] Rajputhood?

2. To the *nauroz* of the Rozaits,¹ where [all] the people of the world are being looted, to that market-place, [I say,] Patō² of Citora goeth not as a spender of [his] *kṣatriyahood*.

3. [Other] unworthy Chiefs have not seen the deceit and the mortal blow [dealt] to their dignity, [they have not seen that this gain is] a false gain, [nay, let us say,] a veritable loss. [But] the Rāṇō, the descendant of Hamīra, hath not gone to the shop of the Seraglio to sell [his] Rajputhood.

4. Showing [before the world] the manliness in his body, with the force of his spear the Rāṇō, the scion of Khumāṇa, hath preserved [his] *kṣatriyahood* where [other] great *kṣatriyas* have sold [theirs].

5. The shop will go, [though] the story thereof shall remain in the world, and Akbar [himself] shall be cheated some day. The religion of a *kṣatriya* which the Rāṇō hath preserved [unimpaired] on earth, is made use of by [every Rajput in] the world.

Nothing better than the above song could illustrate Prithi Rāja's character. To revolt openly against the despot of Delhi and sympathize with an enemy who was considered to be one of the most troublesome rebels in the empire and, what is still worse, to predict Akbar's fall as a near possibility, was on the part of an imperial servant an act of audacity approaching madness, but Prithi Rāja did it. Was it unloyalty? If the allegations which the Rajput chronicles make against Akbar with regard to the Fancy Bazar feast of the *nauroz* are true, nobody can blame Prithi Rāja for condemning an institution in which the honour of the Rajput women was insulted. We can gain an idea of what the Fancy Bazar feast was from the accounts left us by Al-Badāoni³ and Abu-l-Fażl.⁴ On the

of *Descr. Cat.*, ii, i, p. 111a, and MS. P 40, p. 41b, a recent acquisition) Ram Dan, the old blind Cāraṇa of Bikaner, recites it in a much modernised form with several later variants and alterations, most of which are reproduced by Thakur Bhur Singh in the copy of the song incorporated by him in his *महाराजायशप्रकाश* (Bombay, 1909, pp. 94-5). Unfortunately, I have found it impossible to procure any old manuscript of the song, but I trust that my reconstruction is not very far from what must have been the original written by Prithi Rāja himself.

¹ A poetical synonym of Muhammadan, evidently from *गज़*.

² A diminutive form of the name Pratāpa.

³ *Muntakhabu-t-Tawāriḥ*, transl. by W. H. Lowe, vol. ii, pp. 331, 350.

* *Aīn-i-Akbarī*, transl. by H. Blochmann, vol. i, pp. 276-7. Al-Badāoni says that Akbar gave to the day of the feast the name of *khushroz*, or the joyful day, and that it was a source of much enjoyment.

occasion of the *nauroz*, that is of the anniversary of the Emperor's accession and in later times on other occasions as well, the stalls in the Fancy Bazar were thrown open and each *amir* was assigned one in which to arrange some kind of show. The wives of the *amirs* were also invited to attend, and there were days for men and days for women, for the amusement of the Begams and of the people of the Seraglio. All sorts of goods were displayed and His Majesty was the buyer, just as in Prithi Rāja's song. And the Emperor took advantage of these meetings to inquire into the secrets of the empire and the character of his servants, and arrange betrothals and marriages, and the people invited would part with anything to purchase an official post and the imperial favour. Even if Akbar's object in inviting the wives of the *amirs* to such feasts was not one of impurity, the mere fact that Rajput women left the privacy of their zenanas to appear at Court, was enough to irritate the susceptibility of a Rajput like Prithi Rāja.

The story related by Tod¹ and popular throughout Rajputana, according to which Prithi Rāja was instrumental in inducing Akbar to part with the custom of inviting Rajput women to Court, is probably only a later invention built upon the mention of the *nauroz* in the song of rānō Pratāpa. In Bikaner the story is related thus. Prithi Rāja had been sent by Akbar to purchase horses in Gujarat, and had succeeded in securing a number of very fine beasts but had had to promise to the seller that the horses would be fed with milk every day. On his way back to Delhi, Prithi Rāja happened to pass through a village where no milk was available and was in a great plight when a Cāraṇī girl came to him and from a single cow which she had, drew so much milk as to satiate all Prithi Rāja's horses. Prithi Rāja was amazed and fell at the feet of the Cāraṇī asking her to impart on him some of her miraculous power. "My name is Rāja Bāī," said the girl, "whenever thou shalt be in a plight think of me and I will come to thy help." Some time afterwards, Akbar, having heard of the beauty of Prithi Rāja's wife, sent her a summons to Court without informing Prithi Rāja. The lady came, but before entering Delhi was met by her husband, who inquired the reason of her coming. She showed him the imperial letter. Prithi Rāja was dismayed, and for a long while wavered between the dilemma of losing the imperial favour or the honour of his wife, when he remembered the promise made to him by Rāja Bāī. As soon as he thought of her, the good Cāraṇī fairy appeared, and after consoling him, went to Akbar under the form of a lioness and frightened him into promising never to interfere with the honour of a Rajput lady again.²

¹ *Op. cit.*, p. 275.

² I have given the story as it was told to me by Khiriyō Rāma Dāna,

No less wonderful are other stories which are current in Bikaner about Prithi Rāja and which would hardly deserve to be mentioned but because they represent the interpretation which the modern tradition gives of the personality of our Author. He had a brother, Amara Singha, who in A.D. 1591—as we know from Abu-l-Fazl¹—rebelled and after the fashion of a malcontent Rajput began to cause trouble by raiding and plundering. Akbar appointed Hamajō², alias Arāb Khān, to go in search of him with orders to capture him alive. Prithi Rāja, who was present, told the Emperor that Amara Singha would not be caught and that whoever was despatched against him would be killed, but the Emperor would not believe. Hamajō went off to his duty and with a strong force surprised Amara Singha unprepared. Amara Singha was asleep and none of his followers durst awaken him, because he had a vicious habit of striking with his scimitar whomsoever disturbed him in his sleep. At last Padamā³, a Cāraṇī woman who was in the Rāthorā's zenana, roused him with a song in which she told him that Akbar's army was there. The hero sprung to his feet, grasped his *katāri*, mounted his horse and went straight for Hamajō who was on the back of an elephant. The horse leaped over the elephant's tusks and Amara Singha succeeded in reaching the howdah with one hand when a blow from behind cut him in two at the waist. The upper part of his body fell into the howdah, but before he died his *katāri* had found its way into Hamajō's heart. When Akbar received the report on the fight, he sent for Prithi Rāja and congratulated him on the bravery displayed by his brother, whom he called "a flying tiger," and on the fulfilment of his prediction.⁴

the blind Cārana of Bikaner, but Sindhāyaca Dayāla Dāsa in his *Khyāta* of Bikaner (*Descr. Cat.*, i, ii, 1, pp. 218a ff.) relates it in a somewhat different form. According to Dayāla Dāsa, Prithi Rāja went on pilgrimage to Dvārikā and on his way thereto stopped at the village of Cidrāvō, where he met Rāja Bāī. Some time after his return to Delhi, Karama Canda—a former minister of rājā Rāi Singha—from his hostility to Prithi Rāja contrived to bring about "some mischief," whereupon Prithi Rāja invoked Rāja Bāī with a song beginning : आई आवजे जूँ प्रद
बाहर आवीजि. She came, and helped him so effectively that that very day the custom of the *nauroz* was abolished (pp. 219 a-b). According to Dayāla Dāsa this event happened in Samvat 1657, but there is no doubt that the date has been invented by him. Tod's version of the story is quite different.

¹ *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 908. Dayāla Dāsa gives a fictitious date : Samvat 1654.

² A marwarization of *Hamza*.

³ The tradition is that she was a sister of the famous Sādū Mālō, and the wife of Bāratha Sāṅkara, another illustrious name (*Descr. Cat.*, i, ii, 1, p. 218b).

⁴ The account of Amara Singha's rebellion and death in Abu-l-Fazl is very concise. "Hamza 'Arab had a *jāgir* in Bhimbhar. Umrā, the

Prithī Rāja's power of clairvoyance was so great that on one occasion, when he was in Agra, he detected that at a certain hour of the same day the image of Laksminātha in Bikaner had been taken out of the temple. Akbar one day asked him: "Thou, who hast the *Pirs* under thy control, canst thou foretell the place and circumstance of thy own death?"—Certainly, was the reply, I shall die on the Viśrānta Ghāṭa at Mathurā six months hence, when a white-feathered crow will appear." That very day the Emperor sent Prithī Rāja on military duty beyond the Attock in order that his prophecy might be falsified. Five and a half months expired, and Akbar, who had in the meanwhile forgotten all about Prithī Rāja's prophecy, sent him a summons to Court. Prithī Rāja obeyed and started for Agra, but on reaching Mathurā fell ill and died on the Viśrānta Ghāṭa, when a white crow appeared exactly as he had foretold."¹

More human, though undoubtedly equally fantastical, is an anecdote of Prithī Rāja's private life which is very popular in Bikaner. One day in the years of his maturity, our Author was tying up his turban before a mirror in his zenana apartment, when he discovered a grey hair on his head and forthwith plucked it off. One of his wives who was watching him from behind, noticed the act and could not help smiling at the vanity of her husband. He saw her, and turning round, improvised the verse:

पीथल धौला आविदा
बड़ली लग्णी खोड़ ।
कामण मत्त गयन्द ज्युँ
जभी मुख्त मरोड़ ॥ १ ॥

"O Pīthalā!² thy grey hairs are come, and many flaws have appeared [in thee. And lo! there] stands [thy young] sweetheart like a ruttish elephant [and laughs at thee] turning her face aside."

But the lady, who was a bit of a poetess herself, promptly rejoined:

हल तौ धुना धोशियाँ
पश्चज गरवाँ पाव ।
नराँ तुराँ अर बनफालाँ
पक्काँ पक्काँ भाव ॥ १ ॥

brother of Rai Rai Singh, became disobedient and practised violence. He received suitable punishment from the fief-holder." (*Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 908).

¹ *Descr. Cat.*, i. ii, 1, pp. 214b-221a. According to Dayāla Dāsa Prithī Rāja died in the year Samvat 1657.

² A diminutive poetical form of the name Prithī Rāja.

"[For] the plough long-trained bullocks, [and for] the road
the feet of [old] sturdy walkers. [And as for] men, horses, and
fruits. [they] are relished [only] when fully ripe."

A kiss ought to have concluded the scene, but the story is silent on this point as any similar allusion would be out of etiquette with the Rajputs, who are in such matters much more prudish than we are.

To revert now to more serious subjects. Prithi Rāja has left, besides the *Veli*, quite a number of other small poems, mostly *sākha rā gīta*, that is to say commemorative songs. Of the many anthologies of miscellaneous commemorative songs (*phutakara gīta*) which are in the hands of the bards of Rajputana, there is probably none which does not contain at least one or two examples by Prithi Rāja. To give particulars about these smaller compositions would serve no purpose here, and would on the other hand require a careful study of them which I confess I have had no time to make. It will suffice to say that they mostly refer to contemporary Chiefs, among whom Prithi Rāja's brother Rāma Singha, who was assassinated about A.D. 1578 (Samvat 1634), and for whom our Author seems to have had a special predilection, and that they are not all of equal merit, nor of equal interest. Evidently, they were composed at different periods, hence the differences. To the last years of Prithi Rāja's life may be safely ascribed three *stotras* in *dūhās*: one in honour of the Thākurajī (Kṛṣṇa), one in honour of Rāma Candra, and one in honour of the Gaṅgā. They are full of devotional spirit and must be senile productions.¹

Prithi Rāja's greatest poem, the *Veli Krisana Rukamāṇī rī*, was composed as we know from the last stanza thereof, about A.D. 1581 (Samvat 1637). As the title tells, the poem deals with the rape of Rukmīni by Kṛṣṇa—a mere innocent episode in the scandalous life of the Shepherd God—their marriage, their amours and enjoyments, and lastly the birth of their son Pradyumna. Prithi Rāja himself informs us (st. 291) that he has drawn his inspiration from the *Bhāgavata Purāṇa*, but a comparison of the legend of Rukmīni in the tenth *skandha* of the last-mentioned text with our *Veli* soon convinces one that the two works coincide with one another only in the main thread of the narrative, and differ considerably in the treatment and in the minor details. Indeed, going through the Sanskrit of the *Bhāgavata* with the hope to detect analogies of figure or of expression to passages in the *Veli*, I could mark only four cases in which the coincidence with the *Veli*

¹ The *stotra* in honour of the Gaṅgā was probably composed by Prithi Rāja in atonement for the blasphemous verse 290 in the *Veli*, where the sacred river is disparaged because it is addicted to both Hari and Hara, drowns whomever cannot swim, and runs only through one strip of the country and no more.

was striking enough to indicate a direct borrowing on the part of Prithi Rāja.¹ The poem, which is in 305 stanzas, opens with an introduction (st. 1-7) in which the Author modestly acknowledges that he is incompetent to sing of Kṛṣṇa, the Lord of the world, but cannot refrain, he says, from using his tongue in praising Him by whom he has been created and nourished. With st. 10 begins the narrative, at the court of Bhīma, the father of Rukmini, the reasons for not beginning from Kṛṣṇa being explained in st. 8-9. One of these reasons is that in a work inspired with the *śringārarasa* precedence should be given to the woman, and another that the woman in that she carries the man in her womb for ten months² and after delivering him, looks after him for ten years, is superior to the man and has a claim to more consideration. St. 11-24 describe with delicate touches the childhood of Rukmini, the first appearance of puberty in her lovely body, and the charms of all her limbs in the spring of her youth. It is time to think of a husband for her, and her brothers, contrary to her wish and to the wish of her parents, affiance her to Śiśupāla, who comes with great pomp to marry her (st. 29-42). But the girl is in love with Kṛṣṇa, to whom she contrives to forward a letter, asking him to come and rescue her from the impending marriage which is being forced upon her against her will (st. 43-66).

¹ These are the following:—

मा वीरभागमभिमर्शतु चैद्य आराद मूर्ख सियाल् सिङ्ग बलि ।
गोमायुवन्मगपतेर्बलिमञ्जाक्ष (Bhāg. प्रासै जौ बीजौ परणै । (Kri. Pur., X, 52, v. 39). Ruk. Veli, v. 59).

स चाश्वैः शैव्यसुग्रीवमेघपुष्पबला- सुग्रीवसेन नै मेघपुष्पय सम-
हक्कैः । युक्तं रथमुपानीय तस्यौ प्राञ्ज- वेग बलाहक इसै वहन्ति ।
लिश्यतः ॥ (Bhāg. Pur., X, 53, v. 5). (Kri. Ruk. Veli, v. 68).

तमागतं समाज्ञाय वैदर्भी हृष्ट- बम्भण मिति वन्दै हेतु सु
मानसा ! न पश्यन्ति ब्राह्मणाय प्रिय- बीजौ । (Kri. Ruk. Veli, v. 73).
मन्यवन्नाम सा ॥ (Bhāg. Pur., X, 53).
v. 31).

परिष्वं पट्टिशं शूलं चर्मसी शक्ति- अे अखियात जु आउधि
तोमरौ । यद्यदायुधमादत्त तत्स्वें सो आउधि । सजै रुकम हरि छैदै
अच्छन्द्रिः ॥ (Bhāg. Pur., X, 54, v. सोजि । (Kri. Ruk. Veli, v.
29). 133).

² It is notorious that the Indians consider the period of gestation to be ten months.

Kṛṣṇa comes and meeting her in the temple of Ambikā, where she goes under the pretext of the *pūjā*, carries her off in his chariot (st. 67-112). Follows a series of verses in the characteristic sonorous style of warlike Dīṅgala : the disappointed Śiśupāla rallies his friends and gallops after the fugitive couple, but Kṛṣṇa turns round and with the help of Balibhadra defeats him after a sharp fight. A brother of Rukmini attacks next, but is similarly defeated (st. 113-137). Kṛṣṇa takes the maid to Dvārakā and is married to her according to the brahmanical rite with great festivity (st. 138-158). We now come to the most exquisite picture in the poem : the falling of the night, the impatient expectation of Kṛṣṇa, and the coming of Rukmini to his thalamus. The shyness of the maid and the unbounded joy of Kṛṣṇa at her arrival, are described with all the mastership which we should expect from a Rajput of refinement who has had many love experiences of that kind in his life (st. 159-179). Then with great ability Prithī Rāja draws a discreet curtain before the thalamus of the two lovers, and leading us outside into the dark night (st. 180), makes us watch the breaking of the day (st. 181-6), and then in succession the passing of the six seasons of the Indian year : the summer (st. 187-192), the rainy season (st. 193-205), the autumn (st. 206-216), the winter (st. 217-225), the śiśira season (st. 226-8), and lastly the spring (st. 229-268). It is like a succession of magic-lantern pictures on a wall, each stanza is a quadretto in itself worked to perfection with that elegance in which Indian poets of the seasons succeed so well. A passing mention of Kṛṣṇa or of Rukmini here and there makes us remember that they are always present behind the screen and that all these different attractions of the different seasons are meant only for their enjoyment. With st. 269-270 the screen is pulled aside and we are allowed to have a glimpse of the fruit of their loves : Pradyumna. After seven more stanzas mentioning among other things Pradyumna's son Aniruddha (st. 271-7), comes the conclusion which consists of twenty-eight stanzas (278-305), and is very noteworthy as the boldest possible self-eulogy which an author could compose. The presumptuous tone of this conclusion is in striking contrast with the modest tone of the introduction ; evidently, the Poet is so pleased with the work he has done that he must say bravo to himself. The *Veli* is declared equal to a *kāmadhenu* on earth, for there is no blessing which it could not grant to its readers ; superior to the Ganges, to pilgrimages, to penance, to meditation ; a veritable staircase leading to heaven. And as for the verses of which the poem is composed, they are all one more beautiful of the other like pearls in a row, and to sift them no one is competent but Prithī Rāja ; let the other poets hold their tongues, for the *Veli* is like a virtuous woman who suffers no censure. Seeing that Prithī Rāja's production is really incensurable, we may well

forgive him this outburst of self-confidence ; it is, on a small scale and in a different form, the same proud feeling which made Michelangelo strike the knee of his Moses and say to the marble : Speak !

The great merit of the poem is in the combination of a delightful genuineness and naturalness of expression with the most rigorous elaborateness of style. Apart from the contents, it is, as regards form, like Horace in *Dīṅgala*. All the procrustean rules of *Dīṅgala* poetry are observed to the largest possible extent, and yet the language is not distorted but runs as natural and easy as it would probably have been if the Poet had refused to walk with the shackles of the internal rhymes and of the *vēnasagāī*; only more elegant more exquisite, more musical. Indeed, the musicality of the verses is such that nothing could more conspicuously prove the error of them who hold that *Dīṅgala* is too harsh for erotical or idyllic subjects, and is fit only for heroic themes. It is certain that had Prithī Rāja chosen to compose his *Veli* in emasculated *Pīṅgala*, he would have given us a very different composition, not superior in musicality, and considerably inferior in naïveté. But, fortunately for us, he preferred to compose in the literary *bhāśā* of his native land, the *Dīṅgala* of the bards.

The metre, in which the *Veli* is put, belongs to the *gīta* variety and is called by *Dīṅgala* prosodists the *veliyō gīta*. It consists of four lines, whereof two, the second and the fourth, identical with one another in formation, and the other two, the first and the third, different. The two identical lines are rhymed together. The metre is regulated by a determined number of *mātrās* or prosodical instants, which is fixed and invariable in the first and third line, 18 and 16 respectively, but in the second and fourth line varies from 13 to 15 according to the prosodical value of the last two syllables. When the line ends with a periambus (VV), the number of *mātrās* is 13, when with a iambus (V-) 14, and when with a trochee (-V) 15. Beyond this restriction regarding the last two syllables in the second and fourth line, there does not seem to be any other rule regulating the grouping of the prosodical instants in the four lines, and nearly all sorts of combinations are practically allowed.

In editing the *Veli Krisana Rukamāṇī rī* I have been able to avail myself of an advantage which very rarely, if ever, falls in sort to editors of Rajasthani bardic poetry, the existence of old commentaries. The principal of these are three and they were all written within fifty years from the composition of the *Veli* (Samvat 1637), one or two probably during Prithī Rāja's lifetime. They are : (a) a commentary in Old Eastern Rajasthani or Old Dhūdhārī, (b) a commentary in Old Western Rajasthani, and (c) a commentary in Sanskrit. The two first are independent from one another and might well be contem-

porary and date, as I have just said, from the time of Prithī Rāja himself. Both are adespotic and undated, but (a) is certainly anterior to Samvat 1673, and (b) is certainly anterior to the Sanskrit commentary, which is dated only five years later. As for their probable authors, it looks as if (a) was the work of a Cāraṇa, and (b) the work of a Jain, but it is just possible that the latter is also the work of a Cāraṇa recast into its present form by a Jain scholar. The Sanskrit commentary (c) which, incidentally, is the most valuable of all, was composed by a Jain, vīcaka Sāraṅga, in Samvat 1678, from a *bālāvabodha* in Bhāṣā by a Cāraṇa Lākhō. Seeing that the commentary by Sāraṅga generally agrees with (b), one would naturally feel tempted to identify the *bālāvabodha* by Lākhō with the Old Western Rājasthāni commentary, but in that case it must be assumed that the latter has not been handed down to us in its original form. A fourth commentary (d), also in Old Western Rājasthāni and by a Jain, appears to have been compiled during, or before, Samvat 1727 from (b) and (c), but though sometimes useful on account of greater diffuseness, it hardly contains anything that is not already found in the two commentaries just mentioned.

The manuscripts which I have collated for the edition of the *Veli* are the eight following :—

B : MS. No. 28 of *Descr. Cat. of Bard. and Histl. MSS.* Sect. i, pt. i, preserved in the Darbar Library in the Fort of Bikaner. Written in Samvat 1673 at Bikaner, during the rule of rājā Sūra Siṅgha. Containing the text with a *tīkā* in Eastern Rājasthāni or Dhūdhāri. The MS. has undergone many modernisations and other alterations by a later hand, in the case of all of which I have always taken into account only the original reading, when still readable.

J : A Jain MS. preserved in the Mahimābhakti Bhaṇḍāra of Bikaner, consisting of 16 loose leaves, $4\frac{1}{4}'' \times 9\frac{3}{4}''$ in size. The page contains 13 lines of 35-45 *akṣaras*. Devanāgarī script. Copied by a Hiraji in Samvat 1692 at Jālanapura. The MS. contains the mere text, without any commentary, and the readings generally agree with **K**, but in places deviate from **K** and concord with **U**. The writing is very inaccurate : *i* and *ā* are often confused with one another and so *c* and *v*, and *ś* is very frequently written for *s*.

K : Another Jain MS. preserved in the Mahimābhakti Bhaṇḍāra, consisting of 31 loose leaves, $4\frac{1}{4}'' \times 10\frac{1}{8}''$ in size. The page contains 15 lines of about 50 *akṣaras* each. Devanāgarī script. Written by a Māṇikyamuni, pupil of pandit Nemaharṣamuni, disciple of *vācanācārya* Samayamūrtigani, at Khaṇḍapagrāma in the year Samvat 1722. Colophon :—

इति वेल संवत्युगलकरमुनिचंद्रवत्सरे प्रौष्ठमासे अव-
दातपक्षे रजनीश्वरारे वाचनाचार्यधुर्यसमस्तविद्याकलिंदकवा०
श्रीश्रीश्री १०८ समयमूर्तिगणिवराणां अंतेवासिनः पं० प्र० श्रीमन्ने-
महर्षमुनिय (sic) शिष्यमुनिमाणिक्यमुनिना लेखि श्रीषंठपग्रामे
(इ)ति ॥

The MS. contains the text with the same commentary in *Dhūdhāri* as MS. B. The readings are generally the same as in B, as corrected by the later hand, only occasionally different readings of N and U are adopted. In the writing ए, ऐ, औ, ओ, औ are generally employed indiscriminately.

M : A MS. obtained from Mathena Jīva Rāja of Phalodhī, in the form of a book, originally consisting of at least 1,350 leaves, about $9\frac{3}{4}'' \times 6\frac{1}{4}'' - 7''$ in size, but now fragmentary, especially in the former half where the leaves have been in great part eaten away by white ants. Written by different hands in different places, partly during the rule of rājā Sūra Singha of Jodhpur, and partly during the rule of his successor Gaja Siṅgha and the beginning of the rule of Gaja Siṅgha's successor Jasavanta Siṅgha. The volume contains an extraordinarily rich mine of disparate works, from mystic-devotional poetry to a chronicle of Jodhpur and genealogical lists of the Rāthorās, and it would be impossible to try to give here an idea of all the different subjects. Our *Veli* is found at pp. 535a-570b of the MS., and is unfortunately fragmentary owing to the lower margin of the leaves having been eaten by white ants. It is written in Marwari script on 15 lines per page and 12-15 *aksaras* per line. From the colophon at the end it appears that the *Veli* was copied at Mēhakara (near Buranpur, in the Dekhan), in the year Samvat 1676. The text is fairly accurate and closely agrees with B, so much so that it would seem that both M and B are copies from a unique original. A peculiarity of the writing is that औ is generally represented by औ, and ए, ओ are generally written औ, औ.

N : MS. No. 34 of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Nāgapura in Samvat 1727. The text generally agrees with P, and so does the commentary except that the latter is more diffuse than the commentary in P, and is also enlarged by quotations mostly marginal, from the Sanskrit commentary of U.

P : MS. P. 18 (see "Progress Report" in *Journ. As. Soc. of Beng.*, Vol. xiii, 1917, p. 199), a Jain MS. consisting

of 30 loose leaves, $4\frac{1}{2}'' \times 10''$ in size. The page contains six lines of text of about 55 *akṣaras* each, and about 12 lines of interlinear commentary, written in very minute characters comprising about 65 *akṣaras* per line. Both the text and the commentary are accurately written, but the last leaves of the MS. are lacunous owing to the bad ink which has caused them to stick to one another. The commentary is in Old Western Rājasthānī. From the colophon at the end, which is legible only in part, it appears that the MS. was written by pāṇḍit Tirtharatnamuni in Samvat 16—(?).....क—रसधराणीमिते वच्चे).

S : MS. No. 29 (*a*) of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Solāpura in Samvat 1757 (see p. 163a). Generally agreeing with **B** as corrected by the later hand, and so also with **K**. This MS. being of no particular importance, I have collated it only as far as st. 100.

U : MS. No. 33 of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Īdāsara by Rājasāgaragāṇī for the use of pāṇḍit Sukharatna in the year Samvat 1781 (see p. 39a). Containing the text accompanied by a Sanskrit *tikā*, styled "Subodhamāñjari," composed by a *vāraka* Sāraṅga, pupil of Padmasundara, at Pālhanapura under the rule of Peroja (Firoz), in the year Samvat 1678. From the introduction to the *tikā* it appears that this was composed after the guide of a *bālāvabodha*, or vernacular paraphrase, previously written by a Cārana Lākhò :

लाखाभिधेन भाषायां चतुरेण विपञ्चिता
चारणेन छातो बालावबोधो [१]थैसुलव्यये ॥ ४ ॥
परं न तादृगर्थोक्तिपटुत्वं वितनोत्ययम् ।
तेन संस्कृतवाग्यक्या टीकामेनां करोन्यहम् ॥ ५ ॥

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L. P. TESSITORI.

ਅਥ ਵੇਲਿ

ਕਿਸਨ ਰਕਮਣੀ ਰੀ

ਰਾਠੌਡ ਰਾਜ ਪਿਥੀਰਾਜ ਰੀ ਕਹੀ ।

ਪਰਮੇਸਰ ਪ੍ਰਣਵਿ ਪ੍ਰਣਵਿ ਸਰਸਤਿ ਪੁਣਿ
 ਸਦਗੁਰ ਪ੍ਰਣਵਿ ਚਿਖਹੈ ਤਤਸਾਹ ।
 ਮੜਲੁਝ ਗਾਇੜੀ ਮਾਛਵ
 ਚਾਰ ਸੁ ਬੇ ਹੀ ਮੜਲੁਚਾਰ ॥੧॥

ਆਰੂਮ ਮੈਂ ਕਿਥੈ ਜੇਗਿ ਤਧਾਥੈ
 ਗਾਵਣ ਗੁਣਨਿਧਿ ਛੁੱ ਨਿਗੁਣ ।
 ਕਿਰਿ ਕਠਚੀਤ ਪੂਤਲੀ ਨਿਜ ਕਰਿ
 ਚੀਤਾਈ ਲਾਗੀ ਚਿਤਗ ॥੨॥

ਕਮਲਾਪਤਿ ਤਗੀ ਕਹੇਵਾ ਕੀਅਤਿ
 ਆਦਰ ਕਰੋ ਜੁ ਆਦਰੀ ।
 ਜਾਣੇ ਵਾਦ ਮਾਂਡਿਯੈ ਜੀਪਗ
 ਵਾਗਛੀਣਿ ਵਾਗੇਸ਼ੀ ॥੩॥

- ੧। MS ਪਰਮੇਸ਼ਰ, MP ਪ੍ਰਣਵਿ, BKN ਪੁਣ, JM ਪਚਿ, S ਪਣ, U ਪਿਣਿ, (M)S ਸਤਗੁਰ, J ਗਾਈ, K ਗਾਇੜੀ, S ਗਾਬੀਕੈ, P ਗਾਬਚ, JU ਚਾਰਿ, K ਚਾਰ, N ਚਾਲ, BMS ਚ, KS ਚੇ ਵੀਜ, J ਚੇਵਾਂ, P ਚੇਹ੍ਰੀ, M ਚੇਹਵੇ ।
- ੨। KS ਜੇਣ, NPU ਜਪਾਥਾ, J(M) ਜਪਾਥਾਂ, BKS ਕਰਿ, M ਕਰ, N ਕਿਰ, BKNS ਕਠਚਿਥ, P ਕਠਚੀਤ, BKN ਚੀਮਾਰਈ, P ਚੀਮਾਰਾ, J ਚੀਤਾਰਾ, B ਚਿਤਣਿ, M ਚੀਤਧ ।
- ੩। P ਕਰੇਵਾ (for ਕਾਚੇਵਾ), JS ਮਣੀਥੈ (ਛੀਡ), S ਵਾਕਛੀਥ, BKMNPUS ਵਾਗਛੀਥ, MS ਵਾਗੇਸ਼ੀਰੀ ।

वेलि क्रिसन रुकमणी शी

सहसती न सूझै ताइ तुँ सोझै
वाउआ झाँडौ कि वाउलौ ।
मन सरिसौ धावतौ मूढ मन
यहि किम पूजै पङ्कुलौ ॥ ४ ॥

जिणि मेस सहस फण फणि फणि बि बि जीह
जीह जीह नवनवौ जस ।
तिणि ही पार न पायौ चीकम
वयण डेढराँ किसौ वस ॥ ५ ॥

खीपति कुण सु मति तूभ गुण जु तवति
ताऱ्ह कवण जु समुद्र तरै ।
पङ्क्षी कवण गयण लगि पङ्क्षचै
कवण रङ्ग करि भेह करै ॥ ६ ॥

जिणि दीध जनम जगि मुखि दे जीहा
क्रिसन जु पोखण भरण करै ।
कहण तणौ तिणि तणौ कीरतन
खम कीधा विणु केम सरै ॥ ७ ॥

४। S नाउ, JS रुक्कह (for सोझै), K वाउचो, N वाजउ, BM वाउवा,
BMS उचौ क, B मनि, NP सरसउ, BJK मनि, M मंन आवंतौ सुट
चरिच मंन, NS पह, JKU पांगुलउ .

५। KMN जिष, MS फण, PU जोहि जोहि, M नवनवौ, BKMNS
तिष, J(M)PU लाधुउ (for पायौ), M तीकंम, U डेढरा, J किस्तउ,
N किरौ .

६। ALL चीपति, PU समथ (for तु मति). S संमति (ditto), J च्छुकवि
(ditto), BJ तुउआ, B चिचवति (for तवति), PS तवत, J समंद,
S समंद, KMS तिरै. K गइण, BS लग, J लमद, JN पुङ्क्षचै
S पोहचै, S रंक, P किरि, KMS भेर .

७। BKNS जिष, S जुब, BKS सुष, BKS कुसन, JPU किसन, JK अ
पोखण, BNP(S)U संपोखण (for जु पोखण), B तचै (for 1st तचौ),

राठौड़ राज प्रिथीराज री कही ।

३

सुकदेव व्यास जैदेव सारिखा
सुकवि अनेक ते अक सज्ज ।
चीवरणगा पहिलौ कीजै तिणि
गूँथियै जेणि सिंगार ग्रन्थ ॥ ८ ॥

दस मास उदरि भरि वले वरस दस
जो इहाँ परिपालै जिवडी ।
पूत हेतु पेखताँ पिता प्रति
बली विमेखै मात बडी ॥ ९ ॥

दक्षिणादिसि देस विदरभति दीपति
पुर दीपति अति कुँदणपुर ।
राजति अक भीखमक राजा
सिरहर अहि नर असुर सुर ॥ १० ॥

पञ्च पुत्र ताइ छट्ठी सुपुत्री
कुँवर रुक्म कहि विमलकथ ।

J तणा (ditto), BZN ते (for तिणि), KS ते (ditto), U तदं (ditto), BS तणा (for 2nd तणौ), BJKMNPU अम, S संसर, K बीधां, JK विण, B विन, S विणि .

८ । BS सुकदेव, N वशाच, MNPU जयदेव, JN ति, KS त, B तु (for ते), M सरीक (for ते अक), J पहिलौइ. U पहिलू, B पहिलै, M पहला र, BKMNS तिणि, J अंथीइ, M गृषीजै, BS गूँथियौ, NPSU जेणि, K वेण (for जेणि), KU शूँगार, S चिणारा .

९ । K उचरि, JN उचरि, P उचर, MSU उदर, B आं, M इहं, K जेवडी, BJ पूत, K पुत्र, BJ हेति, KMNSU हेत ,P जोवतां, S देवत, M पवि (for प्रति), JMS वसि, BS विदेषत .

१० । KPU दक्षिण°, BN दक्षण°, S दिषणदिसा, BS विदुरभति, K दीपति, J राजति (for 2nd दीपति), K राजा, MN छेक, M भीखमच्छ, S भीषमुष, PU चिरहर, M जै रै खेवै (for सिरहर), S उसुर .

रुकमबाड़ अनै रुकमाली
रुकमकेस नै रुकमरथ ॥ ११ ॥

रामा अवतार नाम तोइ रुकमणि
मानसशोवरि मेहगिरि ।
बालकति क्रिहि हंस चौ बालक
कनकवेलि विज्ज पान किरि ॥ १२ ॥

अनि वसि वधै तोइ मासि वधै अे
वधै मासि तोइ पहरि वधन्ति ।
लखणा बच्चीस बाललीलामै
राजकुमरि ठुलडी रमन्ति ॥ १३ ॥

संगि सखी सीलि कुलि वेसि समागी
पेखि कली पदमणी परि ।
राजति राजकुँयरि रायझणि
उडियणा बीरंज अन्वहरि ॥ १४ ॥

११ | B शंच पूत, BNPS छठी, M सुची, BKN कुंचर, P कुंचर, S कुचर,
M कंचर ।

१२ | JP तर् (for ताइ), PSU दृष्टमणि, KMN °सरोवर, M कि मेरगिर,
U बालगति, P किरि, BMU करि, KS कर, S किनकरेल, BJP दुङ्ग
(for विङ्ग), J पंत, KSU करि, M किरि ।

१३ | JKPS अन, BM इनि, B वरिस, JKSU वरस, ALL मास, S चेष
(for चं), M वधै मासि (for ताद मासि वधै अे), KU [चे] ALL
मास, BNU पहर, J पुहरि K पुहर, MS पोहर, N छक्कण, S बती-
[स], N °लीलामथ, JKP कुंयरि, NU कुंचरि MS कुचरि ।

१४ | KS संग, B(S) सील सज्जी, BJMN सील, JKMNU कुल, JKNPU
वेष, S कुली, B पदमणी K पदमनी, N पदमनी, S राजत, BNU
°कुंचरि, S °कुंयरि, K राथकुंचर, BK राथरुचंच, J राईभिष, M
राईभमणि, BJKMPSU उठीयण, BJKNS बीरक्ष ।

सैसव तनि सुखपति जोवणा न जायति
वेस सन्धि सुद्धिणा सु वरि ।
हिव पल् पल् चठतौ जि होइसै
पिथम ग्यान अहवी परि ॥ १५ ॥

पहिलौ मुखि राग प्रगट थौ प्राची
चरण कि अरणोद अम्बर ।
पेखे किरि जागिया पयोहर
सञ्भा वन्दण रिखेसर ॥ १६ ॥

जम्य जीव नही आवतौ जाये
जोवण जावणहार जण ।
बज्ज विलखी वीक्कड़तै बाला
बाल संघाती बालपण ॥ १७ ॥

आगलि पित मात रमन्ती अङ्गणि
काम विशम छिपाड़ण काज ।
लाजवती अङ्गि अह लाज विधि
लाज करन्ती आवै लाज ॥ १८ ॥

१५। P बीमव, M सद्धव, U शैशव, BMS तन, KC तनु, B जोधप.
KNPSU जोवन, N वथसि (for वेस), JKNPU सुहणा, J छव, J
चडतच, S चढता, J ज, KS इज, N हिज, PU जु, K चोचद, N
होइसी, P होसी, S छसे, U होइसे, BKMNSU प्रथम, J पिथम .

१६। M पैहलौ इ, BJKMNSU सुष, BKMS अष्टा, JPU यिज, N यिथज,
MS क, BJKMINU अरणोदय, S झोदे, P अंवरि, N अवर, J येचि,
N करि, SU किरि, JK प्रात (for किरि), S पयोधर, U पयोधर, KU
संथा, P बंदन, A रिकीमर, (M)S रियेसर .

१७। BJNSU आवंतउ (तौ), K जोधण, MS जोवन, J जांधहार, S
जंखणहार, P वीक्कड़ती, S वीक्कड़तै, J वीक्कड़ह. BM संघाती, S संगा थी .

१८। B पितु, BK अंगणि, M छिपाड़णि, B काजि, KP अंग, K अहिज
M ज्ञाजे (for लाज विधि), BKP करंता, JNU करंतां .

सैसव सु जु सिसिर वितीत थयौ सज्ज
 गुण गति मति अति अहे गिरिण ।
 आप तणै परिग्रह ले आयौ
 तरुणापौ रितुराज तिरिण ॥ १६ ॥

दल फळि विमल वन नयगा कमल दल
 कोकिल कण्ठ सुहाइ सर ।
 पांपणि पङ्क सवाहि नवी परि
 भूहाँ रे भ्रमिया भ्रमह ॥ २० ॥

मलयाचल सुतनु मलै मन मौरे
 कली कि कामबद्धुरु कुच ।
 तणै दखिणदिसि दखिगा चिगुणामै
 ऊरथ सास समीर उच ॥ २१ ॥

आणंद सु जु उदौ उहास हास अति
 राजति रद रिखपन्ति रुख ।
 नयगा कमोदगि दीप नासिका
 मेन केस राकेस मुख ॥ २२ ॥

१६ | (B)M सदसव, U शैशव, K सो, JKNS ज, BK तुचिर, JN चिर,
 P वतीत, N यिथउ, JM चह, N चहि, KNS गण, KNU परिग्रह,
 P परिग्रहि, S परगह, P लेज, S आवि, JU तरुणापण, P तरुणपचर,
 BKNU रतिराज, P रितुराय, S रतिराय, NS तच, K तच .

१० | JKNPSU फूल, NP बनि, M बन, KS नयन, J नेण, NP वरष
 चंपक (for नयण कमल), M कंठि, BS सुहावि, J पंपिण, U पांपणि,
 J पंचि, JPU समारि, KN समार, S तुवारि, KMNU भुंडा,
 BKMNS भ्रमिया, BKMNP भमर .

११ | J मिल्लया०, S मस्तिष्या०, BKMNSU सुतन, J श्रुतण, NP मलय, S
 मिल्लै, PS मवरं, U कलीच, K क, S सु (for कि), J तणु, P तिष्ट.
 NU तणइ, (KP)U दचिण, N चिगुणमय .

१२ | JKMNJS ज, B जि, P उदय, S उद्दै, JN रिखपन्ति, K नयन, S
 नदन, BS कमोदनि JU कुमोदिनि, K कमोदिनी, S सीन .

राठौड़ राज पिथोराज री कही ।

७

वधिया तनि सर्वरि वेसि वधन्ती
जोवण तणौ तणौ जल जोर ।
कामणि करण सु बाण काम रा
दोर सु वरण तणा किरि डोर ॥ २३ ॥

कामणि कुच कठिन कपोल करी किरि
वेस नवी विधि वाणि वखाणि ।
अति स्यामता विराजति ऊपरि
जोवणि दाणा दिखालिया जाणि ॥ २४ ॥

घरधर सिंग सधर सुपीन पयोधर
घणूँ खीण कटि अति सुवट ।
पदमणि नाभि प्रियाग तणौ परि
चिवलि चिवेणी सोणि वट ॥ २५ ॥

नितमणी जङ्ग सु करभ निरूपम
रभ खम्म विपरीत रख ।

२४ । KMNS तन, BKMS सर्वर, ALL वेस, BPS जोबन, U तणु BJ(K)
तष्ट (°चै), M तष्टे (for 2nd तणौ), JNU कामिणि, K रां, JKS ढोर
(for ढोर), U ढोरि (ditto), S च, BJKMNPS वरण, BKNPS
किर, P ढोर (for ढोर) .

२५ । NPU कामिणि, JM कामिष, J कठिण, K किर, JS करि, N वटचि
(for वेस), K बाल, KU बषाल, BU आमता, P सामता, BS विराजत.
K विराजित, JMNPU जोबन, K योबन, S जोबन, JKU दिषाला,
N दिषाले, P दिषालि, KU जाण .

२६ । NPU धराधर M धरधरि, BJKMNPU शंग, P सपीन, BS घणौ,
M घणु, S घति कठि, N तुष्टि. JMNPU पदमिणि, BMS नाभ.
JKNSU प्रशाल, JKMN ओणि, BS ओल, P ओलि .

जुआलि नालि तसु गरभ जेहवी
वयगो वाखागौ विदुख ॥ २६ ॥

ऊपरि पदपलव पुनरभव ओपति
निमल कमल दल ऊपरि नीर ।
तेज कि रतन कि तार कि तारा
हरिहर्स सावक सिसहर हीर ॥ २७ ॥

आकरण पुराण सम्बिति सासच विधि
वेद चारि खटबङ्ग विचार ।
जाणा चतुरदस चौसठि जाणी
अनंत अनंत तसु मधि अधिकार ॥ २८ ॥

साँभलि अनुशाग थयौ मनि स्यामा
वर प्रापति वज्ज्ञती वर ।
हरि गुण भणि ऊपनी जिका हरि
हरि तिणि वन्दे गवरि हर ॥ २९ ॥

१६ | NP नितंविषि M °विषि, B °विनि, JKU °वनि, S °वन, S गरभ (for क°), P निरपिति, M निरूपति, BK जुआलि, J जूआल, M जुआल, U जुआल, NP जुवल, S जोवल, NPS जाल, BJKMS तस .

१७ | BP ओपति, BKMNP S °पङ्कव, BKPU पुनर्भव, J उपिति, B निर्मल. S निरमल, K रुकमण, S क, JK सावकि, JP सपहर, S सिसहर .

१८ | BJNPU सहृति, K सहृत, BKM साल, J सावित्र, K आर, MS जंषि, JK चतुर्दश, KS जाणे, M जंसे, BJMS तस, J मंकि .

१९ | MPSU संभलि, M थय, N थिज, BP सामा, NU आमा, K वंसित, K भषी, JU लुषि (for भणि), (B)M जिका इ, KMNPU हर (for 1st हरि), BJKMNPU हर (for 2nd हरि), KM निष, JU गोरि .

राठौड़ राज प्रिथीराज री कही ।

६

ईखे पित मात ओहिसा अवयव
विमल विचार करै बीमाह ।
सुन्दर सूर सीलि कुलि करि सुध
नाह क्रिसन सिरि सूर्मै नाह ॥ ३० ॥

प्रभणन्ति एत्र इम मात पिता प्रति
बन्हाँ वासना वसी इसी ।
ग्याति किसी राजवियाँ ग्वालाँ
किसी जाति कुलपाँति किसी ॥ ३१ ॥

सु जु करै अहीराँ सरिस सगाई
ओलांडे राजकुल इता ।
त्रिधपते मति कोइ वेसासौ
पाँतरिया माता इ* पिता ॥ ३२ ॥

पिता मात पभणै पूत म पाँतरि
सुर नर नाग करै जसु सेव ।
लिखमी समी रुकमणी लाडी
वासुदेव समौ वासुदेव ॥ ३३ ॥

३० । M इचै, BM पितु, BJKMS ओरसा, M अविष्व, S रवचन, MS विचारि, BKM बरण (for करै), MS बीमाह, ALL सील कुल, BKM करि कुल, BJNPSU किसन, BJKM चरि, SU छिर

३१ । KNP पमर्णन्ति, JPSU पूत, M किसी ग्याति ।

३२ । KNS ज, B जि, M सरसि, JS ओलंडे, JU छदापरि, K छदापकै, B दधपणद, M दधपरि, NP दधपणद, NPU सत, JNP वेसरउ, ALL [इ]

३३ । BJNP पित, M पितु, U पिछ माट, JU प्रभचद, K पमर्णन्ति M पदष्वि (for पमर्णै), JMS पूत, U पाँतरि, BJM जै (for जसु), S जस, NU जगमी, P लिखमी, BJSU रवमणी, BMS बासदेव, JMNPSU सम ।

मावीच मजाद मेटि बोलै मुखि
 सुवर न को सिसुपाल् सरि ।
 अति अँबु कोपि कुंवर ऊफणियौ
 वरसाल् वाहला वरि ॥ ३४ ॥

गुरु गेहि गयौ गुरु चूक जाणि गुरु
 नाम लियौ दमघोख नर ।
 हेक वडौ हित छवै पुरोहित
 वरै सुसा सिसुपाल् वर ॥ ३५ ॥

विप्र विलंब न कीध जेणि आइस वसि
 वात विचारि न भली वुरी ।
 पहिलुँ इ जाइ लगन ले पुहतौ
 प्रोहित चन्द्रवरी एरी ॥ ३६ ॥

जइ हरखि धगौ सिसुपाल् हालियौ
 गङ्गे गायौ जेणि गति ।

३४। N मावीच, S मावीत, P मर्याद, JK मजाद, NU मजाद, B कोई, BM उचिपाल्, S ससपाल्, BS सर, K सिर, U सिरि, S इत, BKSU चंद्र, JKMU चोप, N कुमर, MS कवर, वैहलौ, KP वर .

३५। BMS गुर, B येहि, JK गेह, M येह, S पह. BMS जाणि चूक, JKSU नंद (for लियौ), N जाए (ditto), M नंदघोख (for दम), K गुर (for वर), K छयो, P छउ, U छई, BKM परोहित, JU चुप्रोहित, BK ओ वरै, S वरि .

३६। S अप, BKNP लेख, S तेष, J वस, KN विचार, M विचारी, KNP वुरी, B पहिलो ई, JKNS °छउ [इ], U °लुँ [इ], NP नाद, (for जाइ), MNPU पञ्चतज, J पञ्चतज .

कुण जाणै सँगि ऊचा केतला
देस देस चा देसपति ॥ ३७ ॥

आगमि सिसुपाल मणिजै ऊचव
नीसाणे पड़ती निहस ।
पटमण्डप छाइजै कुँदणपुरि
कुँदणमै बाझै कलस ॥ ३८ ॥

यिह यिह प्रति भींति सु गारि हींगलू
ईंट फिटकमै चुणी असम ।
चन्दण पाट कपाट इ चन्दण
खुम्ही पनाँ प्रवाली खम्ह ॥ ३९ ॥

जोइ जल्द घटल दल साँवल ऊजल
बुरै नीसाण सोइ बणघोर ।
प्रोलि प्रोलि तोरण परठीजै
मरहै किरि तगडव गिरि मोर ॥ ४० ॥

३७। BJKM छोइ, N ऊचउ, P छाइ, U छाष, JKNPSU उरच, N उष्णच, B सिपाल, S सच, U शिशु, P गाचा, BK बेण, S जीच, JNP देषि, U तेण, KMS बधा (for ऊचा), S ता (for चा) ।

३८। JKU आगम, M आगलि (for °मि), BM उसिपाल, PU शिशु, K चिच, S सच, J मंडीर, K मांडीउ, MP मंडिघउ, NU मंडीघर, KU ऊचव, MNPU पडवे, J बाईर, PU बाईंदव, S बाविकै, KU कुँदणपुर, JU कंचणमद, M कुँदणमै, P वांदह (for बाझै) ।

३९। JKNPU घट्ह, M घिहि, S घह, JNU छोंगलो, NU फठिकमर (°मय), KU चंदन BMSU कपाटे, BPU ई, P घना ।

४०। K(M)NP सामल, J स्लाम, U स्लामल, K ऊचल, BJ साज (for चोइ), U साजि, K साद, N सार, M [त]दज (for चोइ), P बणघोर, NSU मांडर, MP किर, K करि, P तांडव, N गिरि तांडव किर, M गिर ।

राजान जान संगि छता जु राजा
 कहै सु दीध ललाटि कर।
 दूरा नैर कि कोरण दीसै
 धवलागिरि किन धवलहर ॥ ४१ ॥

गावै करि मङ्गल चडि चडि गौखे
 मनै सूर सिसुपाल मुख।
 पदमणि अनि फूलै परि पदमणि
 रुखमणी कमोदणी रुख ॥ ४२ ॥

जाली मणि चडि चडि पश्ची जोवै
 भुवणि सुतन मन तसु भिलित।
 लिखि राखे कागल नख लेखणि
 मिसि काजल आँसू मिलित ॥ ४३ ॥

तितरै हेक दीठ प्रवित गलिचागौ
 करि प्रणपति लागी कहण।

४२। BKNPU ऊना, K अ, S उ (for औ), J तार (for तु), BSU निलाडि, JKN ललाठ, M लिलाढ, BJKMNPУ बयर, S क छूरण, J धमल०, BJKMNPУ किना, S का, J धउसहर

४३। K किरि, S कै, MU किर, BJ चडि, N गुच्छे चडि चियजाणा मंबल
 मावट, P गोखे चडि चडि मंबल गावै, B मने, सिसिपाल, KM चिरु^०
 PU शिरु^०, S सस^०, B पदिमिनि, N °मनि, PU °मिलि, S चंन, U
 चबर, BP दृषि परि फूलइ, NP रथमिणी, U °मिलि, P कुमोदिनी.

४४। P गमि (for मगि), M मंभि (ditto), K मङ्ग, B चडि, J पंथी चडि
 चडि, U पंथी चडि चडि, BS जोयै, B मुघण, J मुञ्चव K मुचनि, SU
 भवण, PU चुतनु, J तस, KN डरि (for तस्तु), BS भिलत, M भवणि
 न को तस मनि भिलनि, KS राष्टर, JU रावियज, NP कागल राष्ट्र,
 J कागद, BK लेषण, JPU लेषिणि, B मस, KMS मसि, S मिलत,
 M मिलनि.

देहि संदेस लगी द्वारिका
वीर वटाऊ ब्राह्मण ॥ ४४ ॥

म म करिसि थील हिव झचे हेकमन
जाइ जादवाँ इन्ह चच ।
माहूरै मुख झंता ताहूरै मुखि
पग वन्दण करि देइ पत्र ॥ ४५ ॥

गई रविकिरण यहे थई गहमह
रहरह कोइ वह रही रह ।
स जु दुज पुरा नीसहे सूतौ
निसा पड़ी चालियौ नह ॥ ४६ ॥

दिन लगन सु नैडौ दूरि द्वारिका
भौ पञ्चेस्थाँ किसी भति ।
साँझ सोचि कुन्दणपुरि सूतौ
जागियौ परभाति जगति ॥ ४७ ॥

४४ । BS बेक, KU इक, J डेकि, BJ(K)M(S)U देखि (for दीठ), JKMNPU पविच, MPS बल्लताबउ (°बौ), U °चार्गु, BKM संदेसो, JU °घु, BKM लगै, J लगि, BJKMU द्वारिका, S लगे इ[वा]रक देह संदेशो ।

४५ । JNPU म म टोक बरे, JS चव, B चक (for चिव), JM छोइ, K छोय, S उर्द, B देकमनि, U थेकमन, P जाथे, B जाच, KNU जाएि, BKS जाइवे, N इद, JM माहरा, MNS उता, JU झंतउ, KP मुष (for मुखि). B बंदन, J बहि (for बहि), JKN देई ।

४६ । B मुचे, M पिचे, B थिथ, J थथउ, K(M)S थथौ, KN उद (for कोट), JU छोइ (ditto), B बह इय (for कोइ बह), KN बहि, B रचे, BJMNS अ, BKM दिज, U दुबू ।

४७ । BJKMPSU नेहउ, N नथहउ, B(M)P भउ, JU भउ, K भुय, B पुहचेस्थाँ, K पञ्चस्थाँ, M पुहचीस्थै, U पुहचस्थाँ, J केहि, K केह (for किसी), K भांति, JKMU सांकि, BKS कुंदणपुर, MP °चुरि, JKNPSU परभावे, M प्रभावे ।

धुनि वेद सुणति कङ्ग सुणति सङ्क्ष धुनि
नद झल्लरि नीसाण नद ।
हेका कह हेका हीलोहल
सायर नयर सरीख सद ॥ ४८ ॥

पणिहारि पटल् दल् वरण चंपक दल्
कल्स सीसि करि करि कमल् ।
तीरथ तीरथ जङ्गम तीरथ
विमल् ब्राह्मण जल् विमल् ॥ ४९ ॥

जोवै जाँ ग्रहि ग्रहि जगन जागवै
जगनि जगनि कीजै तप जाप ।
मारगि मारगि अब्ब मौरिया
अब्बि अब्बि कोकिल आलाप ॥ ५० ॥

समति ओ किना किना ओ सुहिंसौ
आयौ कि हँ अमरावती ।
जाइ पूछियौ तिणि इम जन्मियौ
देव सु आ दुआरामती ॥ ५१ ॥

४८ । K धुनि, JSU धुनि दुष्टत वेद, KNP दुष्टत, B किहीं, M कह, KU कहाँ (for कङ्ग), (M)S कालरि, KM चालोहल .

४९ । JKNPU पणिहार, J चरण, M वरन, JKMU चीस, B कल्स करि, J कल्स कल, N धरि कर, S कर कर, S छुवल, JN तीरथि (for 1st तीरथ), J तीरथि (for 2nd तीरथ) .

५० । B जोचइ, J जोचे, K जोचै, M जोचै, BKNPU मट्चि, M यिच, BK अगनि (for अगन), S जिगन, BKS मारग, BS आंब, B मौरिये, JKSU मौरिया, PS आंबि, KN अंब (for अंबि) .

५१ । B सांपति, K सुंक्षपौ, क, NP चु तिणि, BJMU तेणि, K तेण, NP ओ (for ओ), BMU द्वारामती, S द्वारकामती .

राठौड़ राज पिथीराज री कही ।

१५

सुणि खवणि वयग मन माहि थियौ सुख
क्रमियौ तासु प्रणाम करि ।
पूछत पूछत ग्यौ अन्नहपुरि
ज्ञाँसौ सुदरसग तणौ हरि ॥ ५२ ॥

वदनारविन्द गोविन्द वीखियै
आलोचै आपै आप सूँ ।
हिव रुकमणी क्रितारथ झइस्तै
ज्ञाँसौ क्रितारथ पहिलौ छ्वँ ॥ ५३ ॥

जटिया जगतपति अन्तरजामी
दूरन्तरी आवतौ देखि ।
करि वन्दग आतिथ भ्रम कीधौ
वेदे कहियौ तेणि विसेखि ॥ ५४ ॥

कस्मात् कस्मिन् किल मित्र किमर्थं
केन कार्यं परियासि कुञ्ज ।

५१। BK(M)S अबण, J संभलि (for दुषि उवषि), NP(U) संभले (ditto), BJMK ययौ, BJMS ताष, JKN(M)PSU नयण, KP अंगदपुर, J अंतःपुरि, J झज, KPU ऊयउ, MS ऊबौ .

५२। K वीक्षियौ, J देशीयउ, M देशीयो, BS आलोचै, BMNU आप आप, JK आंप आलोचर आंप हुँ. BJ द्व, KN हिवद्व, S द्वै, BJS द्वमणी, NU रुकमणी, BJKMPU रुतारथ, B झोसै, JK झोसर, NU झोसर, M झोइसै, S झसै, JN झज, KPU ऊयउ, MS ऊबौ, BJKMNPU ऊतारथ, BJMSU पहिलौ, N पहिलुँ .

५४। BJ अमरपति, K अमति०, JK अंतरजामी, J दूरिंघरि, JN आवंतउ, KS देष, BKMS दंदन, JU आर्तिथ, U धर्म, S कीजै, K तिथ, MPS वेष, U बेष, BKS बिबेष .

ब्रूहि जनेन येन भो ब्राह्मण
पुरतो मे प्रेषितम् पञ्च ॥ ५५ ॥

कुन्दण्पुर झँडा वसाँ कुन्दण्पुरि
कागल् दीधौ अम कहि ।
राजि लगैं मेल्हियौ रुकमणी
समाचार इणि माहि सहि ॥ ५६ ॥

आणन्द लखण रोमाञ्चित आँसू
वाचत गदगद कँठ न वगै ।
कागल् करि दीधौ करुणाकरि
तिणि तिणि हीज ब्राह्मणा तगै ॥ ५७ ॥

देवाधिदेव चै लाघै दूवै
वाचण लागै ब्राह्मण ।
विधि पूरबक कहे वीनविधि
सहग तुझ असरणसरण ॥ ५८ ॥

५५ । B(M) कथिन् कह किल कसमात किमरथी, S कसमिन किछ करि किसमात किमरथी, J कथिन् कथ किल मिच किमरथी, K कथिन् मिति: क: कस्मात किमरथी JNP कस्मात् कथिन् मिच किमरथी, P कार्य. B(S) काजि, BK(S) परजंति, J परियंत, M परिजंत. BK(S) कनि (for तुच), M कच. JKNPU येब, BS जो (for भो). JK शो (ditto). M तु (ditto), JN वस्तुन, P वस्तुष, S व्रहमण, P पूर्वतु, BM(S) प्रेरतह. J प्रेरित, K प्रेरितो, B पति (for पच), K पति, PU पच.

५६ । J कुन्दण्पुरि, N ° नपुरि, MPU नपुर, J वस्तां, (M)S वच, MNU कुन्दनपुरि, JKS नपुर, P नपुर, S काबद, BKMS दीक्षौ, JNPU राजि, N उगि, BJKMPSU उचमणी, KMPS इण.

५७ । BS आणंदसै, B केविष रोमांचि. NU रोमायंच, J रोमायंच, M रोमांच, P रोमायंचत, S रोमयाचल, B गहमह, KS कर, J से (for करि), BMS दीक्षौ, BKS करुणाकरि, M करि (for 1st तिणि), BKU तिण, S तिण ही वेण, BMP ब्राह्मण .

५८ । K रह (for चै), KNPS दूषद, N दूषद, J दूर, PS विधि, B वीनमिथौ, MS वरषविधि, P तुं जि (for तुम), M असरणि सरणि .

बलि बन्धण मूझ सियाल् सिङ्ग बलि
प्रासै जौ बीजौ परगौ ।
कपिल् घेनु दिन पात्र कसाई
तुलसी करि चखाल् तगै ॥ ५६ ॥

अह कजि तुम्ह क्षणि अवर वर आणै
चैठति किरि होमै अगनि ।
सालिंगराम सूक्त यहि सङ्गहि
वेद मन्त्र स्त्रेक्षाँ वदनि ॥ ६० ॥

हरि ऊचे वराह हचे हरिणाकस
हाँ ऊधरी पताल् हाँ ।
कहो तई करणामै केसव
सीख दीध किणि तुम्हाँ सुँ ॥ ६१ ॥

आणे सुर असुर नाग नेचै नहि
राखियौ जई मंदर रई ।
महण मध्ये मूँ लीध महमहण
तुम्हाँ किणै सीखवा तई ॥ ६२ ॥

५६। J संभ, P सूँ जु, BKS खाल, K सिंद, (M)PS संच, KN वल, BS पासै, B बीजौ, BJKMS घेन, S दध (for दिन), K वट (ditto), S पात्र, MS तुलसी, U किरि ।

६०। BM चम, M तच्छ, KMP बांडि, S बौडि, BN बैठित, (M)U चरठिति, BKNPU करि, S किरि, JMNPU सालियाम, B(K)N मृदि, M पिह, B(P) संस्तहि, JK संघर्ष, S संघरियौ, M खेवा (for चक्षुहि), S वात (for मन्त्र), BJS मेष्टां ।

६१। K हचे (for ऊचे), BPS वाराह, PU ऊचे (for हचे), JPU हरिणादृष्ट, M हिरण्याश, K उद्दरी, JKU पाताल, MS पयाल, S तच्छ, KPU करणामय, BN करणामय, S करणाकर, BKMSU किष ।

६२। KNPU नेचै, N निहि, S राष्ट्रिया, बेष (for ऊरै), M ऊै (ditto), BJMNU मंदिर, S मंदिर, NPU मध्ये महज, BJKSU ऊं (for सुँ), M मध्ये महोदधि लीध, B तम, KS तुम्ह, M तच्छ, JS किचि, KMU किच, JKNU सीखविचा ।

ਰਾਮਾ ਅਵਤਾਰਿ ਵਹੈ ਰਿਣਿ ਰਾਮਣ
 ਕਿਸੀ ਸੀਖ ਕਹਣਾਕਰਣ ।
 ਛੁੱ ਊਧਰੀ ਚਿਕੁਟਗਠ ਛੁੱਤੀ
 ਹਹਿ ਬਨ੍ਧੇ ਵੇਲਾਹਰਣ ॥ ੬੩ ॥

ਚੌਥਿਆ ਵਾਹ ਵਾਂਹਹਿ ਕਹਿ ਚੜਮੁਜ
 ਸਙ੍ਗੁ ਚੜ ਧਰ ਗਦਾ ਸਰੋਜ ।
 ਸੁਖਿ ਕਹਿ ਕਿਸੁੰ ਕਹੀਜੈ ਮਾਵ
 ਅਨੱਤਰਯਾਮੀ ਸੁੱ ਆਲੋਜ ॥ ੬੪ ॥

ਤਥਾਪਿ ਰਹੈ ਨ ਛੁੱ ਸਕੁੱ ਬਕੁੱ ਤਿਗਿ
 ਚਿਧਾ ਅਨੈ ਪ੍ਰੇਮ ਆਤੁਰੀ ।
 ਰਾਜਿ ਦੂਰਿ ਦਾਰਿਕਾ ਵਿਰਾਜੈ
 ਦਿਨ ਨੈਡੈ ਆਇਧੈ ਦੁਰੀ ॥ ੬੫ ॥

ਚਿਣਿ ਦੀਹ ਲਗਨ ਵੇਲਾ ਆਡਾ ਤੈ
 ਬਣੁੰ ਕਿਸੁੰ ਕਹੀਜੈ ਆ ਭਾਤ ।
 ਪੂਜਾ ਮਿਸਿ ਆਵਿਸਿ ਪੁਰਖੋਤਮ
 ਅਭਿਕਾਲਿ ਨਥ ਆਸਾਤ ॥ ੬੬ ॥

੬੩। JKMNSU ਅਵਤਾਰ, BKNPU ਰਣਿ, S ਰਡ (for ਰਿਣਿ), KMNPSU ਰਾਬਣ, BS ਭਰਦਾਕਰਣ, K ਊਧਰੀ, M ਚਿਗੁਡਾ, BKMS ਝੱਤਾ, NP ਬਾਂਬੇ.

੬੪। NU ਚੌਥੀ ਆ, JKNPSC ਵਾਹਰ, B ਚਤੁਰਮੁਜ, K ਚਤੁਰਮੁਜ, S ਚਾਂਚ, JM ਧਰਿ, JKPSU ਸੁ਷, J ਕਹਿ (for ਕਹਿ), S ਕਾਨੁੰ ਕਹੀਜੈ.

੬੫। KNPU [ਛੁੱ], KMS ਤਿਲ, BJKMS ਪ੍ਰੇਮਾਤੁਰੀ, JNU ਰਾਜ, NU ਦੁਚਾਰਿਕਾ, P(S) ਦੁਚਾਰਿਕਾ. S ਵਿਰਾਣੈ, BJKMNPSU ਨੇਹੜ, BJKMNPS ਆਧਾ.

੬੬। BJKN ਚਿਚ, M ਚਿਲਹ, P ਚਿਛ, S ਚਿਨ, BKU ਆਡਾ ਵੇਲਾ ਤਹ, S ਆਡਾ ਤੇ ਵੇਲਾ, P ਤੀਥਦ (for ਨੈ), BS ਬਥੈ, J ਕਹੀਰ, P ਕਹੀਧਰ, U ਕੜ, KU ਆਵਿਸਿ, S ਆਵਿਸਾਂ, KNPU ਪੁਰਖੋਤਮ, MS ਪਰਣਾਂ, B ਅਭਿਕਾਲੈ, JNP ਕਾਲਿ, M ਬਾਂਗਕਾਲਿ, BS ਨੈਰ, J ਨਵਰ.

राठौड़ राज प्रियोराज ही कही ।

१६

सारङ्ग सिलीमुख साथि सारथी
प्रोहित जागणहार पथ ।
कागल् चौ ततकाल् क्रिपानिधि
रथि बैठा साँभलि अरथ ॥ ६७ ॥

सुग्रीवसेन नै मेघपुहप सम-
वेग बलाहक इसै वहनि ।
खँति लागौ त्रिभुवनपति खेड़े
धर गिरि पुर सान्हा धावनि ॥ ६८ ॥

रथ थम्भि सारथी विप्र छण्डि रथ
चौ पुर हरि बोलिया इम ।
आयौ कहि कहि नाम अहोणौ
जा सुख दे स्याम नै जिम ॥ ६९ ॥

रहिया हरि सहो जाणियौ रुकमणि
कीध न इवडी ठील कई ।
चिन्तातुर चिति इम चिन्तवतो
थई क्षीँक तिम धीर थई ॥ ७० ॥

६७। B सारथी, S प्रोहित, BJKNPU छपानिधि, JKNPSU रथ, J संभलि, K साँभलि, N ली, M inserts here st. ३४.

६८। BM समवेगि, K बलाहिक, J इसउ, NPU इंसु, S लागी चिभवन चै, N धरि, BS गिर तर, U तद चिरि, (J)K तद (for पुर), S धारत .

६९। B थांभि, M डंभि, S डंभे, चिप, (B)J(MS) रुङ्डउ, (K)S आप (for चौ पुर), J(K) अच्छारउ, MPS अमीषउ, J दद, S पावै (for है), BJK(S) साम .

७०। J जाणीछु, S जाणिया, BJMPS रथमणि, U रुकमणि, B इतरी, N अतरी, MS अवडी, JKPSU चित, BM चित, N इम चित, JKU चिंतवतो, K चिनि (for तिम), S ताद् (ditto).

चलूपत्र पत्र थियौ दुज देखे चित
 सकै न रहति न पूछि सकन्ति ।
 औ आवै जिम जिम आसन्नौ
 तिम तिम मुख धारणा तकन्ति ॥ ७१ ॥

संगि सन्त सखीजण गुरुजण स्थामा
 मनसि विचारि अै कही महन्ति ।
 कुससथली हँता कुन्दणपुरि
 क्रिसन पधारणा लोक कहन्ति ॥ ७२ ॥

बमण मिसि बन्दै हेतु सु बीजौ
 कही स्वरणि सम्भली कथ ।
 लिखमी आप नमे पाइ लागी
 अचरिज को लाघै अरथ ॥ ७३ ॥

चठिया हरि सुणि सङ्करखण चठिया
 कटकबन्ध नज भणा किध ।

७१। BKMS अयउ, JU थिउ, BKU दिउ, K देउ, BM रहित, JK रहिति, U चकि न रहन्ति, S रहि तीषि, BJKU इम (for औ), BM सु आसनो, J सु आसनउ, (KS)U आसनउ, NP सुच .

७२। BS बील (for सन्त), JKNU संति, M संबि सबी संत कै गुर०, KPU आमा, B मनह, JS मनस, NP मन दुविचार, BJKMSU इम (for औ), J(M) कहइ, S कहिए, U कहे, J महत, KNU कुसन्धली, BJNP किसन, K कुसन, JS करन .

७३। BJK बांभण, B बांदै, J बांदइ, N बंदित, P बंदै, BJKMS देउ, BM स, KN तसु, S तस (for सु), BS बीजै, JKMNPU आय, BJ सांभली, P संभलि, M(S) संभले, N आय (for आप), N नमी, BN पाय, PU पण, BJNP कोइ, KU कोइ, BKMNS लाधै, JPU लाधा .

राठोड़ राज प्रिथीराज री कही ।

२१

अेक उजाथर कलहि अवाहा
साथी सङ्ग आखाठसिध ॥ ७४ ॥

पिणि पश्चि वीर जूनुआ पधारा
एरि भेला मिलि कियौ प्रवेस ।
जग दूजण सवि लागा जोवण
नर नारी नागरिक नरेस ॥ ७५ ॥

कामणि कहि काम काल कहि केवी
नाराइण कहि अवर नर ।
वेदास्थ इम कहै वेदवंत
जोग तत्त जोगेसवर ॥ ७६ ॥

वसुदेव कुमार तणौ मुख वीरे
एणौ सुणौ जग आपपर ।
औ रुक्मणी तणौ वह आयौ
हरि म करौ अनि राइहर ॥ ७७ ॥

७४ । JP चहिया, JNP सुणे, KS सुणे, K संकर्षण, BJ चहिया, BMNS नह, BS कीध, JKNPU किद, BJPU उजाथर, N उजाथर, S उजीषै, BJKNP कलह, B अवहा, J वाहा, KNU खेहा, M ओक नेहबो कलह उजाथर, BKNS सहि, J सह, JKNP °सिद, B सिध ।

७५ । B पिष, JMN [पिषि], K पचि, S पण, U पथि पथि, BJKS पंष, N पंष, M जुञ्जै, JK पुर, BMU भेषे, B चोय (for मिलि), JMU डह (ditto), P कीध (for कियौ), BS सहि (for सवि), JM चह, K सङ्ग, NP मिलि (for सवि), B नार्दे नाग रिषि नरेस, M नान तिष (for नानरिक) ।

७६ । JKS कामिष, NPU कामिषि, ALL कहर (for कहि), BJKNPU बाराथण, N विद्यारथी, S वेदारथी, NS [इम], JMPU वेदवित (for वेदवंत), N वेदवंति, B तत्त, KNU तल, S जोगेसुर ।

७७ । S कूबर, K बीचे, U पुणि सुणि, PU इच, BS रुक्मणी, JPU रुक्मिणी, N रुक्मिणी, BJKNS डह (for हरि), NS न (for म), B इव, JPS इव, ALL राथहर ।

आवासि उताहि जोड़ि कर ऊभा
 जगा जगा आगे जगौ जगौ ।
 राम क्रिसन आया राजा है
 तो को अचरिज मनुहारि तणौ ॥ ७८ ॥

सोखावि सखो राखो आखै सुजि
 राणी पूछै रुकमणी ।
 आज कहौ तो आप जाइ आवूं
 आव जाव अम्बिका तणौ ॥ ७९ ॥

राणी तदि दूवौ दीध रुकमणी
 पति सुत पूछि पूछि परिवार ।
 पूजा आजि काजि प्री परसण
 स्यामा आरंभिया सिगागार ॥ ८० ॥

कुमकमै मंजगा कहि धौत वसत धरि
 चिङ्गरे जल लागौ चुवण ।
 छीणे जाणि छक्कोहा कूटा
 गुण मोती मखतूल गुण ॥ ८१ ॥

७८ : JKPS आवाय, BK बरि, J आगी, K आबल, NS आगलि, JU जणा जणउ, S जणै जणौ, BM कृष्ण, K कृषन, NPU किरन, KS [तो], NPU तज, B कोट, NPU कुण, J अचरिज कुण, K अचिरज किण, M अचिरज को, BS अचिरज, KN मनुहार .

७९ : KMNS सुज, BJPSU रुकमणी, U कह, NPU तज, S त, M कहौ त आज, B(S) आज आप, JK आवां, MS आवं, U आवउं, (K)NPS जात .

८० : S तव (for तदि), JP दूज, KU दूधउ, BKS रुकमणी, JP रुकमणी, N रुकमिषि नद, U रुकमिषि, BJKMN(P)U आज काज, (M)N प्रिय, PU आमा, S सामा

८१ : BPS कुमकुमइ, JKNU कमकमइ, BJKMSU मंजन, M धूच, N धूप (for धौत), BJSU वसत, NS लागा, KU चूथण, BSU छीणे, NP छीना, J छक्कोहा, P छिङ्गरे

लागो बिडँ करे धूपणै लीधै
केस पास मुगता करण ।
मन भिग चै कारणै मदन चै
वागुरि जाणे विस्तरण ॥ ८२ ॥

बाजोटा ऊरि गादो बैठो
राजकुँवारि सिंगार रस ।
इतरै इक आली ले आवी
आनन आगलि आदरस ॥ ८३ ॥

करिण पोत कपोत कि कज्जँ नीलकँठ
वडगिरि कालिङ्गी वली ।
समै भागि किरि सङ्ख सङ्खरि
अेकगि यहियौ अङ्गुली ॥ ८४ ॥

कबरी किरि गुम्थित कुसुम करम्बित
जमुण फेण पावन जग ।
उतमँगि किरि अबरि आधोबधि
माँग समारि कुमारमग ॥ ८५ ॥

८२ । S दुड़ (for बिडँ), JU धूपणे लीधै, MS लीयै, मुकता. BKMNPSU बग, J आरणि, K करण मदनां, B वाउरि, K वाशुर, S बावरि.

८३ । J बाजोटा, P बाजवडा, N आइ बदडी, (N)P °कुंचरि, JU झुंचरि, S °कुंचरि, BKNU झंगार, JMP सिंगार, JB जेनै, J इतर, K तितर, BJKPSU अेक, N देक, K सपी (for आली), MS आई, J आशण, S आगै, BPS आहरिस, M आदिरस .

८४ । JKMSU कंड, KMNS पोति कपोति, KNP क, JKU कडां, N बिडँ, B लीलकँठ, MS आर्हंद्री, S सान्हो, KNS भाग, BKNS करि, P किरि, JU त्री (for बिटि), KNPS संधर, JU अेकिरि, K अेकण, JKPU चांगुली .

८५ । BKMN करि, JSU कर, MP गुंधति, U झुंफित, BJMNS कुसुम, MS करवति, B(K) जमन, M जमण, N जमुन, K फेन, KU पावन,

अग्नियाला नयण बाण अग्नियाला
सजि कुरड़ल खुरसाण सिरि ।
वली वाढ दे सिली सिली वहि
काजल जल वालियौ किरि ॥ ८६ ॥

कमनीय करे कूँकूँ चौ निज करि
कालँक धूम काठे बे काट ।
सम्रति कियौ आप मुख स्थामा
नेत्र तिलक हर तिलक निलाट ॥ ८७ ॥

मुख सिख संधि तिलक रतनमै मणिहत
गयौ जु छँतौ पूठि गलि ।
आयै क्रिसनि माँगि मगि आयै
भाग कि जाणे भालियलि ॥ ८८ ॥

जूँसहरी भूह नयण चिंग जूता
विसहर रासि कि अलक वज्र ।

MNP अबि, (B)PSU उतमंग, JS उतंग, KN उचमंग, KNSU करि, P करद, JKNU उंबर, JPSU आधोचध, M संबारि, S छुवारि, J(P) दुंचार०, N दुमारिमबि, U दुंवारिमग .

८९ । J आषीथाके, J नैष, P नयन, S वाष नरष, J तुज, S सज, M सनि, JU परवाष, JN चरि, S चर, BJNPSU वके, U वाढि, N चिरी (for 1st चिरी), KN वर, KS दिर .

९० । (B)J कउ (for औ), JU कामिचि (for विज करि), JKU बे काढे, N काढि, BPS संप्रत, BJU कीथा, J सुच, U मुचि, S चामा, BN चिलाढि, J छलाट, S लिलाट .

९१ । B चिचि, P ची संधि (तिलक), M ज, BS इंतौ, K अपठ, BM छल, JK छचन, U छचनि, (N)P किसनि, BJNS मांग, P मग, K भाबि कद, BJ भालियल, S भालियल .

वाली किरि वाँकिया विराजै
चन्द्र रथी ताड़क चक्र ॥ ४८ ॥

इम कुंभ अन्धारी कुच मु कच्चुकी
कवच सम्भु काम कि कलह ।
मनु हरि आगमि मण्डे मण्डप
बन्धग दीध कि बाशिगह ॥ ४९ ॥

हरिणाखी कणिठ अँतरीख छँती
बिन्न रूप प्रगटी बहिरि ।
कल मोतियाँ सुसरि हरि कोरति
कण्ठसरी सरसतो किरि ॥ ५० ॥

बाजूबँध बन्धे गोर बाझ बिजँ
स्थाम पाट सोहन्त सिरी ।
मणिमै होँडि होँडलै मणिधर
किरि साखा सिरीखण्ड को ॥ ५१ ॥

५१। B बींसहरी, K ज़ूसरी, S जूसरीया, K बन्धन, ALL बन्ध, B विषधरि, MNS विषधर, B सु (for कि), K क, PU चलिक, J चक, KN करि, PS किर, N विराजित, BJKMNSU चंद, B ताठंक, N चाटक, S ताठिक, J चक ।

५०। S च, JU कुंचकी, KNPU गंभु, B संभि, M संभ, PU कानि, BPSU क, J कलहि, BJKS भन, BKS चाजै (for आगमि), N आगमि (ditto), U आगम, J मंडीच, NU मंडीयज, B मण्डप मंडे, S मंडीया मंडे, J वारबहि, U वारबह ।

५१। B हरिणाखी, BJK चंठ अंतरिष, M ° रिष, N अंतरित, KN बहिरि, MPSU बहरि, N कंठसरी, BS किर, N कर, M करि ।

५२। B बंधे, J बंधी, K बंधि, MN बंधै, U बंधीया, JKMNPU बाह, S बाहि, MU बै, J बेजली (sic for बिञ्ज), P शाम, J सोर्जति, K सोभंत, BJMNPU श्री, K न की (! for सिरी), KNP मणिमय, BJKMS हींड, J(K)N(S)U हींडोहह, M हीड़लै, P हींडिलह, BNP किर, ALL श्रीषंड, N करि (for की) ।

गजरा नवयह्वी प्राँचिया प्रेंचि
 वले वलै विधि विधि वलित ।
 हसत नखिच वेधियौ हिमकरि
 अरथ कमलू अलि आवरित ॥ ६३ ॥

आरोपित हार घणौ यिदौ अँतर
 जरस्यलू कुम्भस्थलू आज ।
 सु जु मोतो लहि न लहै सोभा
 इ तिग्नि सिरि नाँखै गजराज ॥ ६४ ॥

धरिया सु उतारे नव तनु धारे
 कवि तै वाखाणण किमच ।
 भूखण पुह्य पर्योहर फलू भति
 वेलि गाच तौ पच वसन्न ॥ ६५ ॥

स्थामा कटि कटिमेखला समरपित
 क्रिसा अङ्ग मापित करल ।
 भावीसूचक यिया कि भेला
 सिहराति ग्रहगण सकल ॥ ६६ ॥

६३ । J(K)U नवयह्वे पुंचोया पुंचे, M प्रङ्गचोया प्रङ्गचे, KNPS वल्ल, S विधि, MS वलती, BM रुक्ष, B निधि, KMNPU नक्ष, S नवत, BP वेधाण्ड, N वेदीष्ठ, BU कि हिमकर, J किमकिहिकर (!), KNS हिमकर, P ° किर, S कुषल, B आवरित, N आवरित, S आवरत .

६४ । BS आरोपत, BKNP अच्छ, B उद्दस्त्वि, KNP उरस्यलू, JMU उरस्यलू, S उरस्यलू, B कुंभस्थलि, S कुंभाश्वल, B कि, JKNS अ BK तिष, S रक्ष सर तष, BM चिर .

६५ । NS सु, BK बौ, M नउ, BKMNSU नन, MNP तिषि (for तै), BS किमत, M किमति, P किमिष, JKMPsu पर्योधर, N भंति, K ताई (for तौ), P चो (ditto), S नै (ditto), U तु (ditto). M वसत, M inverts the order of st. ६५ and ६६ .

६६ । PU ज्ञामा, N समर्पित, PU समर्पित, BKM कृसा, JU किसा, U अंगि, M ° चुचकि, MS चया, JKU छचा (for चिया), JK [कि], P सज, S सहि (for कि), KPU सिहराति, J ब्रश्वह, K ग्रहणा .

चरणे चामीकर तणा चंद्राणगि
सजि नूपुर बूघरा सजि ।
पीला भमर किया पहराइत
कमल तणा मकरन्द कजि ॥ ६७ ॥

दधि वोगि लियौ जाइ वणतौ दीठौ
साखियात गुणमै ससत ।
नासा अयि मुताहल निहसति
भजति कि सुका मुखि भागवत ॥ ६८ ॥

मकरन्द तँबोल कोकनद मुख मनि
दन्त किञ्जलक दुति दीपन्ति ।
करि इक बोड़ी वले वाम करि
कोर सु तसु जाती क्रोडन्ति ॥ ६९ ॥

सिंगार करे मन कोधौ स्यामा
देवि तणा देहरा दिसि ।
होडि छग्डि चरणे लागा हँस
मोती लगि पाणही मिसि ॥ १०० ॥

६७ । B(M) चंद्राणगि, S चंद्रानन, KM सजि, B नूपुरि, J शीही, JK पहराइत, U पहराइति, M कंवल, S कुबल तणे ।

६८ । KPU बीष, JU तार (for आट), N साखियाति गुणमय, BK चुसत, BJNS मोताहल, JS निहसति, JNS भजति, BKPSU सुष, B भागवति, M inserts here st. १०१ ।

६९ । N कोकनदि, S मधि, BM कंजुलिक, K छजलकि, N किंजलकि, P किंजलक, BKNU द्युति, BMS चेक, JN इक, P इकु, K बीजौ, U बीडु, K कीरति (for कीर सु), B कि (for सु), BJ तस, S तन (for तहु), K उपरि (for जाती) ।

१०० । M संगार, P सिंगार, K कीष मन, M कीयौ, P श्यामा, KNP देवी, J देव, M हेझरा, JKU होडि, PSU छांडि, N मोतीं, JS मोताहल (for मोती लगि), KNPS शानही ।

अन्तर नीलम्बर अबल आभरण
 अङ्गि अङ्गि नग नग मुदित ।
 जाणे सदनि सदनि सज्जोई
 मदन दीपमाला मुदित ॥ १०१ ॥

किहि करगि कुमकमौ कुङ्कुम किहि करि
 किहि करि कुमुक कपूर करि ।
 किहि करि पान अरगजौ किहि करि
 घोति सखी किहि करगि धरि ॥ १०२ ॥

चकडोल लगै इणि भाँति सुँ चाली
 मति तै वाखाणणा न मूँ ।
 सखी समूह माहि इम स्यामा
 सील आवरित लाज सूँ ॥ १०३ ॥

आइस्थै जाइ साथि सु चढि चढि आया
 तुरी लाग ले तकि तिम ।
 सिलह माहि गरकाब संपेखी
 जोध मुकुर प्रतिबिम्ब जिम ॥ १०४ ॥

१०१ । BKM अतरि, JU ऊरि, K नीलावर, J नीलंबरि, M अवला, उदनि,
 N चुदिन चुदिन, J संजाई, K संजोओ, P संजोईत. P सदनि सदनि
 जाणे संजोई, B मुदिति, M मुदिति.

१०२ । KN कहि, M किहि, K करि, BJPSU किहि करि, BK कुमकमौ,
 MPU कमकमौ, JK(M)U किहि करि कुङ्कुम, KN कहि, M किहि,
 BJ किहि, BKM धूप, JU धोति, N परिमल धोति, N करग, B धरि.

१०३ । (B)K(M)P चउडोल, J चुंडोल, M इण, J इच्छी, K इह (for इष्ठि),
 KNPU मांचि, M तै (for इम), BP सामा, B आवरित, K आवरितु.

१०४ । BPU आविश्वद, J आवश्वद, N आवासदं, M आवसी साथी, N चु
 साथि, U साथ, P धो, BJ चढि चढि, N संगि चढि, लगि लोई, BKP
 लाक, BKMNPNU मांहि, BU संपेचीथद, J संपेचीद, K चुपेचे, M
 संपेचे, N सुंपेचे, J सुकुर, MU मुकुर.

राठौड़ राज प्रिथीराज री कहो ।

२६

पदमणि रखपाल् पाइदल् पाइक
 ह्विलिया ह्विलिया ह्वसति ।
 गमे गमे मद गुडित गुडन्ता
 गाच गिरोवर नाग गति ॥ १०५ ॥

अस वेगि वहै रथ वहै अन्तरिख
 चालिया चँडाणगि मग चाहि ।
 किहि वैकुण्ठ अजोथावासी
 मञ्जण करि सरथू नदि माहि ॥ १०६ ॥

पाहस प्रासाद सेन सम्पेखे
 जाणि मयझ कि जलहरी ।
 भेह पाखतो नखितमाला
 झूमाला सझारि धरी ॥ १०७ ॥

देवालै पैसि अबिका दरसे
 घणै भावि ह्विति प्रीति घणै ।
 हाथे पूजि कियौ हाथा लगि
 मन वज्जित पल् रुक्मणी ॥ १०८ ॥

१०५ । BJNPU एहमिषि, K ° मिष, J रिपाल, P रथवाल, BKMN रहवलिया, J रिलवलीवा, BM ह्विलिया, KN चालिया, BKMN भलित (for गुडित), K विरोधरि, P विरोधर .

१०६ । BMN चषि, JKNPU देव, JU चंतरित, NP चंतरोच, (J)U चटिया (for चालिया), BPS चंदाष्टि, M चंदाडिनि, KU चँडाष्टण, NP मगि, K करि, NP किर, ALL except M चयोध्या°, BJKMU मंजब, P मंजषि, BMU छरे, K करइ, B चिरो, KM चरो (for सरथू), B इषि, P नद, BKU माँचि

१०७ । N प्रासादे, संपेहर, I संपूरे (for सम्पेखे), BJKM आणे, N मधंक कि जांणे जलहरी, BJM शेर, BU पाषल्ही, JKMN P नक्कच°, I नक्कच शी माळा, BM धू°, K द्रू°, JKMN P संकर .

१०८ । J देवालि, KP देवालय, N परसे (for दरखे), M चयो (for °चे), BKNPU ह्वित, J ह्विति, BM पूजे, KN पूज, BKMN U चाय, BJKMU लब, BPU रथमणी, KN रक .

आकर्षण वसीकरण उनमादक
परठि द्रविण सोखण सर पञ्च ।
चितवणि हसणि लसणि गति संकुचणि
सुन्दरि द्वारि देङ्हरा सञ्च ॥ १०६ ॥

मनपङ्कु यिथौ सज्ज सेन मूरक्षित
तह नह रहौ सम्पेखतै ।
किरि नीपायौ तदि निकुटीचे
मठ पूतली पाखाणमै ॥ ११० ॥

आयौ अस खेडि आरि मेन अँतरै
प्रियमी गति आकास पथ ।
त्रिभुवनाथ तणौ वेळा तिणि
रव सम्भली कि दीठ रथ ॥ १११ ॥

बलिबँधि समरथि रथि ले बैसारी
स्थामा कर साहे सुकरि ।

१०६। BJK आकरण, NPU आकर्षण, J(M) उदमादक, N उनमादक
परठि, J चितवणि, N लहसणि, NPU नम (for गति), U तणि
(ditto). JU संकुचणि, KU सुन्दर, NP द्वारि, U द्वार, JKNPU
देङ्हरा .

११०। BKM मनपङ्ग, J °पुंग, U मनुपङ्ग, BJMU अशा, K छापा, M सहि,
J सेन सज्ज, P नवु (for नह) नज्ज, K कहौ (for रहौ), BM संपेखतै,
J(U) संपेखति, J करि, KNP किरि, J नीपायु, P नीपाई, BM तदे,
K पेत (for नदि), N तदिहि, P तदहौ, BP निकुटी, J निकुटीजे, K
निकुटीचे. NM निकुटी, U निकटिचे .

१११। BJKM आणि, B णडि, JP षडे, N षेडे, BK मंडल (for सेन), J
मंडलि, U येण, BJ चंतरि, K चंतर, N चंतरिर, B श्यमी, J प्रथम,
K श्यवी, N श्यवमी, PU प्रथमी, BK गति कि, U गति किना, JP
पथि, M पंथ, त्रिभुवण, K तिण, U(M) तद, N रथि, J संभले क
दीठल .

राठौड़ राज प्रिथीराज री कही ।

३१

वाहरि रे वाहरि कोइ क्वै वर
हरि हरिणाखी जाइ हरि ॥ ११२ ॥

सम्भलत घवल सर साझलि सम्भलि
आलूदां ठाकुर अलल ।
पिँड बजरूप कि भेख पालटे
केसरिया ठाहे क्रिगल ॥ ११३ ॥

लाशोवरि अस चिचाम कि लिखिया
नह खरता नर वहै नर ।
माँखण चोरी न डवै माहव
महियारी न डवै महर ॥ ११४ ॥

ऊपड़ी रजो मभि अरक अहवौ
वातचक्र सिहि पञ्च वसन्ति ।
निवै सहस नीसाण न सुणिजै
वरहासाँ नासाँ वाजन्ति ॥ ११५ ॥

११२ । (J)MNPU बलिवंश, B समय, MPU समय, JKN समरथ, U रथ,
B बंसाणी, U बद्दारे, JU आमा, P सामा, B करि, J साहि, K चाही,
ALL बाहर, N चो (for रे), K बीरवर (for वर), N चहर कोई वर
बीर वर (!), BNP चरणाणी. J हिर॑, B जो (for जार॑), K जे दयो
(ditto).

११३ । BK सांभलित, J संभलित, N संभलिर, BJK धमल, JK(U) चद
(for सर), BK सांभलि, N पालठद, K डाये, N डविया, BM कंगल,
J क्रंगल, N क्रियल, U किंवल .

११४ । JM चारोषरि, BKM चसि, NP चास, B चितरांम, BKMN निह,
N चुर, B डचै, K होवै .

११५ । J चचंडी, J मधि, P महि (for महि), NP जेहवज, JU चूल, N
सिर, J पंत, U पंति, J झुषीर, NPU सुलीयद, JU वरिहासाँ, KNU
बासा .

अलगी ही नैड़ी की ऊँझते
 देठालौ झचौ दलाँ दुह ।
 वागाँ ठेरवियाँ वाहूचे
 मारकुचे पेरिया मुह ॥ ११६ ॥

कठठी बे ब्रटा करे कालाहणि
 समुहे आमहो सामुहै ।
 जोगणि आवै आँड़ंग जाणे
 वस्सै रत बेपुड़ी वहै ॥ ११७ ॥

हथनालि हवाई कुहकबाण ऊबि
 होइ वीरहक गैगहण ।
 सिलहाँ ऊपरि लोह लोह सर
 मेह बूँद माहे महण ॥ ११८ ॥

कलकलिया कुन्न किरण कलि ऊकलि
 वस्ति विसिख विवरजित वाउ ।

११९ । NP चलगा, JKPU नैड़ी, N नेड़ा, M नयडी, NP छीध, B ऊँझवते, M उपरमवे, JPU ओप्रमवे, K उप्रमत, N उप्रमते, J डेडालौ, U दीडालू, M [देडा]से ऊवा, BK थथो (for ऊचौ), JNU छ्छ, K दले, BKN दुँड़, J वांगु, NU वागा, B ढेवरीवे, J ढेरवीउ, N ढेरवीया, JU मारगूचे, K मारगवे, J पेरियाँ, P फोरिया ।

१२० । JMP घडा, BK कठठी करि आई घटा बालाहणि सामही, JKN(PU) आच्छो, M संमुही, J ऊँझिष, NPU ऊगिषि, BKMN आवी, P वहिसी (for वरसै), K रगत, P इति, J बेपुहे, U बेपकूह, M वही ।

१२१ । N चिक्किनालि, P °कुवाष, BK होइच, M होय, N होवद, J गहेगहच, U गहोगहच, J चिलह ऊपरा, BK(M)N चिलह ऊच ऊपरि, (M °है), JPU चिरि, K वेष, JU माही ।

राठौड़ राज प्रियोराज रो कहो ।

३३

घड़ि घड़ि घड़कि धार धारूजल्
सिहरि सिहरि समरवै सिलाउ ॥ ११६ ॥

कंपिया उर काइराँ असुभकारियौ
गाजँति नीसाणे गड़ै ।
ऊजलियाँ धाराँ ऊवडियौ
परनाले जल खहिर पड़ै ॥ १२० ॥

चौटियाली कूदै चौसठि चाचरि
बू ठलियै ऊकसै धड़ ।
अनांत ऊनै सिसुपाल औभड़ै
भड़ मातौ माँडियौ भड़ ॥ १२१ ॥

रिण अझगिं तेणि खहिर रलतलिया
घणा हाथ छूँ पड़ै घणा ।
ऊंधा पच बुद्बुद जल आक्रिति
तरि चालै जोगणी तणा ॥ १२२ ॥

११६। N कुंति, BM किरिषि, JU ऊकलि कसि, K कसिया (for ऊकलि),
B वरचत, JK(M)U वरजित, N वरचित, BKN विदेष, J घड़ घड़
धड़की, BK घड़कि (for धड़कि), J चहरि, KN चिहर, M चेहर,
BKM चंवरवि, U संमर, BJKM सलाउ .

१२०। BJK कंपिया, BJMNU कायरां, K कायर, BKU गाजवे, J गाजवे,
N आगवे, P माजिति, J(K) गड़गड़ै, N मुडुडूर, PU चारा, B
चौवडीयो, J ऊचडीयउ, K कपडौयो .

१२१। J चोटडीयाल्यु, P चोटडीयालीउ, U चउटडीयाल्यु, J कूंदि, N खड़ि
(for खू), BP ढलीषे, J ढलीइ, N लीथदं, U पढ़ीयद (for ढलिये),
BM चसिपाल, K चिष०, BU चोमडां, J चमडां, M उमडे, BM
लामौ (for भानौ), N माते, P मातद, J महीयउ .

१२२। BK रख, U रिचि, KN चंवर तेष, M रलतलीयो, N रहचलिया, P
रलतलीया तेष चहिर चंगष रख, B घणै, JMNU घणे, BK चाचि,
JNU घड़े, J उंधे, U ऊल बुदांबुदा, KM ऊल बुदधुर, (N)PU
चाक्रति, BM चाक्रति, MN तिरि, JU चाखे, (N)P चाखा, M
चाल्हीया, BJNP(U) जोविषी .

बेली तदि बलिभद्र बापूकारै
 सत्र सावतौ अजे लगि साथ ।
 चूठै वाह्यवियै आ वेला
 हल जीपिस्यै जु वाह्यसि हाथ ॥ १२३ ॥

विसरियाँ विसर जस बीज बीजिजै
 खारी हालाहलाँ खलाँह ।
 चूठै कन्ध मूलं जड़ चूठै
 हलधर काँ वाहताँ हलाँह ॥ १२४ ॥

घटि घटि घण घाउ घाइ घाइ रत घण
 ऊँच क्षिङ्क ऊँक्लै अति ।
 पिडि नीपनौ कि खेत्र प्रवाली
 सिरा हंस नीसरै सति ॥ १२५ ॥

बलदेव महाबलं तासु सुजावलि
 पिडि पहरन्तै नवी परि ।

१२३ । M बलिभद्र तदि बेली, KP बलभद्र, B(J) बलिभद्रि, BJKU बापूकारै, P रोया, PU चतु, NP सावता, BJU अजी, BM लग, J वाह्यवीर [आ], U त्याँ देलाँ, J एव (for हल), NP जीपिसर, J ज, K सो (for जु), N अज, B वाहसे, J(N) वाहसर, KM वाहसी, PU वाहियद् ।

१२४ । (J)U विसरिया बीज जस बीजिस्यै, P विसरी वार जस बीज बीजिजै, N अस बीज बीजियाँ, M बीजिद् (for बीजिजै), U चरी, N खालाहल, P शालाहल, BJK(M)U चलाँ, N सुंड (for मूल), K अल ओहे, J चूठि, M चड़ै (!), U रा (for काँ), BJKPU वचसां, JK(M)U चलाँ ।

१२५ । J reads the first line as follows : नौर रमत चलहलीया नीसंक, K घाइ (for घाउ), BJU अंच, N ऊंची, BM ऊंद, JU अंच, K ऊंच, K अच पड़ि, BN पिडि, M नीपनू, U चेच, KM चच (for सति) ।

बिजड़ा मुहे वेडतै बलिभद्रि
सिराँ पुङ्ग कोधा समरि ॥ १२६ ॥

रिण गाहटतै रामि [खलि*] खलाँ रिण
यिर निज चरण सु मेठि थिया ।
फिरि चडियै सज्जार फेरताँ
केकाणाँ पाइ सुगड़ किया ॥ १२७ ॥

कण अक लिया किया अक कणकण
भर खन्ने भञ्जियौ भिड़ ।
बलिभद्र खलै खलाँ सिरि बैठी
चारै पल् ग्रीष्मणी चिड़ ॥ १२८ ॥

सरिखाँ सूँ बलिभद्रि लोह साहियै
वडफरि ऊङ्गतै विरुद्धि ।
भलाभली सति तोजि भञ्जिया
जरासेन सिसुपाल् जुधि ॥ १२९ ॥

१२६ । JU नास, NU भुजां वलि, B पिंड, N पिड़, KNP पहरतर, JP बिजडां, N बडतइ, P वेडते, JU वेडीया, BJU बलूँ, ALL °भइ, BJKN सिरा, J चररि, M omits this stanza.

१२७ । JKNU राम, ALL [चलि], K रण, P रणि (for 2nd रिण), J निय, N नियलण (for निज चरण), BKMPU स, J मेठ, KNP मेठि, KU थथा, J फरि, K फिर, N फर, J सिघार, KNP संचार, J फेरतर, K फिरता, U फेरता, KNP पाष, BM omit this stanza.

१२८ । JKU कह लीधा अक (इक), M कह लीथा अक, N उक, J भार, KN भंजिया, P भंजीउ, N भड़, M भिड़ि, BKNPU बहुभद्र, JKU थके (for खलै), M बलूँ बलूँ, KMN सिर, N बाटइ (for बैठी), K मत्रप्रशी, N गिरिधशी, M चिड़ि, N चडि, J places this stanza between st. १२५ and st. १२९ ।

१२९ । J मुधरां, U सधरां (for सरिखाँ), KP बलूँ, ALL °भइ, J चाहई, K चाहीयो, KN बडफिरि, M °फर, PU ऊङ्गीचे, JU विरुद्ध, MNP विरुद्ध, BK भलाभला, KN चनु, M सत (for सति), B तोईज, J तोज, K तइ, M तोडीज, N तोहिज, KMN भाजा, B जरासंधि, KM जरासिंधि, BK चिष्पयाल, M चरि°, J अुइ ।

आडोचडि ओकाचेक आपडे
 वाग्यौ ओम रुकमणी वीर ।
 अबला लेइ चणी भुँइ आयौ
 आयौ हँ पग माँडि अहीर ॥ १३० ॥

विलकुलियौ वदनि जेम वाकाशौ
 सङ्गुहि घनुख पुण्यं सर सन्धि ।
 क्रिसन रुकम आउध छैदणा कजि
 वेलखि अणी मूठि द्रिठ बन्धि ॥ १३१ ॥

रुकमइयौ पेखि तपत आरणि रणि
 पेखि रुकमणी जल प्रसन ।
 तणु लोहार वाम कर निय तणु
 माहवि किउ साँडसी मन ॥ १३२ ॥

सगपण ची सनसि रुकमणी सन्निधि
 अणामारिवा तणै आलोजि ।
 ओ अखियात जु आउधि आउध
 सजै रुकम हरि छैदै सोजि ॥ १३३ ॥

१३० | B आडोहड, NP आडोहडि, B ओकेचेक, BP वादवउ, K वागीउ, MNJ(U) वाबियौ, K ओ, U ओक (for ओम), BJP रुकमणी, NU रुकमिणी, K जोयै, N अभउ रहि (for आयौ हँ) .

१३१ | N विलकुलियै, P °लौज, BJKNP वदन, BKM वाकारे, (J)U वाकारिड, P °रीयउ, M नीय थहि (for सङ्गुहि), B पिण्ड, K पश्च, N पिण्च, JKU लसव, M लव्य, N लसव, JKMP आषुध, U लसन रुकम बेदण आयधि करि, JNP बेलव, MU बेलक, P मूठ, B द्रिठि, J द्रिठ, K हटि, NPU हड .

१३२ | M तपति, ALL आरण, BKN रण, MU रिष्ट, P रष्टि, JP दृष्टि, U रुकमिणी, M तणो, P तष्टउ, U तनु (for 1st तणु), U करि, J तण, M तन (for 2nd तणु), JMU माहव, MU शीयौ .

१३३ | BJKMP सनस, BJKP रुकमणी, NU रुकमिणी, BN सांनिधि, K सांनिध, M सनधि, KM तणो, N तष्टउ, JKMU आलोज, N अधि-

निशाउध कियौ तदि सोनानामी
केस उतारि विरूप कियौ ।
क्षिणियै जीव जु जीव छण्डियै
हरि हरिणाखी पेखि हियै ॥ १३४ ॥

अनुज ये उचित अग्रज इम आखै
दुसट सासना भली दई ।
बहिनि जासु पासै बैसारी
भलौ काम किउ भला भई ॥ १३५ ॥

सुसमित सुनमित निज वदन सुन्नीडित
युँडरीकाख थिया प्रसन ।
प्रथम अग्रज आवेस पालिवा
मिरिणाखी राखिवा मन ॥ १३६ ॥

क्रित करण अकरण अन्नथा करणं
सगले ही थोके ससमत्य ।

आच, U अचर्यात, K जो, B(K)N आवधि आवध, J(N) आवुधि
आयुध, M सर्क, JKMU चोज .

१३४ । BM विरचाउध, JN निरचायुध, P विरचावध, K कीध, BKMN
तद, JPU [तदि], BN देन (for सोना), JNPU उतारि, JU छिदोइ,
M दिमीयै, JKMNPU जीव (for जीवि), K जो, BJNPU शांडिवध,
B दु छरि, K सो हरि, MN जारि (for पेखि).

१३५ । U अनंत (for अनुज), BK अप्यन ईप कहै अनुज ये अनुचित, U दुष्ट,
JU यासना, BKM ताप (for भली), JK बहिन, BJK आस. BK
देवाली, (BM)NU कीचड, K भलौ कीयौ म कीयौ भलौ भई. BM(N)
भलौ (for भला).

१३६ । K सुसमिति, N सुनमिति, U सुहजति सुमति, BJ चडी°.
KP संब्रीडित, MU लुडीडित, B(MN) P युँडरीकारण, J° काख, K
युँडरीक, U °काख, B थीज, J थीज, K थावा, N थावो, M कीयो
(for विया), BP प्रसङ्ग, BP चारेष, KMN आईस, BMN चबनवर्दी,
J चवार्चि, K स्वतन्त्रेवी, P चवानवर्दी, U चवाणी.

हालिया जा इलगाया हँता
हरि सालै सिरि थापे हत्य ॥ १३७ ॥

परदलू पिणि जीपि पदमणो परणे
सत्रु सिरि अधिक वावरे सार ।
वहतै कटकि माहि वादोवदि
वाधण लागा वथाइहार ॥ १३८ ॥

यह काज भूलि गया यहि यहि यहगति
पूछीजै चिन्ता पड़ी ।
मनि अरपण कीधै हरि मारगि
चाहै प्रज ओटे चड़ी ॥ १३९ ॥

देखताँ पर्यक उतामला दीठा
भाँखाणा उरि उठी भलू ।

१३७ । JKNPU छन्, JM मकरण (for अक०), B अनियाई, J मन्यथा, KPU अन्यथा, M अनिया, BKM करण, N कीशा अन्यथा (for अन्यथा करण), B सिमिले, J समल, MP समय, U समरथ, B छालीयो, PU आइ, BK जिके (for आ), BK लगाया (for इल०), N इलगा, PU अलगावा, JNP साला, J थापी, BKU थापि, B हथि, K हाथि.

१३८ । MU पिण, BKU जीति, (J)PU बषमिषी, N बकमिषी (for पदमणी), BM read the second line as follows: आणंद जमै झाला चेकार, and J as follows: आया यहि आरती जतारि, and K as follows: आरंद रोच थवा चेकार, JKM कठक, K माहि, B महा (for माहि), JU नद वेला (for वादोवदि), JU वधार्दयार, U places this stanza between st. १३५ and st. १३९.

१३९ । B यिह, JKNPU यह, BKU काजि, BKM या, JN यहि यहि, U यहि यहि, BK यहगति यहि यहि, BJNU फन, N आपण, P आर्पण, U अर्पण, K(P) कीधै, M कीधा, BKP मारग, K प्रजा, NP ओढ़ा, N चढ़ी.

राठौड़ राज प्रिथीराज री कहो ।

३६

नील डाल करि देखि निलागा
कुसमस्थली वासी कमल ॥ १४० ॥

सुगा आगम नगर सङ्घ साऊजम
खकमणि किसन वधावगा रेस ।
लहरिउं लियै जागि लहरीशव
राका दिन दरसगि रकिस ॥ १४१ ॥

वधाउआँ यिहे यिहे पुरवासी
दलिन तणौ दीधौ दलिन ।
ऊङ्गव ऊङ्गव अखित ऊङ्गलिया
हरी ओब केसर हलिन ॥ १४२ ॥

नर मारगि अके अके मगि नारी
क्रमिया अति ऊङ्गाह करेउ ।
अङ्गमाल हरि नयर आपिवा
बाहाँ तिकरि पसारी बेउ ॥ १४३ ॥

१४० । B देष्टे, KMP देष्टा, N देष्टना, N पंथक, BKM पंथि पथिक, उतावलि, K उतावला, M उतावली दीढो, JU दूरा पथि पथिक उतामल (°लि) देष्टे, JKNP उर, BKMN P नीली, J डाल्ह, B तिष्ठि, K तिष्ठ (for देष्टि), ALL बीलाणा, K कुसम्भल, M कुसम्भली, N पासइ (sic! for वासी).

१४१ । B आबमि, BKMN P नयर, BN कु सङ्घ, B सकजम, N सङ्घजुम, BJU दष्टमिणि, BU छसन, JKNP किसन, M कुञ्ज, U वधामण, BPU रेसि, BM लहरी, K लहरि, N लहर, P लहरिउं, J लीइ, N जाणे, KMP दिन, MP दरसण, B राकेचि.

१४२ । M वाधाउ, N वाधाथा, BK मृहे मृहां, J मृहा मृहे, NPU मृहे मृहे, B पुरवासीथइ, MN पुरवासीथे, NP दलिद, K तरै, JU दिसा (for तरौ), BJMP दीक्षड, U दीधु, P दलिद, K उत्सव, JM आषंद (for ऊङ्गव), J छउ, KU छया, MN ऊवा, P छचां, BKNU केसरि, KPU हलिन.

१४३ । JKU मारग, P मारगे, N हेक हेक, JKU मग, P मारगि, BP क्रमिथाँ, N P नासु (for अति), N करेइ, J आंकमालि, BN नयरि, N आविवा, BK तकरि, J तिकिरि, P तिकरि, JNPU पसारद.

वीजलि दुति दंड मोती अे वरिखा
 भालसिंचे लागा भड़ण ।
 छचे आकाश अम औद्धायौ
 घण आयौ किरि वरण घण ॥ १४४ ॥

मूकुरमै प्रौलि प्रौलिमै मारग
 मारग सुरँग अबोरमई ।
 पुरि हरि सेन अम पैसारगौ
 नोरोवरि प्रविसन्ति नई ॥ १४५ ॥

धवलहरे धवल दियै जस धवलित
 धणि नागर देखे सधण ।
 सकिसल सबल सदल सिरि सामल
 पुहप बृँद लागी पड़ण ॥ १४६ ॥

जीपे सिसुपाल जरासिंधु जीपे
 आयौ ग्रिहि आरतो उतारि ।
 देखे मुख वसुदेव देवकी
 वार वार वारै पै वारि ॥ १४७ ॥

१४४ । BMU बीजल, J बीजल, K बीजल, U दुति, B डंड, K मोतीबां (for मोती अे), BKN आकाश, JPU आकाश, BJKU अवलाथउ, M अवि०, U आया, BKMNP छरि ।

१४५ । BKMU चुकर०, BKMN प्रोलि, JU पीलि, JN मारवि, B अबीरै, K अभ, JMNPU अद, M पुर, BKM परसारो, J पैसारउ, NPU पहलारउ, M नोरोचरि, J प्रविश्वत, N पयसंति, P पद्संति, B नै, K नृ, JMNPU नद ।

१४६ । JM अमल०, B असि, BM अमलित, BJKMU अव, BJM नावरि, J देवद, NP चेचे (for देचे), BJKM चुपच, K सकुशल, J सदल सदल, BMN चिर ।

१४७ । BJ(N) अुधि जीवे, K युधि जीनि, U शुधि जीपे, P जधि (for जीधे), BKM चरिपाल, BJU जरासंधि, BN [जीपे], K जीवे, B आये, JKU आया, BKNU स्टचि, J स्टह, P स्टहै, B उचारे, J आरट, NPU उवारद, B पीथै (sic! for पै), N एव ।

ਵਿਥਿ ਸਹਿਤ ਵਧਾਵੇ ਵਾਜਿਚ ਵਾਵੇ
ਮਿਨ ਮਿਨ ਅਮਿਨ ਵਾਣਿ ਸੁਖਿ ਭਾਖਿ ।
ਕਈ ਭਗਤਿ ਰਾਜਾਨ ਕਿਸਨ ਚੀ
ਰਾਜਰਮਣਿ ਰਕਮਣਿ ਗਿਹਿ ਰਾਖਿ ॥ ੧੪੯ ॥

ਦੈਵਗ੍ਥ ਤੇਡਿ ਵਸੁਦੇਵ ਦੇਵਕੀ
ਧਹਿਲੈ ਈ ਪੂਛੈ ਪ੍ਰਸਨ ।
ਦਿਧੈ ਲਗਨ ਜੋਤਿਖ ਗੱਥ ਦੇਖੈ
ਕਦਿ ਪਰਗੈ ਰਕਮਣਿ ਕਿਸਨ ॥ ੧੫੦ ॥

ਵੇਦੋਗਤ ਧਰਮ ਵਿਚਾਰਿ ਵੇਦਵਿਦ
ਕਾਮਿਤ ਚਿਤ ਲਾਗਾ ਕਹਣ ।
ਝੇਕਣਿ ਸੁਤ੍ਰੀ ਸਰਿਸ ਕਿਮ ਹੋਵੈ
ਪੁਨਹ ਪੁਨਹ ਪਾਖਿਗਰਹਣ ॥ ੧੫੦ ॥

ਨਿਰਖੇ ਤਤਕਾਲੁ ਚਿਕਾਲੁ ਨਿਦਰਸੀ
ਕਾਰਿ ਨਿਰਣੈ ਲਾਗਾ ਕਹਣ ।

੧੪੯ । B ਚਹਿਤਿ, N ਬਖਾਰ, M ਕਾਵੇ, N ਕਾਵਰ, KPU ਭਿੜ, N ਭਿੜ, K ਅਮਿਨਿ, NP [ਅਮਿਨ], K [ਅਮਿਨ], NP ਕਾਵਿ ਕਾਵਿ, KMNU ਰੁਣ, B ਰੁਣ, JK ਰੁਣ, MU ਰੁਣ, N ਰੁਣ, M ਕੀ (for ਚੀ), B ਰਾਖਿਮਿਦਿ, J ਰਥਮਥਿ, U ਰਕਮਿਦ, BP ਸ਼ਹਿ, J ਧਹ, KNU ਸ਼ਹ, M ਧਿਹ ।

੧੫੦ । BK ਦੈਵਮਤਿ, J ਦੈਵਮਨ, M ਦੈਵਮਨ, N ਦੈਵਮਥਿ, PU ਦੈਵਸ਼, U ਪਹਿਚਨੁ, JU [ਈ], M ਵੀ, J ਪੂਛ ਕੇ, P ਪੂਛੀ, BKU ਕੀਖਉ ਕੇ, M ਚੀ, U ਜੋਤਿਖ, N ਦੇਵਦ, BM ਕਦ, JPU ਕਾਰੈ (for ਕਦਿ), BP ਰਥਮਥੀ, J ਰਥਮਥਿ, KN ਰਕਮਥੀ, U ਰਕਮਿਦ, BKU ਰੁਣ, NP ਕਿਵਨ ।

੧੫੦ । KN ਵੇਦੋਗਤਿ, M ਵੇਦੋਗਤ, J ਖਸੰ, JKNP ਵਿਚਾਰ, BMN ਵੇਦਵਿਨ, JP ਵੇਦਵਿਤ, K ਵੇਦਵਿਤ, J ਵੇਕਿਥਿ, M ਅੇਕਿਥਿ, K ਉਚੀ, N ਚੀਏ, P ਵੀ ਜੀ (for ਸੁਚੀ), K ਸਰਣ, N ਸਰਿਸ਼, P ਅੁੰ (for ਕਿਸ), JKNPU ਯੁਕ: ਪੁਨ: ALL ਪਾਖਿਗਰਹਣ ।

सगले दोख विवरजित साहौ
हँतौ जई झञ्चौ हरण ॥ १५१ ॥

वसुदेव देवकी सूँ ब्राह्मणे
कही परसपर अम कहि ।
झञ्चै हरणि हथलेवौ हञ्चौ
सेस संसकार झइ सहि ॥ १५२ ॥

विष्णु मूरति वेद इतनमै वेदी
वंस आद अरजुनमै वेह ।
अरणी अगनि अगरमै इन्धण
आङ्गति ब्रित ब्रणसार अङ्गिह ॥ १५३ ॥

पश्चिम दिसि पूठि पूरब मुख परठित
परठित ऊपरि आतपच ।
मधुपरिकादि संसकार मणित
त्री वर बैसाणि तच ॥ १५४ ॥

१५१। M निरसे, N किरि, BK कवि (for करि), JNPU विरष्ट, K विरष्ट (!), BK करण (for कहण), N चिगडे, B दीचि, JU जदि, M जै, JP हँड, M झयो ।

१५२। N प्रतदं (for छूँ), B कच्चे, K कहि, N कहीउ, P कहीयउ, U कही
कह (for कही), N परस्यर, J झइ, KP हथउ, M झये (for झये),
JMU हरण, JP हँड, M झयो, BJMU सेष, K शेष, K संखार,
M सहस्रार, (B)N करउ (for झइ), P कउ (ditto), J(M)U
झवद (ditto), K हिवद (ditto)

१५३। NPU रतबमय, BJK बांस, NU वंश, U आर्द, B अरिजपदै, M
अरजनमै, N अरजनमय, P अरजनमय बेहि, U अनल (for अगनि).
B घृति, J घ्रत, KNPU घृत, JKNU घबसार ।

१५४। B पश्चिम, J पश्चिम, M दिसि, U दिशि, KU पूँड, JMP पठ परठित,
N पठ यपि (for 2nd परठित), M अचपच, BKM मधपर०, NPU
मधुपरिकादि, BJNPU सहस्रार, N मंडे, P मांडे, BK [वै], J बैसारि,
K(N) बैसारीया ।

आरोपित आँखि सह्व हरि आननि
गरभि उदधि सति महे यहोत ।
चाहे मुख अङ्गलि ओटे चठि
गावै मुखि मङ्गल् करि गीत ॥ १५५ ॥

आगलै चिया प्री चौथै आरंभि
, फेरा चिह्नि इणि भाँति फिरि ।
कर साङ्कुस्ट यहण कर सूँ करि
करी कमल् चमियौ किरि ॥ १५६ ॥

पधरावि चिया वामै प्रभणावे
वाच परस्पर जथा विधि ।
लाधी वेला माँगी लाधी
निगम पाठके नवै निधि ॥ १५७ ॥

दूलह झइ आगै पाकै दुलहगि
दीन्हा ब्राम सूणहर दिसि ।
झँडि चौरी हथलेवै कूटै
मन बन्धे अञ्जला मिसि ॥ १५८ ॥

१५५। M आरोपिति, J चंभि, BK आणण, JMU आबन, BJMU बरभ, NPU मळ, BJKNPU मळहीत, J चाहि शुष, M तुष (for सुष), B(M) आंगणे, J चंगण, K आंगण, N आंगणइ, P आंजधि, (B)KNP खोटां, J उंटे चढ़ि, U मुष, PU किरि.

१५६। BKN आगलि, J आगिली, U आगद, BKU प्रिया (for चिया), JN प्रिय, U ची (for प्री), K चौषो आरंभ, U चौथि आरंभी, J चिह्नह, N चिह्नहइ, J इष, U फिरद, BK संगुष, JNU संगुड, B बों, BK कर (for करि), N(P) कमल करी, U चंपतउ, N करि.

१५७। BJK पधरावी, JKMU चो, P प्रभणावे, N पधरावइ (for प्रभ°), KU परस्पर, BKPU यथा, J यक (for जथा), NP मांग लीधी, BKNU नवे.

१५८। J आमदं झइ पाकिं, M आगै झवा वसै, K सोंवचर, J दिसा, U दिढ़ी, K झँडि, M चंवरी, KM(N)U हथलेवै कूटै, P हथलेवा कूटै, B नांधे, M बाधा, N बंधइ, MN अञ्जलां, J मिसा.

आगै जाइ आलि केलियिह अन्तरि
करि अङ्गण मारजण करेण ।
सेज विद्याजि खोर सागर सजि
फूल विद्याजि सजे तसु फेण ॥ १५६ ॥

आभा चित्र रचित तेणि रँगि अनि अनि
मणि दीपक करि सूध मणि ।
माँडि रहे चन्द्रवा तणै मिसि
फणा सहस्रे ई सहस्रफणि ॥ १६० ॥

मंदिरन्तरि किया खिणन्तरि मिलिवा
विचित्रे सखिवे समाव्रित ।
कोघै तिणि वीवाह संसक्रित
करणा सुतणा रति संसक्रित ॥ १६१ ॥

सङ्कुडित समसमा सन्धा समयै
रति वञ्चति रुकमणि रमणि ।
पथिक वधु निठि पद्म पद्मियाँ
कमल् पत्र सूरिज किरणि ॥ १६२ ॥

१५६ । U आतिः, B °मृषि, JKNPU °स्ट्र. B चंद्रि, KP मारजन, B सेज, ALL विद्याजि, U उनि, J शजि (for सजि), KM सजे, K तसु.

१६० । KNP तेष, BJK रंग, N विषि (for करि), BJMU रम, N मंडि, B चंद्रुचा, M चांडुवा, U फणि, BM ची, BJKM °फूल .

१६१ । B मंदरि चंदरि, J मंदिरांतरि, (M)N मंदिरचंतर, M चिवंतरि, N चंतर, BMU मिलवा, KNPU समाटन, M कोधो, NP कोषा, B तपि, K तिष, N जिष, (J)NPU संसक्रित, K संसक्रित, M सहस्रक्रित, B सुतिषि, K सुतिष, M सुतिषि, NP शुतासु .

१६२ । N(P) संकुचित, J संक्षा, JNPU समये, BKMNU चंदित, J चंद्र, P चंदिति, BJU रमणि, ALL रमण, J इठि, KNPU इठि, M दीठो, KN पंचिया, BJKNPU किरण .

पति अर्ति आतुर त्रिया मुक्ति पेखण
निसा तणै मुख दीठ निठ ।
चन्द्र किरण कुलटा सुनिसाचर
इवडित अभिसारिका निठ ॥ १६३ ॥

अनि पंखि बन्धे चक्रवाक असन्धे
निसि सन्धे इम अहो निसि ।
कामगि कामि तणी कामागनि
मन लाया दीपकाँ मिसि ॥ १६४ ॥

ऊभी सङ्ग सखिए प्रसंसिता अति
क्रितारथी प्यो मिलण क्रित ।
अटति सेज द्वार वीचि आज्जटि
सुति दे हरि घरि समाख्ति ॥ १६५ ॥

हँसागति तणै आतुर था हरि सुँ
वाधाज्ज्ञा जेही वहे ।
सुँधावासि अनै नेउर सदि
क्रमि आगै आगमन कहे ॥ १६६ ॥

१६३ । B इंपति (for पति), BM बीष, P बी, ALL मुष (for मुख), BPU देष्ट (for ढें), K दीठो, B निठि, BKN चंद, B किरणि, J इवड क, M इवडनि, U द्रिविड कि, KN इडि, P इठ.

१६४ । B इन, NU अन, BJMU अंण, (B)JNPU अंधर, B चक्रवाक, (B)JNPU असंधर, B नेसि, KM नेसे, JNP संधर, B संधि, JM [इम], K कामिष, MNPU कामिषि, ALL कामिया (for कामि), BJKM तथा, M कामाक्षिति, N °त्रिति, BPU लीया, P दीपका .

१६५ । BM सह, JK सहि, KN अत, J इति, JU छतारथा, M छतारथ, BJM प्रिय, K प्रीष, U प्रिय, BMNPU छत, JK छता, B चटत, M चटित, BU झारि, M झारे, ALL विचि, BM आहडि, ALL झृति, J हरि घरि दे, BNPU समाख्ति, J °त्रिता, K °छता, M °अुति .

१६६ । BKM हँसाग्य, KM तथा, KMU थंथा, NP थीया, B सैं, N वाधाक आगे छी, B जही, KM जिही, J जीही, K वहेज, P वहे वहस, K

ਅਵਲਮਿ ਸਖੀ ਕਰ ਪਗਿ ਪਗਿ ਊਮੀ
ਰਹਤੀ ਮਦ ਵਹਤੀ ਰਮਣਿ ।
ਲਾਜ ਲੋਹ ਲੜਾਰੇ ਲਗਾਵੇ
ਗੈ ਜਿਮ ਆਣੀ ਗੈਗਮਣਿ ॥ ੧੬੭ ॥

ਦੇਹਲੀ ਘਸਤਿ ਹਹਿ ਜੇਹਡਿ ਦੀਠੀ
ਆਂਦ ਕੋ ਊਪਨੌ ਉਮਾਧ ।
ਤਿਣਿ ਆਪ ਹੀ ਕਰਾਯੈ ਆਦਰ
ਊਮਾ ਕਹਿ ਰੋਮਾਂਦ੍ਰ ਆਪ ॥ ੧੬੮ ॥

ਵਿਹਿ ਮਿਲੀ ਬੜੀ ਜਾਇ ਬਣ੍ਹ ਵਾਂਛਤਾ
ਬਣ ਦੀਹਾ ਅਨਤਰੈ ਬਹਿ ।
ਅੜਮਾਲ ਆਪੇ ਹਹਿ ਆਪਣਿ
ਪਥਰਾਵੇ ਤੀ ਸੇਜ ਪਹਿ ॥ ੧੬੯ ॥

ਅਤਿ ਪ੍ਰੇਰਿਤ ਰੂਪਿ ਆਂਖਿਆਂ ਅਚਿਪਤ
ਮਾਹਵ ਜਦਿਅਪਿ ਚਿਪਤ ਮਨ ।
ਵਾਰ ਵਾਰ ਤਿਮ ਕਹੈ ਵਿਲੋਕਨ
ਅਗ ਮੁਖ ਜੇਹੀ ਰੜ ਬਨ ॥ ੧੭੦ ॥

ਸੰਧਾਰਾਚ, N ਚੱਧਾਂਧ, JKMNPUC ਬਾਚ, BJP ਨੂੰਤਰ, JMNPU ਚਦ, BJMNPK ਕਮ, N ਆਡਲੀ, K ਆਗਮਿ ਆਗਮ ਕਹਿਚ, BJM ਆਗਮ, N ਕਹਦ ।

੧੬੧। B ਚੰਭਿਲੰਬ, K ਚੰਭਿਲੰਬਿਤ, P ਚੰਭਿਲੰਬਿ, U ਚਾਲੰਬਿ, BM ਕਹਿ, B ਮਦਿ, J ਵਹਤਾ, ਲਾਂਬਰੇ, B ਲਗਾਵੈ, JU ਲਗਾਵੈ, KNPU ਜਥ, J ਅਲੰ, BKNPU ਬਥਕਮਹਿ ।

੧੬੨। JKM ਖਸਤ, BU ਜੇਹਨਿ, J ਜੇਹਨਿ, P ਆਨੰਦ, K ਕੀਈ, B ਕੀਈਅ
ਥਵੈ, N ਕੀਡਿ ਥਥਾਂ, P ਕੋ ਕੁ ਥਥਾਂ, J ਕੋ ਕੁ ਢਲ, BKMN ਆਸਾਪ, K ਤਿਥ ਵੀ, MU ਤਿਥ, NP ਆਪੇ, K [ਵੀ], P ਵ, J ਕਾਰਾਥ ਕਾਕਸ, J ਕਿਹਿ, B ਰਾਮਾਂਦੀਂ, KM ਰੀਮਾਂਚ ।

੧੬੩। BM ਬਹਿ, JU ਵਚ, P ਮਿਲਾਵ JU ਬੜੀ ਮਿਲੀ, KN ਚਾਂਫਤਾਂ, BK
ਬਥਾ, JU ਬਥਾਂ ਦੀਹਾਂ, KM ਦੀਹ, U ਚਾਂਤਰੇ, BJK ਚਾਂਪਚ, J ਬੇਝੁ ।

੧੬੪। MP ਪ੍ਰੇਰਤਿ, JKMNPUC ਰੜ, K ਚਾਂਚਿ ਊ, B ਚੰਭਿਪਤ, N ਚਤਿਪਤਿ,
B ਅਦਿਪਿ, JKNPU ਬਥਪਿ, M ਅਥਪਿ, BNP ਚਿਪਤਿ, KM ਚਿਪਤਿ

राठौड़ राज प्रियोराज री कही ।

४७

आजाति जाति पट घुँघट अन्तरि
मेलग्न येक करण अमली ।
मन दमती कटांकि दूति मै
निय मन सूत्र कटांकि नली ॥ १७१ ॥

वर नारि नेत्र निज वदन विलासा
जाणियौ अँतहकरण जरे ।
हसि हसि भूहे हेक हेक झइ
ग्रिह बाहिरि सहचरी गई ॥ १७२ ॥

अेकन्ति उचित क्रीड़ा चौ आरँभ
दीठौ सु न किहि देवि दुजि ।
अदिठ असुत किम कहणौ आवै
सुख ते जाणग्नहार सुजि ॥ १७३ ॥

पति पवनि प्रारथित चौ तच निपतति
सुरत अन्ति केहवी सिसी ।

P तिउं (for तिम), B विलोकय, NP धयि, K जेहो, N जेहा, P जेहां, U जोहा, K घष (for धन) .

१७१। JK(M)NPU आथानि थानि, K अंतर, (B)NP मिलिये, K भेजै (for मेलग्न), K अमिली, BJK दंपति, J कडायि, KMNPNU कडाच, JN दूत, B मनि सूत, N inverts the order of st. १७१ and st. १७२.

१७२। BJK विलासी, M विलासित, JN अंतकरण, J(NP)U खूहां, K खूच, B छोथ, J छोइ, JKNPU टप्प, BJP बार्चरि, KMN बाहिर .

१७३। JU जेकंत. (K)M जेकानि, N दीढै, PU दीठ, J किसी, P कहि, K किं, B कों (for किहि), JKMNPU देव, JPU दुज, BN बदीठ, M बदिह, BKPU अशुत, (M)N अशुति, M कहणी, U जाप्त जाप्तवार, JP तट, M तै, JKNU सुज .

गजेन्द्र क्रीड़ताँ सु व्याकुलगति
नोरासयै परि कर्मलिनी ॥ १७४ ॥

कोचै मधि माणिक हीरा कुन्दण
मिलिया कारीगर मयण ।
स्थामा तणै लिलाटि सोहिया
कुङ्गुम बिन्दु प्रसेद कण ॥ १७५ ॥

चो वदनि पोतता चिति व्याकुलता
हिवै भ्रगभ्रगी खेद झह ।
धरि चखु लाज पगे नेउर धुनि
करे निवारण करण कुह ॥ १७६ ॥

तिणि तालि सखी गलि स्थामा तेही
मिली भमर वाराजु महि ।
वलि ऊभी यरै घणा घाति वलि
लता केलि अविलम्ब लहि ॥ १७७ ॥

१७४ । BKNPU पदन, JM पदब, BK पारचित, M पारचति, BN चोय,
M तत, BZN निपतित, JKU चंत, J केवही, BJMNPU ओ, K
वनी (for चिरी), M गजिंद्र, BM क्रीड़ता, JNPU क्रीड़त, BKM
[हु], JNPU च, NPU विवाकुल?, BK कंवि गलित, J कि विगलित,
M किर गलित (for स व्याकुलगति). BJKM नोरासर, NP(U)
नोरासय, J कर्मलिनी .

१७५ । M कीधो, N मधि (for मधि), (K)P मिलियज, M मिलिये, BJ
सामा, N तषउ, J लिलाट, KMP लिलाट, N निलाट, U लिलाटि,
N चोहर, J कुङ्गु, BK कुङ्कुं विंद .

१७६ । ALL वदन, JKNPU चित, M चित, JK व्याकुलिता, J चोर,
KNPU हीयद, K धमधगी, M डगदगी, JU झव, K झर, M ऊव
(for झह). M धर चषि, JU चष, M कंडि वज्जव, B omits this
stanza. M places it after st. १७७ .

१७७ । K तिष, KNU ताल, B सामा, M भवर, BK भाराज, MP भाराजु,
U ओ, K घणौ, J घाल (for घाति). N घाति घणा वलि, JMNPK
चवलंब. KU अविलम्बि .

राठौड़ राज प्रियोराज री कही ।

४६

एनरपि पधरावी कन्है प्राणपति
सहित लाज भै प्रेति सा ।
मुगत केस तूटी मुगतावलि
कस कूटी कुह घरिटका ॥ १७८ ॥

सुखि लाघै केलि स्यामि स्यामा संगि
सखिच्चे मनरखिच्चे संघट ।
चौकि चौकि ऊपरि चित्रसाली
ऊइ रहियौ कहकहाहट ॥ १७९ ॥

राता तत चिन्ता रत चिन्ता रत
गिरि कन्दरि घरि बिन्है गण ।
निङ्गावसि जग अेझ महानिसि
जामिच्चे कामिच्चे जागरण ॥ १८० ॥

लिखमीवर हरखि निगरभर लागी
आयु रथणि चूटन्ति इम ।
क्रीडाप्रिय पोकारि किरीटी
जीवितप्रिय घडियाल जिम ॥ १८१ ॥

१७८ । NP पधरावी, BKMNPU भय, J भयर, M प्रीत, J सा, K उक्ता (for सा), JK सुबनि, BJKP तूटी, U कूटी (for तूटी), K उर (for उष), P तूटी (for तूटी), BK कुह, P घिट.

१७९ । ALL सुष, M लाधी, BJK स्याम (for °सि), NP सामि, B चुक चुक, J चुक चौक, K चौक चौक, U चुक चौंक, B दोय

१८० । BNP(M) राता तति चिंता रति राता, U राता तत भर चिंता रत राता, K कंदर घर, J विड, NPU बिन्हे, N विष, K वष (for गष), BJP °वस, K जिं, N अह, J ऊवि (for अेझ). B यियौ (ditto), KM अयौ (ditto).

१८१ । NP लिखमी, U लिखमी, JK हरष, BM निगरभरि, BJK(M) आज, KMU रथण, BK तूटन्ति, J चूटन्ति, M तुडतौ, BJK °ओ, BJKMN पोकार, BM जीवन, JK °प्री, P घडियालि.

गत प्रभा थियौ ससि रथणि गलृन्ती
 वर मन्दा सति वदन वरि ।
 दीपक परजलूतौ इ न दीपै
 नासफरिम सूरतनि नरि ॥ १८२ ॥

मेली तदि सांचि सुरमण कोक मनि
 रमण कोक मनि सांचि रही ।
 पूले छरणी वास प्रपूले
 यहणे सीतलता इ यही ॥ १८३ ॥

धुनि ऊठि अनाहत सङ्घ भेरि धुनि
 अरणोद थियौ जोग अभ्यास ।
 माथा पटल् निसामै मञ्जे
 प्राणायामे जोति प्रकास ॥ १८४ ॥

सङ्गोगणि चीर रई कैरव खो
 घर हट ताल् भमर गोबोख ।
 दिशयहि ऊगि अतलाँ दोधा
 मैखियाँ बन्ध बन्धियाँ मोख ॥ १८५ ॥

१८२ । JK प्रभात, N प्रभाति, JK(M)N थयउ, KN शमि, JKM रष्ट,
 BNP मांदां, K उती, BNPU उर, JK वर, K तोर (for इ), KM
 नासफरम, BKM सूरतग, JK वर .

१८३ । BJKN निली, BK तह, BJKM राष्ट, U सांचि, J सूरमणि, K मन,
 M मणि (for 1st मनि), J मणि (for 2nd मनि), BU सांचि, JKM
 राष्ट, J प्रफूलित, BJKMPU [र] .

१८४ । KN ऊठी, U ऊठी, M अनाहद, N भेरि संष, JM भेर, JKMNPU
 अरणोदव, K(M)N थयउ, P [थियौ], KN(U) निसामय, K
 प्राणायामइ, N प्राणियाँ मर, M प्रथामै, U ज्योति, M परकास .

१८५ । JKU संबोगिति, BN संजोगिती, M °गिष, N रही कहि रम च (sic),
 JKMPU ची, P चरि, J चमर, M चंवर, BP चकघोष, N चकघोष,
 BJKNP दिष्टयर, M दशोयर, J प्रगट (for ऊगि), U अतला, NP
 अतले, BK(M)N दोधो .

वाणिंजाँ वधु गो वाक्ष असै विट
चोर चकव विप्र तीरथ वेल ।
सूरि प्रगटि ओतलाँ समपिया
मिलियाँ विरह विरहियाँ मेल ॥ १८६ ॥

नदि दीह वधे सर नीर घटे निसि
गाढ धरा द्रव हेमगिरि ।
सुतरु छाँह तदि दीध जगत सिरि
सूर राङ्ग किय जगत सिरि ॥ १८७ ॥

आकुल थ्या लोक केवि ऊच अचरिज
बच्छित छायाच्ये विहृत ।
सरण हेम दिसि लीधौ सूरिज
सूरिज ही त्रिख आसरित ॥ १८८ ॥

खोखगड़ पङ्क कुमकमौ सलिल सरि
दलि मुगता आहरण दुति ।
जलक्कोड़ा कोडन्ति जगतपति
जेठ मासि ओही जुगति ॥ १८९ ॥

१८६ । B(M) वाणियू, KU वाणिज, BN भज, M वह, B चसैरे JU चसैर, NP चसर, K चसित, BMN चकवि, K चकवा, JKM वेलि. ALL चर, B प्रघटि, K प्रभट, JU प्रकडि, KP ओतला, BM समपीयो. K समरथो. N समपियउ, P समर्पिणा, JK नेति.

१८७ । M वधु. N वधर घटइ, BK इवि, BJ चुतर, KNU चुरतर, B तद, BK जमच, P अबति. J सिर, JK राह, BK(M) कोयो. N कोयइ, JP जमच, M सिर.

१८८ । KM थाया, NP(U) थिया, BK(N) केहवो (for केवि ऊच). JPU ऊच. B अचरिज, M तो अचरिज केहो (for केवि ऊच अचरिज), M विचिति. B लीयो देम दियि, K लीध देम दियि, M सूर देम दिसु लीनो सरवो. JKMPU दृष्ट, N विषय, M आसरिति.

१८९ । ALL ओपंड, B कुमकमौ, JKNU कुमकमज, JMU दल, M सुकता. U मुत्ता. BKM आभरण, J जबच०, जेठचे. KM मात्र, M ओहवी.

मिलि माह तणी माझटि सूँ मसि ब्रन
 तपि आसाढ तणी तपन ।
 जन नीजनपणि अधिक आणियौ
 मध्यरात्रि प्रति मध्याह्न ॥ १६० ॥

नैरन्ति प्रसरि निरधण गिरि नीझर
 घणी भजै घणि पयोधर ।
 झोले वाई किया तह भाष्टर
 लवली दहन कि लू लहर ॥ १६१ ॥

कसतूरी गारि कपूर ईंट करि
 नवै विहाणै नवी परि ।
 कुसुम कमल दल माल अलङ्कृत
 हरि क्रीडै तिणि धवलहरि ॥ १६२ ॥

ऊपडी धुडीरव लागी अबरि
 खितचे उजम भरिया खान
 मिगसिरि वाजि किंडर मिग
 आदा वरसि कोध धर आन ॥ १६३ ॥

१६० । BK(M)N माझटि, P माझति, B ची, JKNP मिचि, U मिस, तपचि,
 JP जल, B नीजनपणि, J निर्जणै, K नीजन चति, P नीजनपिणि,
 J आणीय, K आणीइ, B मधिराति, JKP मध्यरात्रि, N माध्याह्न .

१६१ । BK नरंत, J नेरंत, U नैरन्ति, BKU पसर, J प्रसर, MNPU
 विरधन, M गिर, B निर्भरि, JK निर्भर, JNP धबी (for धषी),
 BJKNU धण (for धणि), M धनि (ditto), N वाढु, BJ तह
 B(M)N लवलां, J लवलां, K लवलां, MU लहरि .

१६२ । J ईंटि, NP नवउ विहाणउ, BU विहाणै, K ची, N पति (for परि),
 JM कुसुम, KMN अलंकृत, U क्रीडै, K तिष, M तिषि क्रीडै, BJ
 धवलहरि, KN धवलहर, M धवलहरि .

१६३ । U ऊपडी धुडीरज, (B)KN धुलिरवि, M रजीरवि, (B)JKU
 चेचीचे, M चेचीये, JKNPU ऊजम, J मिगसिर, KNU मगसिर,

बग रिखि राजान सु पावसि बैठा
 सुर सूता थिउ मोर सर ।
 चातक रटै बलाको चञ्चल
 हरि सिणगारै अम्बहर ॥ १६४ ॥

काली करि काँठलि ऊजल कोरण
 धारे खावण धरहरिया ।
 गलि चालिया दिसोदिसि जल ग्रम
 थमि न विरहणि नयणि थिया ॥ १६५ ॥

वहसतै दड़ नड़ अनड़ वाजिया
 सघण गाजियौ गुहिर सदि ।
 जलनिधि ही सामाइ नही जल
 जलबाला न समाइ जलदि ॥ १६६ ॥

निहसे वृठौ घण विगु नीलाणी
 वसुधा थलि थलि जल वसइ ।
 प्रथम समागमि वसत्र पदमणी
 लीधे किरि ग्रहणा लसइ ॥ १६७ ॥

P सगारि, U वायद (for वाजि), BM थयौ वैरी (for किया किहर),
 NP छउ बदरी (ditto). ALL सग, BJKNPU आँड़, J वरस, N कीधज, P कीथी, B(M)NP भुइ (for घर).

१६४ । BMN रिष, K छप. [ठ] पावसे, JM पावस, B थिय, KMI थयौ,
 T थिच्छी. B चातिग, M चातिग, K चातिक रटनि बलाहकी, N
 बलाहकि, B हर. K सिंगारद.

१६५ । K उच्चल, B धारां. BJKNPU आवण, M संवष. J हालीया (for
 चालिया), JB(M) दिसोदिमि, PU दिशोदिश. BKM थमै. JN
 थमइ, U विरहिण नयन, K नैन. M थथा

१६६ । J वरसति, PU दडडि. N अनडे, T सघन. K सह, MN जलनिध,
 (K)MN समाइ, K जलद.

१६७ । B निहसे, K नै. BI विष. K वण. M घर विष. K नीलांचा. विवसै,
 BKMN समागम. N वसत, MPU पदमिनी, JN निष्ठी. K(M)NU
 लीधट. KN करि, JT घहण, J लभइ (for लसइ).

तरु लता पञ्चवित चिणे अङ्गुरिव
नीलाणी नीलम्बर न्याइ ।
प्रियमी नदिमै हार पहिरिया
पहिरे दादुर नुपुर पाइ ॥ १६८ ॥

काजलु गिरि धार रेख काजलु करि
कटि मेखला पयोधि कटि ।
मामोलौ बिन्दुलौ कुँकुंमै
प्रियमी दीधि लिलाट पटि ॥ १६९ ॥

मिलियै तटि ऊपटि विघुरी मिलिया
धगि धर धाराधर धग्णी ।
केस जमग गंग कुसुम करम्बित
वेणी किरि चिवेणी वणी ॥ २०० ॥

धर स्यामा सरिस स्यामतर जलधर
चेवूँचि गलि बाहा ध्राति ।
भ्रमि तिगि सन्ध्या वन्दण भूला
रिखिय न लखे सकै दिन राति ॥ २०१ ॥

१६८ । BM तर, J पञ्चवित, N पञ्चव नश्च, B चिण, K लृष्ट, JPU छणे, BM अंकुरते, (K)PU अङ्गुरित, N अङ्गुरति, P नीलांबर, U नीलांबर, BK प्रथमी, NPU प्रथमी, N नदिमय, B हारि, BKMU पहिरिया, NP परांडिया (for पहिरिया), P पहिरिया (for पहिरे), NP नेषर .

१६९ । JKU कच्छल, M गिर, EMNP रेह, JU किरि, M पयोधि, BK शथवी, NU शथमी, BNPU निलाट .

२०० । BK मिलियौ, J मिलियू, M मिलिया, BMP तट, B कपठ, K कपड़ि, B विघरी, J ओरे, N विवरी, J मेलिया, K मिलियाँ, BJKMU धय धर धाराधर, JM-U जसुन, (N)P जवण, JM कुसुम, M कुरम्बित, MPU किरि, N किरि, K कै (for किरि), BM वेणी (for चिं), P चिवेणीज .

२०१ । NPU स्यामा, BKM सरस, M स्यम तन (for स्यामतर), BJM चेवूँचि K वेवूँचिय, BJK गल, M जल (for गलू), BN बांदा, J(M)U बांहां, KP बाहां, BJKU भ्रम, KM तिण, BU वन्दन, B(N) रिखिय, J रिखिय, KP लृष्टय, M रिष वी, B लिषि, K लृष, NP लृषी

राठौड़ राज प्रिथीराज रो कही ।

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रुठा पै लागि मनावि करे रस
लाधी देह तणै गिणि लाभ ।
दम्पतिचे आलिङ्गन दीधा
आलिङ्गन देखे घर आभ ॥ २०२ ॥

जलजाल स्वति जल काजल ऊजल
पीला हेक शता पहल ।
आधोफरै मेघ ऊधसता
महाराज राजै महल ॥ २०३ ॥

करि ईंट बीलमगि काढूं कुन्दण
थम्म लाल पट पाचि थिर ।
मंदिरे गैख सु पदमरागमै
सिखर सिखरमै मंदिर सिर ॥ २०४ ॥

धरिया तनि वसन्न कुमकमै धोया
सुधा प्रखोलित महल सुखि ।
भर खावणा भाक्षव भोगविजै
रुकमगि वर अहवी रुखि ॥ २०५ ॥

२०२ । JKPU रुठां, BJK पाय, NPU पथ, J लागट, NP मवार करे रस,
N लाधउ, JK गणि, P गिण, J आलिङ्गण, JU दीधउ, J आलिंबित

२०३ । BKMNU अवति, P अवत, U कच्चल, K उच्चल, B पीयला, KMU
चेक, J केइ (for हेक), U आधोफरे, J फरे, BM औघसता, J
ऊधरसता, M महाराजि, RT राजे ।

२०४ । BKM काढो, B कुदणि, J रुम्म, U अम् K पाच, M पाठ (for पाचि),
B मंदर, K मंदिर, M गोरे, K सौ, NU रागमय, BNP सिपरि, B
सिपरिमे, N सिपरि किय, P सिपर कीय, सिरि ।

२०५ । B धरिये, K धरीयै, J धरीयां, K तन, J तिण, N तेणि, PU तिणि (for
तनि), K वस्त्र, B वसत, BK कुमकुमद, JMN कुमकुमद, P कुमकमे, U
कुकुमे, JU धोयां, BK मैंधा, J शुधा, M सुधै, BM ऊधिति (for

वरिखा रितु गई सरद रितु वलती
 वाखाणिमु वयगा वयग्नि ।
 नीखर धर जल् रहित निवाणे
 निधुवनि लज्जा ची नयग्नि ॥ २०६ ॥

पीलाणी धरा ऊखधो पाकी
 सरदि कालि अहवी सिरी ।
 कोकिल निसुर प्रसेद ओस कण
 सुरति अन्ति मुख जेम मुच्ची ॥ २०७ ॥

वितचे आसोज मिले नभि वादल
 पिथी पङ्क जलि गुडलपणा ।
 जिम सतगुरु कलि कलुख तगा जगा
 दिपत ग्यान प्रगटे दहण ॥ २०८ ॥

गोखीर स्वरति इस धरा उदगिर्ति
 सर पोइणिचे घई मुखी ।

प्रक्षो०), K धवल्लत (ditto), J प्रवल्लित (ditto), U प्रचालित (ditto), JU महलि, ALL सुष, BKM भर, BMU आवणि, JKP आवण, N सावण, B भाद्रवि, M भाद्रवै, K भागवत्यै, M भोगवै, BJPU दचमिणि, B वरि चेवही, BJKMNP दण .

२०९। BM रिति, KN इति, U चतु, J सिरद, KU शरद, K वाषाणिचि, BP वाषाणिचि, B वद्यो वद्यि, K वैषा वैष, B नीषरि, N नीषरि जल धर, P धरि, K [धर] जलधि, BK रह्यो, NP रह्य, J रहे, M निधुवन, JKN नयण .

२१०। BM औषधी, KM सरद, J काल, JMNPU ची, (J)N जस, BM सुरता, JKN सुरत, BJMNPU जिम, KM चो .

२११। BM वितजे, K वितजौ, NP वितिचे, K मिलै, JKMINU नभ, BN श्यो, K प्रथवी, JNU जल, NP गुडलपणा, B गुरि, M °गुर, J चद-गुर, N सहत गुर, (N)P मिलि (top कलि), U जल (for आण), BK दीपति, JN दिपति, M दीप, U ज्ञान, MU प्रगटी, PU दहन .

वल्ली सरदि स्वगलोक वासिए
पितरे ही मित्तलोक प्री ॥ २०६ ॥

बोलन्ति मुज्जरमुज्ज विरह गमै बे
तिसी सुकल निसि सरद तणी ।
हँसणी ते न पासै देखै हँस
हँस न देखै हँसणी ॥ २१० ॥

ऊजले अदरिसण निसि उजुआली
घणूँ किसूँ वाखाणा घणै ।
सोलह कला समाइ गयौ सति
ऊजासहि आप आपणै ॥ २११ ॥

तुलि बैठौ तरणि तेज तम तुलिया
भ्रप कणै तुलता भू भाति ।
दिनि दिनि तिणि लघुता प्रामै दिन
राति राति तिणि गौरव राति ॥ २१२ ॥

१०६ । BM गजधीर, ALL अवति, K पोथण, M थीय, N थयउ, JPU छुची
KM छुच्रीय, N सची, J चले, BJKM सरद, BK अगलोग, M सरद-
लोक, K धितरां, B मातलोक, J छित, K बत्त, MNPU द्वत्^०,
KM प्रीय 。

११० । K मङ्गर मङ्गर, MN(P) नङ्गरमुह, U मुङ्गरमङ्ग, KP सकल, P बिच,
JP सरदि, BK न, J ति, P तिणि, U तिण (for ते^१), N नित (for
ते^१ न), M तसःditto), पासलि नवि (for सासै देखै), J धेषद (for
देखै) 。

१११ । JU ऊजलां, N ऊजली, BU अदरसणि, M निस, BJ उजुआली,
KU उजुआली, M ऊजवाली, B वणा, J वणउ, P वणउ, B किसौ,
J किसउ, B वाषाणि वणौ, J सोल कला सामार, B औजामैहै (sic),
J(M) ऊजासद, U ऊजासंहि, J आपो (for आप), B आपणौ ।

११२ । P बइठा, B तदणि, K तदण, PU कणय, NP तुलिना, BK भुंट,
N भ्रव, KN भांति, BKU दिन दिन, NP दिणि दिणि, MNU तिण,
(M)N पामइ, J दिण, M तिण ।

दीधा मणिमंदिरे कातिक दीपक
 सुत्री समाणियाँ माहि सुख ।
 भीतरि थकी बाहिरि इम भासै
 मनि लाजती सुहाग मुख ॥ २१३ ॥

द्विवि नवीनवी नवनवा महोद्व
 मडियै जिणि आगान्दमई ।
 कातिग घरि घरि दारि कुमारी
 थिर चीचन्ति चिचाम थई ॥ २१४ ॥

सेवन्ति नवी प्रति नवा सवे सुख
 जग चाँ मिसि वासी जगति ।
 रुकमणि रुमणा तगा जु सगट रितु
 भुगति रासि निसि दिन भगति ॥ २१५ ॥

अहिंज परि थई भीरि कजि आयाँ
 धनञ्जै अनै मुजोधन ।
 मासै मगमिर भलै जु मिलियौ
 जागिया भींटि जनार्जन ॥ २१६ ॥

२१६। BP दीदा, K मंदिर, BJNP कातिग, K कातिक, JM समाणी, K समाणीय, B थका, K थो (for थकी), BJKN बाहिरि, M बाहिरि [इम], BMU जिम मनि, JKN मन, N मोहाड, BM सुखि.

२१७। M द्विवि, JKU नवनवी, B नवी नवनवा भली महोद्व, JK महोद्व, BK मांडीथै, J मंडोद, K जण U जिण, B जर, J जदि (for जिणि), K वारि (for दारि), N थिरि J चिचांत, M चिचति, N चिचदै.

२१८। J नवि, K नवै, M नवै (for नवी), BKM नवै, NP नवउ, JU नवि (for जवा), K सवै (for सवे), BJI चा, BJP रुकमिरि, U रुकमिर रुमणि, B ति (for ज), K तिष (ditto), B रिति, K रुति, M रति, BNU भुगत, J भगत, J रास, U राशि निशि.

२१९। BJ ओह, MNU ओही N [ज], P पर, BJKNMU भीर, JMNPU धनंजय, B अनियै, JPL नइ, JKNPU तुयोधन, M मासै मगमस्ति,

राठौड़ राज प्रिथीराज री कही ।

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फिरियौ पछि वाउ ऊतर फरहरियौ
सज्जबे सूहव उर सरग ।
भुयंग धनी प्रिथमी पुड़ भेदे
विवरे पैठा बे वरग ॥ २१७ ॥

ज्जबै चटि नदी हेमे हेमालै
विमल् खिङ्ग लागा वधग ।
जोवनागमि कटि क्रिम थायै जिम
थायै थूल् नितम्ब थगा ॥ २१८ ॥

भजनि सुगिह हेमन्ति सीत मै
मलिन सुतनु कैइ वहै मगि ।
कैइ कोमल् वसने कैइ कम्बलि
जगा भारियौ रहन्ति जगि ॥ २१९ ॥

(B)J(M)U भलउ, BJ ज, K जो, M भुयीयो (for मिलियौ),
BJMP भीठ, BJKMP जनारजन, N जनारजन, U जबारदन .

११०। K फिरीया पछिम, M फिरीयै पिछ, J फिरि बायु पछां, BJM बाह,
PU बाय, N बायुमर, JKU जनर, K परहरीया, M फिरहरीया, K
सूहवर, M सज्जवे सज्जवो रस रंग, N सुरंग, P भुयंग, MN धणी, B
प्रथमी, K शुथवी, N विचरंग (for बे वरग), M बेब रंग (ditto) .

१११। B होवे, JU डवि, KNP डवद, BKN घट, JMNU चम, P हेमि,
N हेमालय, U हिमालय, BJKNPU घृंग, M अम, K थोवनचागम,
J क्रिए कदि, BKNP छृष, U छृश, J थाइ जिम थाइ .

११२। J भुजनि, MN भजनि, BJNU सुमरह, K सोयह, M सुप्रिचि, P
सुमरह, BJKMNU हेमत, NP भय, U मिलन, BK: M निलि निचि
मन (for मिलिन सुतनु), BJKU कोई (for केइ), M को (ditto),
JPU भग, K वलि, N वसन, J कंबलि, P जिचि, U जिच, MN
भरिया, J जग

दिन जेही रिगी रिशाइ दरसगा
 ज्रमि ज्रमि लागा सङ्कुड़गा ।
 नीठि कुडै आकास पोम निसि
 प्रौढा कहउगा पङ्कुरगा ॥ २२० ॥

अनुभाया तन मन आप आप मै
 विहत सीत रुकमणी वरि ।
 वागि अरुथ जिम सकति सकतिवंत
 पुहय गन्ध गुणा गुणी परि ॥ २२१ ॥

मकरध्वज वाहगि चल्लौ अहिमकर
 ऊतर वाउ वाओ अउठ ।
 कमल् बालि विहगी वडन किय
 अम्ब पालि सञ्जोगि उठ ॥ २२२ ॥

पारथिया क्रिपणा वथगा दिनि पवरौ
 विग अम्बह बालिया वण ।
 लागै मात्रि लोग प्रति लागै
 जल् टाहक सीतल् जलगा ॥ २२३ ॥

११० : K जेर, P जेरा, N जेहज रतष रद्याथर, JU दरसिष, KN दरसव, P दरसिवि, U संकुडिषि, BJU नीड, BK छंडे, N छोडिद आथानु, BJU करषिषि, NP कर्षण, MU पंगरणि, P रिषि

१११ : BK उलझाया, P तनु मनु B मांहि, K महि, (for मै), M विहति, U विहित, B सीति, J बषन्ती, P बयुनिषो, U बषमिषि, JPU बट, B सति सतिवंत J सबति सबतवंत, K सती सतवंत .

११२ : B मकरध्वजि, JK वाहन, NP वाहनि, U वाहन, B चडे, J चडिज, K चटीयो, N चटिज, BJKMPU उतर, N उत्तम, U बायु, K बाय बाणि, BJKM चतुर, N चतर, P विरहिषो, U विष, M कमल for बदन , N किशो

११३ : ALL कपर, B पवनहि, JKMPU पवनह, U पवनह, M विषि, B चंदहि J चंच, K चन, J चाष, KU माह, BLMNPU लोक, KU मीतल, U जलषि

निय नाम सीत जालै वग नीला
जालै नलगी थकी जलि ।
पातिक तिणि हारिका न पैसै
मंजियै विणु मन तगै मलि ॥ २२४ ॥

प्रतिहार प्रताप वरे सी पालै
दम्पति ऊपरि दसै दिसि ।
बरक अगनि मिसि धूप आरती
निय तणु वारै अहो निसि ॥ २२५ ॥

रवि बैठौ कलसि थियौ पालट रितु
ठरे जु दह कियौ हेम ठणठ ।
ऊडण पङ्क समारि रहे अलि
कणठ समारि रहे कलकणठ ॥ २२६ ॥

वीणा डप मङ्गवरि वंस वजाओ
शीरी करि मुखि पञ्चम राग ।
तरुणी तरुण विरहि जण दुतरणि
फागुणि घरि घरि खेलै फाग ॥ २२७ ॥

११४ । N निज, N श्रीनज, J जालि, BKU वन, BJ नसिदी, KN(P)
बलिनी, JKN जल, B पातिकि, U पातिग, J पातकी, P पातक,
KMU तिष, N तिष्ठर, JP मंजिया, K(U) माजीया, N मंजियर,
JKN विष, N मनि, K तथा, PU तथा, KN मज .

११५ । B प्रतिहारि, JMNNU सीध, P छोड, BPNPU पाले, JU दिये, K
दिचो, M दशो (for दसै), U चरकि, BKM चरनि चरक, J चरनि
चरक, J तष्ठ, M तष्ठ, B तष्ठ, K तनु, (B)KNPU उवारइ

११६ । M(N) बैठै, K कलस, (B)K थिये, J(M) थई, P थोड, B पालडि,
J रति पालट, BM रिति, U रति, KNP चतु, MNPU दह, K कैच
दह (for दह कियौ), MP(U) कीष, J ठरे लेम दह कीष ठंड, उषष
(for ऊडण), M संवारि, K रहद, B कलिकंठ .

११७ । BM बेचा, BMPU मङ्गवरि, JKN थर, J बेळ (for बंस), (B)JKN
वजावद, BJKM दोरी, BKMU मुष, विरह, B जरि, JKM दुतरण,
P रिति, JKNU फारुष .

अजङ्गं तरु पुह्प न पल्लव न अङ्गुर
 थोड़ डाल् गादरित धिया ।
 जिम सिणगारि अकीधै सोहति
 ग्री आगमि जाणियै प्रिया ॥ २२८ ॥

दस मास समा पति गरम दीध रति
 मनि आकुल मधुकर मुण्णान्ति ।
 कठिण वैइण कोकिल मिसि कूजति
 वनसपती प्रसवती वसन्ति ॥ २२९ ॥

पकवाने पाने फले सुपुह्पे
 सुईंगे वसने दरब सब ।
 पूजियै कर्साट भंगि वनसपती
 प्रसूतिका होलिका प्रब ॥ २३० ॥

लागी दलि कलि मलियानलि लागै
 चिगुणि पसरतै अम्बु चिसि ।

२२८ । BM नरि, J नर, NU न तष, M पञ्चप, N पञ्चप, BK चुह डालां, J डाल्ल, BK(M) गादरिति, BJMU घासा, K घीरा, JKMNPU चिष्ठार, BKM चोहै, J चोहत, NP सोभति, J प्रिय, N प्रिया, M आदम, K आगमि (for °प्रि), JMNPU जाले, K आवद .

२२९ । JU चु (for समा), BKN पित, BK दधो, JU दीधो, M दधा, N उदधि, B रित, JMNPU भव, B भवि, K भव, चिलचंत (for मुख°), KMN कठिन, B वेष, J वेषि, K वेष, N वेषु, M वयष, PU वेषवि, P मिचि कोकिल, KN कुंजति, P कूजति, N वषस्याती, JKN वसन्त .

२३० । J पकवान फूल फले, B फूले (for फले), KMP वस्त्र, U धरव, M अव, J पूजीद, NPU पूजीचं, J वष, M कसड, NU कचेष्ठि, K भति (for भंगि), M भंगि (ditto), U संगि (ditto), K वषस्याती .

राठोड़ राज प्रिथीराज ही कही ।

६३

रटति पुच मिसि मधुप रुखराई
मात स्वति मधु दूध मिसि ॥ २३१ ॥

वनि नयरि घराघरि तरि तरि सर्वरि
पुरुख नारि नासिका पथि ।
वसंत जनमियौ देण वधाई
रमै वास चढि पवन रथि ॥ २३२ ॥

अति अम्ब मौर तोरण अजु अम्बुज
कली सु मझल कलस करि ।
वन्दरवाल बँधायी वस्ती
तद्वर ओका बी^१थै तरि ॥ २३३ ॥

फुट वानरेण कच नालिकेर फल
मज्जाति किरि दधि मँगलिक ।
कुङ्गम अखित पराग किञ्जलक
प्रसुदित अति गायनि पिक ॥ २३४ ॥

१३१। N लागीर, K दल, J कलि दलि, PU कल, M कली, KN क (for कलि), ALL मल्हायनिल, विल, U पशरति, N प्रशरतइ, BKM पुश
विस (for अम्बु विचि), N विच, BK पूत, PU पूच, NPU मधुक (for मधुप), N मानु (for मात), ALL अवति, M मिसि .

१३२। KU बन, J नयर, M गिरि तरि, NP तद तद, J(M)U सर्वरि,
KMU पथ, B अनमीयां, J °कीया, KM °कीष, B दिवर, J ईवर,
BM रसी, B चढि पवनि .

१३३। B मवर, JU प्रवर (for मौर), K नवा (ditto), BK अब, N कलि-
यल, P कलोय, JU किरि, JU वज्रमाल, NP वज्रवाल, K वदर-
माल, BKM वेली, BJP तदयर, K तदवर, U तदयरि, K डेका,
NU ओका, B(K) विचै, JNP बीचे, U बीच .

१३४। BM फठि, JP फठ, K पठ, B वनरेषि, JKU वज्रेष, B मज्जात,
M मंजाती, N मंजति; U मज्जति, KMPU करि, N कीर, BJK(M)
कुङ्ग, P कुङ्गम, M अचत, NP अचित, B किंजुलिक, M प्रसुदति,
N नावंति .

आयौ इल् वसंत वधावण आई
 पोइणि पञ्च जल् अेणि परि ।
 आणंदि वणे काचमै अङ्गणि
 भामणि मोतिअै थाल भरि ॥ २३५ ॥

 कामा वरखन्ती कामदुवा किरि
 एउवती थी मनि प्रसन ।
 पुहप करणि करि केसू पहिरे
 वनसपती पीला वसन ॥ २३६ ॥

 कणियर तरु करणि सेवन्ती कूजा
 जाती सोवन गुलाल जत्र ।
 किरि परिवार सकल् पहिरायौ
 वरणि वरणि ईचे वसत्र ॥ २३७ ॥

 विधि अेणि वधावे वसंत वधाअे
 भालिम दिनि दिनि चठि भरण ।
 झलशावणे फाग झलशायौ
 तरु गङ्गवरिया थिय तरुण ॥ २३८ ॥

- २३५। BJKNU आया, M आणे, P इलि, N बलि (for दल), U वधामणी, BK आवो, JK पोथण, MU पोइण, N पोथणी, M अेष, JKMNPU आलंद, M घो (for वणे), BKNPU भामिणि, J भामिण .
- २३६। N कामरि (for कामा), कामदूध, JMNPU करि, B थय, KNP थयल, ALL मन, M करण, N वरण (for करणि), J पहरे, M पैहरि, BK पीयला .
- २३७। JMPU कणीयर, KN कणयर, BJM नर, BK करणि, JMNU करण, NU सेवन्ती, K कुंजा, P कूंजा, N कूंजो, B जाती, M किर, N बरि, KM वरण वरण, B वरन वरन विध दे, K हे दे (for ईचे), N देरै (ditto) .
- २३८। J अेष, U सहित (for अणि), M वधावो, NP वधायज, KNU दिन दिन, U भरणि, BP झळामणी, JU झळावणे, B फागि, BPU झळा-

राठौड़ राज प्रिथीराज दी कही ।

६५.

मन्त्री तिहाँ मयण वसंत महीपति
सिला सिंधासण धर सधर ।
माथै अब छत्र मण्डाणा
चल वाइ मञ्चि ठलि चमर ॥ २३९ ॥

दाढ़िमी बीज विसतरिया दीसै
निउँक्कावरि नाँखिया नग ।
चरणे लुच्चित खग फल चुम्बित
मधु मुंचन्ति सीचन्ति भग ॥ २४० ॥

राजति अति अणे पदाति कुञ्ज रथ
हँस माल बन्धि लहासि हय ।
ठालि खजूरि पूठि ठलकावे
गिरिवर सिलगारिया गय ॥ २४१ ॥

तरु ताल पत्र ऊचा तड़ि तरला
सरला पमरन्ता मर्गि ।
बैठे पाटि वमन्ति बन्धिया
जगहय किरि ऊपरा जगि ॥ २४२ ॥

यज. BJKM तर, K गहवुरि, J थोच, M थोयो, N थयो, U थिया,
K बाधिथां (for थिय) .

२३९। BPU तहाँ, M तिहाँ, J तदि (for तिहाँ), PU सिल, BJ सिंधासणि,
BJM धरि, M मंड[ङ]णो, BJKM चलि, M मंजर, PU दलर, M चंवर .

२४०। K निवक्कावलि, M निवक्कावरि, J नउक्का॒, M लुच्चित, U लुच्चित, BK
चुच्चिति, M चुच्चिति, N चुच्चिति, B सुच्चिति, KNP सुच्चिति, M सुच्चन्ति,
U सुच्चन्ति, JM सीचन्ति .

२४१। J बध, M बंध, J लासि, BKMPU लास, BP चई, JN इथा,
BKN ढाल, J षजूर, M षिजूरि, N षिजूर, NP ठलकाथज, KMP
गिर०, BP गई, JN गथा .

२४२। BJKMU तर, JMN ताड (for ताळ), P तड, BU तुड (for तड़ि),
K तर (ditto), BKNP सरग, U बैठि, J पाड, ALL बसंत, U जबि-
रुय, N बरि, B जपरी, BK जब

आगलि रितुराय मणियौ अवसर
 मरहप वन नीझरणा चिदङ्ग ।
 पञ्चबाणा नाइक गाइक पिक
 वसुह रङ्ग मेलगर विहङ्ग ॥ २४३ ॥

कलहंस जाणगर मोर निश्तकर
 पवन तालधर ताल पत्र ।
 आरि तन्तिसर भमर उपज्ञी
 तीवट उघट चकोर तत्र ॥ २४४ ॥

विधिपाठक सुक सारस इसवञ्चक
 कोविद खञ्जरीट गतिकार ।
 प्रगलभ लागि दाटि परेवा
 विदुरवेस चक्रवाक विहार ॥ २४५ ॥

अङ्गणि जल तिरप उरप अलि पीयति
 मरुत चक्र किरि लियति मरु ।
 रामसरी खुमरी लागी रट
 धूचा माठा चन्द घरु ॥ २४६ ॥

२४३ । M आगै, B रितिराज, K(M) रितराज, J रितुराज, NP भंडोयद, P चबसरि, J मंडिप, BJKNPU रुदंग, J पांच, BZNPU नाथक गायक, K तुरंग, J मेलिगर .

२४४ । JM निरतिकर, NP चत्य, JNP पवण, K चंद, PU आर, K तंत-सर, M भंवर, BM चीवठि उघडि, J तीवठि उघड, K चेवठि उघडि, N चिवठोय उघड .

२४५ । M विध, JNU शुक, BJKMU लाग, BJ दाट, चक्रवाक .

२४६ । BK आंगदि, U चंगद, NU तरप, P उरप तरप, BKM चल, B पिष्ठति, N पीयत, M लियत (for पीयति), JKPU किर, N करि, B लियत मरु, J लोयत दुर, K लियत मुर, M लै तिसुंद, NP लिय तिमरु, U लोय तिपुरु, BM रामसरा, U लिरो, M शुमुरो, B लगो, J रठि, B धूचा, JMPU धूया, N धूयां, K धूदा, N माढी, BM धुरु .

राठौड़ राज प्रिथीराज री कही ।

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निगरभर तख्यार सघण छाँह निसि
पुह्यपित अति दीपगर पलास ।
मौरित अब रोम्भि रोमच्चित
हरखि विकास विमल क्रित हास ॥ २४७ ॥

प्रगटै मधु कोक संगीत प्रगटिया
सिसिर जवणिका दूरि सरि :
निज मँच पठे पात्र रितु नाँखी
पुह्यपञ्जलि वणशाय परि ॥ २४८ ॥

प्रज अम्बुज सिसिर दुरीस पीड़तौ
ऊतर ऊथपिया असन्त ।
प्रसन वाउ मिसि न्याउ प्रवर्थै
वनि वनि नयरे राज वसन्त ॥ २४९ ॥

पुह्याँ मिसि अक्र अक्र मिसि पाताँ
खाड्या ब्रब माँड्या ऊखेलि ।

२५१। B तरवर, KNP तहवर, U तहयर, K सघन, BKN दीपकर,
BJKU मवरित, BJKNPU रीझ, K रोमांचित, B हरिच, JKN
हरच, M विकासि कमल, JKMNPU लन ।

२५२। B प्रघटै, J प्रकद्य, U प्रकष्टित, B मधि, B प्रष्टीयौ, K प्रकटीयौ,
MN प्रवटीयौ, U प्रकटीया, B सुसिरि, JPU ससिर, K सुषरि,
M सिसिरि, BK(M) अमनिका, NP अवलिका, JU दूर, B निजि,
K निसि (! for निज), B पात्रि, BKM रिति, NPU रति, J रथ,
J पुङ्गुञ्जलि, K(M) पुह्यांजलि, P वषरार ।

२५३। B अदमुज (*sic!*), K अदमुन, M उभीज सिसिरि, B सुसिरि, JPU
ससिरि, K पीड़बो उत्तर, J वाह, M वाय, U वायु, J व्याह, MNPU
व्याय, J(M) प्रवरतर, K प्रवर्त्तद, N प्रवत्तिज, M वन वन, K राजा ।

दीपक चम्पक लाखे दीधा
कोडि घजा फहमणी केलि ॥ २५० ॥

मल्यानिल वाजि सुराजि थया महि
भई दिसङ्गित अङ्क भरि ।
वेली गलि तरवराँ विलागी
एहप भार यहणा पहरि ॥ २५१ ॥

यीडंत हेमन्त सिसिर रितु पहलौ
दुख टाल्यौ वसन्त हित दाखि ।
आओ वेली तणी तरवराँ
माखाँ विसतरियाँ वैसाखि ॥ २५२ ॥

दीजै तिहाँ डङ्कन दँड न दीजै
ग्रहणि मवरि तर गानगर ।
करगाही परवरिया मधुकर
कुसुम गन्ध मकरन्द कर ॥ २५३ ॥

भरिया तर पुहप वहे क्रुटा भर
कामि बाण यहिया करगि ।

२५० । M पडप, (B)JK पानां, M पंने, N पाचां, BJK(M)PU आडिया,
N आडिया, K दरब, NU द्रव, BJ(M)P मंडिया, KNU मंडिया,
K दीझा कोडी घज .

२५१ । J मालियानिल वाज, ALL तुराज, BJ थिया, K थयौ, BJKM
तरवराँ, KN विलगी, U °यो, J पुचफ माल, P घहणां, N गहणा .

२५२ । BKM पीडति, N पीडता, M हेमति, BK सुसिर, J सिसिर, P
सिसिर, BK रिति, M रित, J पहिनु, BKM डालीयो, J(N)PU
डालीयउ, M बाहू, N वियाचे, BJ तरवराँ, BK विसतरियौ,
J(M)U °रीयउ, K वैशाष, U वैसाष

२५३ । B तिहिं, K दीसद, BJKMU घहण मवर, BJKM तर, N परिशाही,
P करगाही, M परचरीया, JM कुसुम .

राठौड़ राज प्रियोराज री कही ।

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चलि रितुराइ पसाई वेमन्नर
जगा भुरडीतौ रहै जगि ॥ २५४ ॥

वरिखा जिम वरखति चातिग वच्छित
वच्छि न को तिम राज वसन्त ।
फुल्ल पहिं क्रित मेव लबध फल
बँदि कोलाहल खग बोलन्त ॥ २५५ ॥

कुसुमित कुसुमाउथ ओटि केलि क्रित
तिहि देखे थिउ खीण तन ।
कन्त संजोगणि किंसुक कहिया
विरहणि कहे पलास वन ॥ २५६ ॥

तसु रङ्ग वास तसु वास रङ्ग तण
कर पह्लव कोमल कुसम ।

२५४। BJKM तर. N विहे, K इडा भरि, JMNU काम, KN करम, BJ रितिराइ, K रितिराज, P वेसव्रति, M भुरडीतु, K वहै (for रहै), P जग, BK place this stanza between st. २५५ and st. २५६, whereas JU place it between st. २५२ and st. २५३.

२५५। KPU वरषा, JNP वरषत, M वरिषत, U वरिषत, JU चातक, NP चातक, B वंचति, KU वंचित, BKMU वंच, N वंचद, B राजि, J वर्षति, B फूलि, MP फूल, B पंथ, JK पञ्च, M पहै, NU पचि, JKMNPU छत, J लब्ध, KN लब्धि, P लङ्घ, BKNPU बोलन्ति .

२५६। BK कुसमित, BKMN कुसुमाउथ, B उदौ, K उदै, M उदय (for ओटि), BKNU छत, NP ची (for तिहि), U तह (ditto), BK थिय, N थीय, U थीउ, B थीब, N ननु, JU read the first two lines as follows: पेष चेक रंष पंति (पंत) परिफूलित। वदइ नारि अनि अनि (अन अन) वचन. but U in the comment gives also the common reading, J चुन (for कन्त), NP किंसुक कहीयज, M रहै, N करिष्य .

वणि वणि मालूणि केसर वीणति
भूली नख प्रतिबिम्ब भ्रम ॥ २५७ ॥

सबल् जल् सभिन्न सुगन्ध भेटि सजि
डिगमिग पाय वाय क्रोध डर ।
हालियौ मलयाचल् हिमाचल्
कामदूत हर प्रसन कर ॥ २५८ ॥

तरतौ नदि नदि ऊतरतौ तरि तरि
वेलि वेलि गलि गलै विलग ।
दिखण हँत आवतौ ऊतर दिसि
पवन तगा तिणि वहै न पग्म ॥ २५९ ॥

केवडा कुसुम कुन्द तणा केतकी
सम सीकर निरभर स्ववति ।
ग्रहियौ कन्धे गन्ध भार गुर
गन्धवाह तिणि मन्दगति ॥ २६० ॥

२५७ । BJKMU तस, KPU कुसुम, BKN बनि बनि, J बज बज, BJP मालिषि, BKMN केसरि, JP बोषन .

२५८ । M सोभिन (for सभिन), BJ भेट, MU समि, N मंजि, BJKMNP डबमन, U डिगमिकि, B पाउ वाउ, J पाइ वाइ, K पाथो वाथो, NPU वायु, JU झुइ, KM झुध, P धर (for डर), NP हालिया, BMU मलयाचला, BM हेमाचलि, J हिमाचलि, K हिमालइ, P हेमाचल, K कामेत, NP हरि, JK प्रसङ्ग, N करि .

२५९ । BJKMU बलि गलि विलग, BN दचण, JPU दक्षिण, M दविष, K झंती, M झता, (N)P हँतउ, J आवर्ती, N ऊतरि, U ऊतर, M पवण, B न न वहै (for तिणि वहै न), J ति न वहै (ditto), K तहौं न वहै (ditto), M बवि वहै (ditto), BJK पग, U पगि, BK place this stanza between st. २६० and २६१ .

२६० । B कुसुम, JM कमल (for कुसुम), B/J/KU तष्ठौ, ALL अम, JK निरझरि, U बिर्मर, ALL अवति, B कांधे, K कांधर, N पंथि, P पंथे, U कंधर, BM गुर, JK तिष .

लीयै तसु अङ्ग वास इस लोभी
 रेवा जलि क्रित सोच रति ।
 दखिणानिल् आवतौ उतर दिसि
 सापराघ पति जिम मरति ॥ २६१ ॥

पुहृपवती लता न परस पमूके
 देतौ अँगि आलिङ्गन दान ।
 मतवालौ पै ठाहि न मरहै
 पवन वमन करतौ मधु यान ॥ २६२ ॥

तोय भरण छँडि ऊबसति मलूय तरि
 अति पराग रज धूसर अङ्ग ।
 मधु मद स्वति मन्दगति मल्हपति
 मदोमत्त मारुत मातङ्ग ॥ २६३ ॥

गुण गन्ध यहित गिलि गश्ल ऊगलित
 पवन वाद ओ उमै पख ।
 स्त्रीखँड सैल् संजोग संजोगणि
 भणि विरहणी भुयङ्ग भख ॥ २६४ ॥

२६१ । B लोधे, K लोधी, J लोट, M लै, BK नस, JKNU वास चंद, JK जल, JKMNPU छत, M सौच, NP शोच, K रित, (M)N दखिणा-निल, PU इक्षिणा°, N आवतद, BKU ऊतर, M दिस .

२६२ । J परसपर मूंके, NP परसपर मूंके, U परस्पर मूंके (for न परस पमूके), B देयतौ, U देतु, BK चंग, M भनिवालौ, KN पम, MU पाथ, P पच, JU डाइ, KM ठाह .

२६३ । BM तोट भरणि (M धरणि), BJM छँडि, B चौघसति, JNPU चघ-सत, K चोघसत, B भलै, K नर, NP नष, U अंगि, BKMNPU अवति, BNU मलपति, J महिपति, K मदोमत्त, (M)NP मदोमत्त .

२६४ । K भरिति गलि, JU चोगलित, U पवन, NPU उभय, N पषि, P पच, JM श्रीखँड, BK सयल, M सदल, NP सेल, JKU संबोद्ध, NP संयोगि, JKPU संयोगिति, K भये, KU विरहणी, KMN भष .

रितु किहि दिवस सरस शति किहि सरस
 किहि रस सम्या सुकवि कहन्त ।
 वे पक्ख सूध ति बिज्जं मास वे
 वसन्त ताइ सारिखौ वहन्त ॥ २६५ ॥

निमिख पल् वसंत सारिखौ अहो निसि
 अकगा अक न दाखै अन्त ।
 कन्त गुणे वसि थायै कन्ता
 कन्ता गुणि वसि थायै कन्त ॥ २६६ ॥

यिह पुहप तणौ तिणि पुहपित यहणौ
 पुहप ई ओँडण पाथरण ।
 हरखि हिँडोलि पुहपमै हिंडति
 सहि सहिचरि पुहपाँ सरण ॥ २६७ ॥

पौढाडै नाद वेद पग्बोधै
 निसि दिनि वाग विहार नितु ।

२६४। BN रति, JKMU रिति, B कहिमि, J किहिमि, KMU कहि, N कही, B दिवसि रसि, KNU रस (for 1st सरस), B कचिनि, KN कहि, M किहि, B रस (for 2nd सरस), B किही, K कहि, M किहे, BJMN कहन्ति, N विज्जं (for 1st वे), JNPU पथ, JU सुब, B त, K [ति], B वसन्ति, BMN बहन्ति .

२६५। BM वसन्ति, (B)KM सारिखा, J सरीष, BK अके अक, JM अके अक, N अकवि अक, U अकां अक, J वस, B थिय, J(M)U यई, K थया सु, BJMU कांता कांता, KMU गुण (for गुणि), N गुण (ditto), J वश, B थिय, JU थयज, K थीथौ सु, M थयो, N थाद .

२६६। JKNPU गद्व, BK तणि, J पुङ्कपति, M पङ्कपित, BKM गद्वणा, J गद्वण, B पोहप ई, J पुङ्कपुँ ई, K पुहप हो, M पङ्कप ई, NP पुहप सु, B खौडवि, J उठिवि, BJM पाथरवि, JK दरव, JMU हीडोल, K लै, N लाद, M हीडनि, U हींचनि, JNPU सह, JMP सहचरि, N सहचरी, U सहचर, BJMNP सरवि, K सरिवि .

राठौड़ राज प्रथीराज री कहो ।

७३

माणग मैण अेगि विधि माणे
रकमणि कन्त वसन्त शितु ॥ २६८ ॥

अवसरि तिणि प्रीति पसरि मन अवसरि
हाइ भाइ मोहिया हरि ।

अङ्क अनङ्क गया आपाणा
जुडिया जिणि वसिया जठरि ॥ २६९ ॥

बसुदेव पिता सुत थिया वासुदे
प्रदुमन सुत पित जगतपति ।
साहू देवकी रामा सुवह्न
रामा सासू वह्न रति ॥ २७० ॥

लीलाधग यिहे मानुखी लीला
जगवासग वसिया जगति ।
पित प्रदुमन जगदीस पितामह
पोतौ अनिहंध उखापति ॥ २७१ ॥

किं कहिमु तासु जसु अह थाकौ कहि
नाशइण निरगुण निरलेप ।

२६८ । N नींद (for नाह), M निस, JKMN दिन, BKNP नित, JMU निति, N माँशिंग, BJMNPU जात्य, KMU औष, BK परि (for विधि), BJP दर्षनिधि, T रकमिष, BJKM रिति .

२६९ । K अवसर तिण, J प्रसर, NP पसर, BKM चनुसरि (for 2nd अव-
सरि), KMNPU हाव भाव, MU अंगि, M अंगि, KP आपशा, N
आपशा, K जिण .

२७० । B वसुदेव, KMNU अथा, BK वासुदेव, JMNU वासुदेव, B प्रदिमन,
J(M)U प्रदुमन, K प्रतिमन, N प्रदुमन, K सो पिता, J जगति', N
जगति', NP राम महोदर रकमिषि साहू, K रिति .

२७१ । BJKM अहे, NPU अट्टे, N °वासिंग, KM पिता, NP उच (for
पित), B प्रदिमन, J(M)U प्रदुमन, K प्रदिमन, B(M) पौत्रौ, JU
पोत्रौ, KPU अनिरह, M अनुषष

कहि रुकमणि प्रदुमन अनिरुद्ध का
सह सहचरित्रे नाम संखेप ॥ २७२ ॥

लोकमाता सिन्धुसुता स्त्री लिखमी
पदमा पदमालया प्रमा ।
अवर गिहे असथिरा इन्दिरा
रामा हृविज्ञभा रमा ॥ २७३ ॥

दर्पक कन्द्रप काम कुसुमायुध
सम्बराहि इतिपति तनुसार ।
समर मनोज अनङ्ग पञ्चसर
मनमध मदन मकरधञ्ज मार ॥ २७४ ॥

चतुरमुख चतुरवरण चतुरातमक
विगत चतुरजुगविधायक ।
सशवजीव विसवक्रित ब्रह्मसू
नश्वर छँस देहनायक ॥ २७५ ॥

- १७२ । BKU कहियि, P कहियि, BJKM नाथ, BK [जहु], J यस, P शाक्षित्त,
N कहिया, BK कहि कहि, BKMNP नारायण, M लिर्णु, P
निगुण, U लिगुण, J लिलेप, P निलेप, N लष्ण (for 2nd कहि),
BJPU इष्मिति, B प्रदिमन, J(M)U प्रदुमन, K प्रदमन, J अवि-
दधि, KPU अनिरुद्ध, M अनुरुद्धि, B सहचरित्रे, J °रिहद, M °रिहि,
N °रीयद, P °री, T °रोहि, K सवरतहै (s/c).
- १७३ । BJKNPU चो, B लष्मी, NP लविमी, JPU पञ्चा पञ्चालया, BM
पदमालया प्रिया पदमा, N पदमालिका प्रिया पदमा, BK अपर, BJM
अप्ते, K अह, NPU अहे, JKMNPU(У) अस्तिरा, K इंद्रा .
- १७४ । JMPU दर्पक कंदर्प, K कंद्रप, ALL कुसुमायुध, BK तनसार, JU
सार, JPU मनाथ, JKNPU मकरधञ्ज .
- १७५ । BK(M) चतुरथ स चतुरवरण चतुरातम, U चतुर्वर्ष चतुर्सुच चतुरातम, J
चतुरर्थ चतुर्वर्ष चतुरायण, NP चतुरातम, BK विघ्न, J विज्ञ, U विज्ञ
(for विगत), JU चतुर्युग°. KMPU सर्वजीव, N सर्वजीव, BK विस्त-
केत, JM विस्तकेत, NPU विष्वकृत, BJNU व्रजासू, K व्रजासूर्य, MP
व्रजासू, K देहहंसनायक

राठौड़ राज प्रिथीराज री कही ।

७५

सुन्दरता लज्जा प्रीति सरसती
माया कान्ती क्रिपा मति ।
सिद्धि विद्धि सुचिता रुचि सरधा
मरजादा कोरति महति ॥ २७६ ॥

संसार सुपङ्क करता ग्रिह नङ्गा ह
ग्यान तणी पञ्चमी जु गालि ।
मदिरा रीस हिंसा निन्दामति
चारे करि मूँकिया चँडालि ॥ २७७ ॥

हरि समरण रस समझण हरिणाखी
चाचण खलु खगि खेचि चढि ।
बैसे सभा पारकी बोलण
प्राणिया वच्छि तो वेलि पठि ॥ २७८ ॥

सरसती कगिछ खी ग्रिहि मुखि सोभा
भावो मुगति तिकरि भुगति ।
उदरि ग्यान हरि भगति आतमा
जपै वेलि ताँ अे जुगति ॥ २७९ ॥

२७६ । B हुरसती, K सरसती, BKM कांति, JNPU कांति लपा, 'K शुद्धपा, B रिधि विधि, J विधि बुधि रिधि, K चुद्धि विधि, M रिधि निधि विधि, NPU दृष्टि, BKM सुचिता, NU शुचिता, JNPU अदा, M अदा, JPU मर्यादा, K मरयादा, M चजादा, N चजादा ।

२७७ । BKM सुपङ्क, JM यह, KNPU यह, NPU संग्रह, J जानि, K गंन, NU ज्ञान, J तशीकु, U तशीज, JKU [जु], B गाँधि तिषिद्धीज पञ्चमी गालि, JU निया०, M नियामह, BJM सूक्तो

२७८ । M सुमिरख, K [रस], N अस (for रस), M हिरवापी यम, KMNP वेच, B बभा, U बोलणि, (BM)PU वंदह, BK(M) त, J ति, N तड, U तौ ।

२७९ । ALL श्री, BJNPU यहि, K यहि, M यहि, KMN सुष, P शोभा, NU सुबति, K सुकरि (for ति०), JK भगति, N उदरि, J भगत, JU जपै, B त्यां, JK तो, M ताइ ।

महि सूई खट मास प्रात जलि मञ्जे
 आप सपरस हरु जित इँडी ।
 प्रामै वेलि पठन्ताँ नित प्रति
 ची वच्छित वर वच्छित ची ॥ २८० ॥

उपजै अहो निसि आप आयमै
 रुकमणि क्रिसन सरीख इति ।
 कहै वेलि वर लहै कुंवारी
 परणो पूत सुहाग पर्ति ॥ २८१ ॥

परिवार पूजि पोचे पड़पोचे
 अरु साहणि भगडारि इम ।
 जगा रुकमणि हरि वेलि जपन्ताँ
 जग पुड़ि वाधै वेलि जिम ॥ २८२ ॥

पेखे कोइ कहति अके अके प्रति
 विमल मङ्गल यिहि अके वगि ।
 अगि कवण सुभ जम आचरताँ
 जागियै वेलि जपन्ति जगि ॥ २८३ ॥

२८० । BK ओइ, N सुचे, P सुइ, U छूये, J प्राप्ति (for प्रात), JKMNPU अल, N मंजद, NP स्पर्श, B [हर], M ऊइ (for ऊह), M पढ़ति, NP जपन्ता (for पठन्ता) नितु, JU अपर स्परस जितेडी (०इ) अच, वेलि पठत (०ठती) नित (निति) प्रति चोद्देह : वच्छित (वच्छित वर) पान्द नी विचित्र, K सुची सुवर निम सुवर छी ।

२८१ । BK आंपमहि (for °मै), B रुषनणि, JP रुषनिषि, N रुषमिषि, U °मिष, KU कुसब, M कुण्ण, X किसन, U सरीस, J कच्छत, JU कुमारो, J पूरु, M पुच, BKP साहाग, N साभाग

२८२ । BP पूत, JM पुच, KNU पूरु, BJKM आर, B सांदिषि, J(M)PU साहण, K साहिष, N साहण वाहण, JKMNPU भंडार, BK अब, BPU रुषमिषि, BKU पढन्ता (for जपन्ता), BK अगि पुड़ ।

२८३ । K थोक (for कोइ), B कहन्ति, JM कहत, K कहत, B अकै अके, J अेकिं अेक, N अके कहद अंकां प्रति, P कहद अके अंकां प्रति, BK घषि,

चतुरविधि वेद परणीत चिकित्सा
ससन्न उखध मंत्र तंत्र मुवि ।
काया कजि उपचार करन्ताँ
ज्ञवै सु वेलि जपताँ ज्ञवि ॥ २८४ ॥

आधिभूतिक आधिदेव अध्यातम
पिंडि प्रभवति कफ वात पित ।
त्रिविधि ताप तमु रोग त्रिविधि मै
न भवति वेलि जपताँ नित ॥ २८५ ॥

मन सुद्धि जपन्ताँ हक्कमर्गा मङ्गल
निधि सम्पति थाई कुशल् नित ।
दुरदिन दुरग्रह दुसह दुरदिसा
नासै दुसपन दुरनिमित ॥ २८६ ॥

JPU मृद्द. M पित, N मृहि, KU चंष, N इषि, N प्रमाण (for कवण), KPU शुभ, BKN करम आचरद. M आचरीति, J आषीद, U जांषीषे जु, K जपत .

२८४ । B °विधि, JKNU चतुर्विधि, ALL प्रणीत, B(M)N चिकित्सा, JKPU चिकित्सा, JKU श्लोषधि, J श्लवद, K शुद्द, N सवद (for सुवि), J कलि (for कजि), U जपकार, J ज्ञवि, K सो, BJKM जपति, N जपत, J ज्ञवद, K ज्ञय, M ज्ञवै .

२८५ । BPU °भ्रतक, K भूत, B °दर्दव, B पडि, JKMNPU पिंडि, JK विविधि, M विविधि, B तस, N विविधि रोगमय, J विविधिमर, M विविधिमै, भवत, BM जपत, JKN जपति, BK place this stanza between st. २८२ and st. २८६ .

२८६ । B सूधि, J शुधि, K सुद्द, MU सुध, BJPU शपमिषि, M निष, NP नव निषि, K आयै, U आयद, NP [थाई], KU कुशल, M विति, B दुरदसा, J दर्शना (sic!), KP दुरदशा, M दुरिदमा, U दुर्दमा न्हासद, P दुरुपुण, JU दुसमन (for दुसपन), JMU दुरनिमिति .

मणि मन्त्र तन्त्र बल् जन्त्र अमङ्गल्
थलि जलि नभसि न कोइ छलन्ति ।
डाकणि साकणि भूत प्रेत डर
भाजै उपद्रव वेलि भगान्ति ॥ २४७ ॥

सन्यासिचे जोगिचे तपसि तापसिचे
काँइ इवडा हठ निघह किया ।
प्राणिया भवसागर वेलि पठि
थिया पारि ऊरे थिया ॥ २४८ ॥

किं जोग जाग जप तप तीरथ किं
व्रत किं दानासम वरणा ।
मुखि कहि क्रिसन रुकमणी मङ्गल्
काँइ रे मन कल्पसि क्रिपणा ॥ २४९ ॥

वे हरि हर भजै अतारू बोलै
ते यब भागीरथी म तूँ ।
अेक देस वाहणी न आणाँ
सुरसरि समसरि वेलि सूँ ॥ २५० ॥

२४७। B निषि, KM महि (for नहि). U वलि शंच, JKN थल जल, BMNPU डाकिषि, J डाकिण साकिण, M साकिषि, PU शाकिषि ।

२४८। BM चिन्याचिचे, N चेता (for इवडा), JMPU शावी, N प्रांशीणां, K °शावरह, N °साधर, JKMN P शारि, B तरि पारि (for ऊरे), K नर पार (ditto), M निर पार (ditto), J ऊतरह ।

२४९। N ज्याग जोग, B ज्याब, दाज ज्यात्रम, JKNPU °त्रम, BJKN वरष, KMU सुष. JMU करि (for कहि), KPU क्रिसन, M क्रुष, N क्रिसन, BJU रुषमणी, BM कल्पै, JKU कल्पिस, B क्रिपण, KMN लपण, JPU क्रपणा ।

२५०। N वि हरि हरि, BM बोढै, J बोडै, K बोडे, B(K) यवि, JU शंबु (for यब), NP जल (ditto), BK न (for न), दिसा (for देस), M वाहनी, NPU वाहिनी, B(K) शांगै, M शांगौ सुरचुरि ।

राठौड़ राज प्रिथीराज री कही ।

७६

वस्त्रो तसु बीज भागवत वायौ
महि थाणौ प्रिथुदास मुख ।
मूल् ताल जड़ अरथ मरणहे
सुधिर करगा चढि छाँह सुख ॥ २६१ ॥

पत्र अक्षर दल् द्वाला जस परिमल्
नव इस तंतु त्रिधि अहो निसि ।
मधुकर रसिक सु भगति मञ्जरी
सुगति फूल फल् सुगति मिसि ॥ २६२ ॥

कलि कलपवेलि वलि कामधेनुका
चिन्तामणि सोमवल्लि चत्र ।
प्रकटित प्रिथमि प्रिथु मुख पङ्कज
अखराउलि मिसि थाई अकत्र ॥ २६३ ॥

प्रिथुवेलि कि पँचविधि प्रसिधि प्रनाली
आगम नीगम कजि अखिल् ।

१६१ । BK(M)N वैली, BKM तस, JK श्वृ°, NU श्वी°, P प्रदी°, KNPU सुष, BM जांडही, B सुषड, K सोषड, M सुयड, J श्वरिति, B जवधि, KM करण, BJ चढि, B सुषि ।

१६२ । B प्रति, JKMPU चक्कर, B प्रति (for दल), J घर, B तंति, K जातु (sic! for तंतु), BM वधि, JKU विधि, N वृष्टि, P वृद्धि, B दुक्ति (for रसिक), J ति (for सु), K ते (ditto), U तु (ditto), B अरथ (for भगति), N सुकति, M भवति (for मु°) ।

१६३ । BN °वेल, P °वलि, B किना (for वलि), B समवेल, JPU °वली, N °वली, JKP चिच, N विचिच, B प्रघटित, J परवित, KNP प्रविति, M प्रगठन, BPU श्विमी, J श्वमी, KN श्ववी, B श्व, J प्रिथु, KNPU श्वृ, M प्रिथ, BMP अखरावलि, JKNU अचरावलि, B विधि, K आधै, N सी (for थाई), P मिसि (ditto) ।

सुगति तणी नीसरणी मण्डी
सरगलोक सोपान इल् ॥ २६४ ॥

मोतिये विसाहण ग्रहि कुण मूँकै
अेक अेक प्रति अेक अनूप ।
किल सोभण मुख मूझ वयण कण
मुकवि कुकवि चालणी न सूप ॥ २६५ ॥

पिण्डि नख सिख लगि ग्रहणे पहिरिये
महि मूं वाणी वेलि मई ।
जगि गलि लागी रहै असै जिम
सहै न दूखण जेम सई ॥ २६६ ॥

भाखा संसक्रित पश्चात्रित भणताँ
मूझ भास्ती अे मरम ।
इस दाइनी सुन्दरी रमता
सेज अन्तरिख भोमि सम ॥ २६७ ॥

२६४। B °वेलि, BJKMU °विधि, JKNP ग्रसिड, U °दि, J प्रणाली, N परनाली, J निर्दम, M विगम, N निरगम, J असीथत (for मण्डी), K अननिक (ditto), P अतिय (ditto), U अनिय कि (ditto), B अनकसरग (for सरगलोक), M अनयचेकयग (ditto), JKNPU सर्गलोक .

२६५। NP मोतीया, B विसाहणे, M °णी, NP °थउ, B कर (for कुण), B दूंका, P मूँकि, BJKMU कलि (for किल), U सुंभ, B कुष (for कण), NP किल मुख मुंभ वयण सोभण कण, N चाकवि, U चालियी, M कि (for न) .

२६६। B पंडि, JKM पिड, N पोंडी, PU पिडे, BM लग, P ग्रहणे, BJMU भूषणे, K भूषण पहिरद, M मो, J वेलि, B मै, JU सइ, U लागि रहि, B मै, JKU सइ, M सही .

२६७। B भाषा पराक्रत सदक्रत, M भाषा प्राक्रित सदसक्रित, KN संसक्रत, PU मंखृत, JKNPU प्राक्रत, BK भणतां, J भणतां, N भणितां, M भारथी, BJPU दायिनी, K रहंता सेजद अंतर, JU अंतरद, NP अंतरीष, B भोमि, JK भमि, PU भुमि

राठोड़ राज प्रिथीराज री कही ।

८१

विवरण जौ वेलि रसिक रस वज्हौ
करौ करगि तौ मूभ कथ ।
पूरे इते प्रामिस्यौ पूरौ
इच्छे ओङ्के ओङ्के अरथ ॥ २६८ ॥

जोतिखी वैद पौराणिक जोगी
सङ्गीती तारकिक सहि ।
चारण भाट सुकवि भाखा चित्र
करि ओङ्कठा तो अरथ कहि ॥ २६९ ॥

यहिया मुख मुखा गिलित ऊयहिया
मूँ गुण आखर वे मरम ।
मोटा तर्हौ प्रसाद कहै महि
चैठो आतम सम अधम ॥ ३०० ॥

हरि जस रस साहस करे हालिया
मो परिष्ठता वीनती मोख ।

२६८ । B वैल, M रसि, U करण, B करण (for करण), K बरर (ditto),
B जो (for तो), M त, JU सुंभ, M पूरै, J इत, KNP इतो, B
अरथ (for इते), U नार (ditto), J प्रामिस्य, K पामीसो, N प्रामि-
सित, U प्रामिस्य, B प्रामिसे पूरे, NP ईचां, B अर (for इते), JK
अर (ditto).

२६९ । JKNPU ज्ञोतिखी, KU वैद, N वथद, BJJN पुराणिक, K जोगी
(for जोगी), JKNP तारकीक, M तारकी, U तारकिक, J चत्र, M करे,
U करद, P ओङ्कठा, K ओङ्कठो त, JM [तो] .

३०० । N गलिया (for यहिया), P गिलिया (ditto), BM सुषि, M गलित,
BNP लगलिया (for ऊयहिया, KM मै, NP मह, BN गण (for
गुण), MP गिति (ditto), K बर (ditto), M अचर, BKM मोडा,
NP अउ अद्दउ आतम अधम, B चम

अन्हीणा तुक्षीणे आया
स्वरण तीरथे वयण सदोख ॥ ३०१ ॥

रमताँ जगदीसर तणै रहसि रस
मिथ्या वयण न तासु महे ।
मर्मसै रुक्मणी तणी सहचरी
कहिया मूँ मैं तेम कहे ॥ ३०२ ॥

तूँ तणा अनै तूँ तणी तणा ची
केसव कहि कुण सकै कम ।
भलौ ताइ परमाद भारती
भूँडुँ ताइ माहरौ भम ॥ ३०३ ॥

रूप लक्खण गुण तणा रुक्मणी
कहिवा सामरथीक कुण ।
जाइ जाणिया तिसा मैं जँपिया
गोविंद राणी तणा गुण ॥ ३०४ ॥

३०१ । J रस अस, U करि, BJ मूँ, M मु KN पंडितां B वेनती, K अन्ही-
बाय, M °णा का, U °णाहं BP तक्षीण, JU तुक्षीणइ J आवीया,
B रुमण, JNPU अवण, M आवणि, KU अवण, K तीरथ, M वैष, JU
वचन (for वथण) .

३०२ । KU जगदीस B तणा, N रद्धि सि B रसि, J नेष, B नस, J तझ, K
तासु महि, B सरसनि, BM रुमण, JP रुषि लिं, U रुषनिष, BJNPU
मह, B तिष्ठ, J तिन, K कहि .

३०३ । B दूँ, M तुक्ष, J केसवि KMN कुण कहि, BJ तिको (for 1st नाइ),
K प्रसाद, BKM भूँडा, JNU भूँडउ, B places this stanza between
st. २५६ and st. ३०३, and MN place it between st. ३०१ and
st. ३०२ .

३०४ । JNPU लषण, K ललण, M लषिण, B रुमणे लषिण ची तचा रुमणी,
M रुषिणी, PU रुषि लिं, M कहिवा दुँ कारत तासु कुण B जँपि
(for आइ), KMNJ जाणिया जिस (for जाइ जाणिया), M inverts
the order of stanzas ३०३ and ३०५ .

राठौड़ राज प्रिथीराज ही कही ।

८३

वरसि अचल् गुण अङ्ग ससो संवति
तवियौ जस करि स्त्री भरतार ।
करि स्ववगे दिन राति करिछ करि
पामै स्त्री फल् भगति अपार ॥ ३०५ ॥

३०५ । J वरस, M अंगि, JNU ससि, M सु (for ससो), J संवत, M संवत, P न रस शगि व[क]रि (for ... अङ्ग ससो संवति), J जसि, M प्रिय (for 1st करि), JNU श्री M करै (for 2nd करि), JNU अवगे, M अवशि, JU कंड M करै कंठि पामै फल श्री, J फल श्री, U भगत, BK omit this verse.

NOTES.

1. चार मङ्गलचार, “These four (auspicious names) form my *māngalācāra*.” The Sanskrit commentary of *U* identifies the four names with the four subjects which according to the rhetoricians are to be mentioned in the beginning of a work, and quotes the *śloka* following :—

मङ्गलं चाभिधेयं च सम्बन्धस्य प्रयोजनं ।
चत्वारि कथनोयानि शास्त्रस्य धुरि धीमता ॥ १ ॥

2. किरि निष्ठइ (*P*) चीतारै चीतारा प्रतइँ (*N*).

4. ताइ is in origin a plural neuter form of the correlative pronoun (Ap. तारं < Skt. तानि), which like the analogous form काँइ, काँई of the interrogative, has come to do function for the singular as well. Cfr. st. 13, 303 below. In st. 11, 12 the form is doing function for the genitive-oblique. Analogous to ताइ is the form जाइ of the relative pronoun (Ap. जाइ < Skt. यानि), which is used in a plural sense in st. 104, 304, and in a singular sense in st. 169.

5. Of the two readings पाथौ (*BKNS*) and काथौ (*JMPU*) in the third line, the former is preferable on account of the alliteration of the पा° with the पा° of चार, which precedes. Alliteration is a very important factor in bardic poetry.

7. Notice the reading संपोखण् of *BNPSU* for जु पोखण्. The latter is the correct reading, not only because पोखण् is a much better form than संपोखण्, but also because the relative जु is required in the sentence.

8. In explaining the sense of this stanza, the comments of *NPU* agree together, and differ from the Dhūdhārī comment of *BKS*. For the comparison of the two interpretations, I quote below the comments of *B* and *U*: कवि कहै छै सुकदेव आसदेव जइदेव आदिदे अनेक सुकवि ऊआ छै पणि शीति सबहो की बेकही

क्षै श्रीकृष्णदेव ते पह्लौ जु रुकमणीजी कौ वर्णन कीयौ सु या वास्ते
जु पट्टारग्न्य कोजै तौ पह्लैं श्री कौ वर्णन कीयौ चाहिजै (B)

शुकदेवो व्याससुतो व्यासो इप्यथ च गीतगोविन्दकर्ता जयदेव
इत्यादयो उन्ये उपि विष्णुभक्तिप्रायग्नाः सुकवयो उनेके वाल्मीकिशनक-
शङ्खरादयः सर्वे उप्येकसम्या इत्येकः केवलः पुरुषप्रधानः श्रीगोविन्दस्तस्यैव
स्तुतिं कृतवत्त्वं आदौ भगवद्भूपर्वर्णने श्रूतोद्यमाः परं मया तावत्स्त्री-
वर्णनमतः व्रियते यतः पट्टारग्न्यशो ग्रथ्यते यदुक्तं पट्टारे स्त्रीप्रधानत्वमतो
महां दूषणं न देयम् (U).

9. *U* reads जोइ चाँ for जो इच्छाँ in the 2nd line, and explains it : चाँ इत्यकादाच्चर्यामन्त्रणे वै मुजन लं पश्च त्यच्छाचारः।

10. सिरहर, for सिहर (< Skt. शिखर), with insertion of र, analogous to सरजल for सजल, सरधीर for सधीर, and सरजीत for सधीत, for the last of which examples see *Vacanikā Ratana Singhajī rī liuhcsadāsota rī*, 244.

11. ताइ. See note to st. 4, above. *B* renders the form with तीयै राजा है.

12. नाम नाइ तस्या नाम (U). Here and elsewhere I have used a vertical dash over the line to indicate a long vowel which for prosodical reasons is to be pronounced as short. It is the same sign which is used by native copyists to convert an आ into ए, whenever by mistake they happen to write आ instead of ए. Ex.: प्राकार, for प्रकार. In Old Western Rājasthāni poetry in general, and Dīngala poetry in particular, a long vowel immediately followed by a short vowel is liable to be pronounced as short.

13. ताइ तावन्मात्रम् (U), तिवर्णै (B).

ए as a feminine singular form of the demonstrative pronoun, is an Old Dīngala form which is no longer found in Modern Dīngala nor in Modern Māravāri, where it has been substituted with आ. It is, of course, identical with the general form ए of Old Western Rājasthāni and Gujarāti. In our *Veli* both आ and ए are used for the feminine singular.

14. वीरज for बीज, another instance of the insertion of र in the middle of a word. Cfr. note to st. 10, above.

अमहरि for अमरि, with insertion of ह analogously to समहर for समर. Cfr. *Vacanikā Ratana Singhaji rī*, 54, and also my *Notes on the Grammar of the Old Western Rājasthānī*, etc., § 38.

15. The meaning of the two first lines is clearly explained by *U*: शैश्वं बाल्यं तत्शरीरे तनौ सुसं गतप्रायमिति तथा यौवनं न जायतं न तादृशं प्रकटितमतो वयःसंधिः समुत्पदः कियदारस्यागी सुहिणा सु वरोति सप्रप्रायो यथा वरिश्वद् ऊपन्धे ... (U), but in the interpretation of the fourth line most of the commentators seem to have been led astray by understanding प्रियम् (प्रथम्) as an adjective or an adverb ("first, at first"), instead of an abbreviation of प्रियोराज, the author of the *Veli*.

20. दल फूलि विमलः वन is clearly and correctly rendered by *B* as : हिवै वसन्न चायौ च्यां वन फैलजै है त्यां चरौर फूलौ. This is no doubt the original reading, which the other commentators have failed to understand and have consequently been tempted to alter the text into दल फूल विमल वने.

22. कु जु. Cfr. st. 19, 32, 46, 94.

कुमोदणि for कुमोदणि. For the weakening of u into a, due to the influence of the o in the syllable following, see my note to st. 16 of the *Vacanikā Ratana Singhaji rī*. Cfr. also कुमक्षमौ, st. 189, 205.

मेन केस मेनकेशा इति रात्रिरूपा इत्यपि मेनश्वदेन चारणाभाषया मुञ्जङ्गसदृशाः (U). Notice here the use of the term चारणभाषा "the language of the Cāraṇas" to indicate the Dīṅgala.

23. वरण तणा किरि डोर. वरणस्य प्रचेतसः पाशा इव वरणस्य शस्त्रं पाशं एव तं दूरीकर्तुं जगतोऽपि न शक्यते तदिवेदमपि वन्धनं कृष्णस्य दृढं भावेति रहस्यं यदुक्तं कुमारसंभवे :—

प्रियोषपुष्पाधिकसौकुमार्यौ बाह्य यदीयाविति मे विरक्तः ।

पराजितेनापि कृतौ हरस्य यौ कण्ठपाशौ मकरध्वजेन ॥ १ ॥

25. सधर . सधरौ माहात्म्यवन्तौ (U).

वर्ष, a survival of the old neuter singular of the Old Western Rājasthānī, used exactly in the same adverbial function as the वर्ष in *Vacanikā Ratana Singhajī nī*, 92, q. v. For other instances of the neuter in the Veli cfr. st. 36, 64, 66, 211.

26. जुञ्जलि नालि इति नामा लोकप्रसिद्धं कीदृशं तस्याः कदल्या गर्भसदृशं विशेषसौकुमार्येण नोरोमत्वमपि प्रकाप्तिम् (U).

27. हरिहंस सावक हरिहंससावकाः सूर्यस्य लब्धपत्यानीवाणु-सूर्याः (U).

28. हिव रुकमणी नी विद्या कहइ। आठ व्याकरण भणी अडारह पुराण जाणइ अदारह सृति जाणइ धर्मवर्थनेतिमोद्द प्रकाश छइ शास्त्र जाणइ चारि वेद ४ भले १ आचारयश २ आकरण ३ छन्द ४ जीतिष ५ पदभञ्जन ६ अे घडङ्ग जाणइ घडङ्ग ६ चारि वेद ४ मीमांसा १ तर्कविद्या १ धर्मशास्त्र १ पुराण १८ सर्व मिल्या चउद विद्या नी जाणा चउसठि सकला नी जाणा जाणी अेकोकी विद्या माहिव अनेक घणा घणा अधिकार आपगाइ मनि मूँ जे माहिला अर्थ विचारियइ कहइ (P)

29. हरि तिति. Here perhaps I was authorized to read हर with the majority of the MSS., thereby making the correspondence with the चर at the end of the line more complete, but I have preferred to retain the regular form, not only on account of the चर immediately preceding, but also because it is difficult to know how far one would be justified in altering, however slightly, the endings of words or syllables to produce internal rhymes or alliterations. Thus, if I had chosen to read हर for हरि, why should I have not read also गवर for गवरि to produce one more internal rhyme?

वन्दे गवरि हर, अद्यापि होलिकानन्तरं कन्याभिगौरैस्तिपूजेतित्रं वितन्यत ईप्सितवरप्राप्तिनिमित्तम् (U).

32. पाँतरिया, बुझा विहीनौ जातौ (U).

माता इ. Here the pleonastic particle इ has been added by myself to complete the number of prosodical instants required for the verse (14). I might have added ए as well. If one more syllable is not thus introduced, the verse will fall short of one *mātrā*, but one might still read it correctly by pronouncing the second syllable of माता as equivalent in duration of time to three prosodical instants instead of two. For an analogous case see st. 183.

35. The MSS. *J(K) SU* read नाम बन्द दमघोष बर in the second line, but the explanation which the commentary of *U* gives of बन्द is hardly acceptable: पुरोहितो दमघोषनामा बन्दामानन्दकः (*U*). In the *Bhāgavata Purāṇa* Damaghosa is the name of the father of Siśupāla

36. चन्द्रे is my emendation of the original reading which is given as चन्द्री by the consensus of all the MSS. The reason for the emendation is the same as has been adduced above for the reading of माता इ instead of माता (st. 32), namely, the necessity of introducing one more prosodical instant to make the line complete. In the present case too, the deficiency might be made good by pronouncing the *e* of °चन्द्रे° as equivalent to three prosodical instants instead of two.

37 संगि उच्चा ... देसपति. Cfr. प्रिथी सङ्क लम्पा केर्द देसपती (*Tan-canikā Ratana Singhañi* ri. 20).

38. वाभै, from Ap. वज्ञाहिं < Skt. वधने, is the regular passive form of वाँधणै, which in the modern language has gone out of use, it being substituted with the new form वधीजै. For the use of वज्ञर in Prakrit, see Pischel's *Prakr. Gramm.*, § 548.

39. कुची, for कुची, a technical term used in Indian architecture to indicate the base of a pillar (see *Archaeol. Surv. of West. India*, Vol. ix, Northern Gujarat, p. 24). The change of कु° into कु॒ was evidently made by the Poet only in homage to the rule of the *vēnasagāī*.

40. ओइ is a word whereof the exact meaning is not clear. The Dhūḍhārī commentary seems to take it in the sense of

“tent”: रङ् रङ् रा समिथाना जभा किथा है सोइ मानूँ वादल डासा, whereas the commentaries of *PU* explain it as a synonym of ज्ञी “woman”: जोइ इतिस्त्रीपर्यायः स्त्रीणां प्रयामोच्चलरक्तापीतनीलरङ्गानि वस्त्राण्येवोद्येक्षते जलदप्टलानीव एष्यग्वर्णान्यभवन्दानीव (*U*); जोइ कहतीं स्त्री ना वन्द पञ्चरङ्ग वस्त्र पहिरा तेहिज जलदप्टल मेघघटा किहाँ सामल किहाँइ उच्चल इसउ पञ्चवर्ण सेववन्द (*P*). To understand the comparison, one should think of the way the Indian women, dressed in gorgeous colours, crowd the roofs of the houses on all festive occasions when there is a procession or any other similar *tamasha* to be seen.

41. कोरण. नवीनमेववर्णगासमयातप्राकूर्मजोवायुशुभ्राभदर्शन-मिति (*U*)

42. गावै करि मङ्गल. Cf. गावै सुखि मङ्गल करि गीत, st. 55, below. From a comparison of the two passages it is obvious that करि is in both cases connected with मङ्गल. The commentaries do not all agree in the interpretation of the phrase, for instance *B* renders the present passage simply with मङ्गल गावै है, and *P* in the latter passage connects करि with सुखि and renders: सुखर करी मङ्गलरूप गीत गावै. The correct meaning of the phrase मङ्गल करि is evidently that which is given by *U* under st. 153, namely: मङ्गलानि दृत्वा ... गीतानि गायन्ति. In other words, here मङ्गल is not used to give the meaning of “auspicious song,” but only “auspicious ceremony.”

मनै, for मानै, the shortening of the initial syllable being required by the metre.

44. ब्रह्मागौ इतिविप्रः (*U*). The literal meaning of the word evidently is “he who wears the brahminic thread round his neck.”

वीर वटाऊ ब्राह्मण, अहो भाई अहो पथिक अहो ब्राह्मण अव्यन्त ऊतावली धकी वारु वारु वचन कहइ (*P*)

45. म म करेचि, a sigmatic future form used in the function of a prohibitive imperative. For the use of similar prohibitive

futures in Old Western Rājasthānī and Prakrit, see *Notes on the Gramm. of the Old West. Rāj.*, § 121.

जत्र, a Sanskritism well permissible in bardic poetry. Cfr. तत्र, st. 174, 244.

46. रहरह के इ वह रही रह. From the commentaries, it appears that the meaning of this phrase is that all the few travellers who were out, having reached their destination, halted for the night, but the grammatical connection of the three words वह रही रह is not clear to me. I quote below the renderings of the three commentaries of *BPU*—मारग मारग थे पश्ची आय विश्राम कियउ पश्च चालता रह्या (B); उटाऊ सर्व वासउ रहिवा भणो “रहउ रहउ” इम कहना पश्च वही रह्या (P): रहरह इति यो यत्रोषितुमनाः स तत्र गन्तुकामो भूत्वा चिन्तितं स्थानमाश्रयदतो मार्गवहनं लोकैर्निश्चतम् (U).

47. भौ इति सभयाञ्चर्ये (U).

49. The commentary of *U* gives two explanations of करि कमल, the second of which is evidently wrong: करे कमलानि छत्वा मन्दं मन्दं चलन्तीति विशेषस्तथान्यार्थे कराः सौकुमार्येण कमलसदृशा इत्यपि (U).

जङ्गम तीरथ इति योगध्यानलीना योगीश्वराः (*U*): जोगीसर. (*P*); अनेक तपसी (*B*).

51. सम्पति प्रथक्षम् (*U*).

52. अन्तहपुरि दरबारि (*B*); श्रीबन्तेऊर माहि गयउ माहिली सभा माहि (*P*); पुरान्तः एषुं एषुं श्रीकृष्णस्थान्तः सभासंमुखं गतवान् (*U*).

53. पचिलौ, an adverbial adjective, i.e. an adjective doing function for an adverb (प.हैलै. or प.हिलै., cfr. the reading of *N*). For the use of adverbial adjectives in Old Western Rājasthānī see *Notes . . . etc.*, § 78.

55. The verse is in corrupt Sanskrit. The reading of the first line is unsatisfactory in all the MSS. I have adopted the reading of *NPU*, in which the order of the questions कस्तात् कस्तिन् etc. is confirmed by the order of the replies contained in st. 56, but I have had to complete the line with the insertion of किञ्च, which is found in *BJM* only, as the line was falling short of two *mātrās*. The commentary of *U* to this stanza runs as follows : हे मित्र त्वं कस्तात् पुरात् समागतः कस्तिन् पुरे वससि क्रिमर्थमिहागमः केन सह कृत्यं तव कार्यमये कुत्रं पश्यामि तत्त्वं ब्रह्मि ममाये निवेदय एतत्त्वं करस्यं पञ्चं केन जनेन कस्मै प्रेषितमिति देवभाषा संख्यात्मेव प्रश्नम् (*U*).

57. वाचत ... न वै, वाचयितुं न वग्नइ इति न प्रकृत्वं संभवति (*U*), वचायइ नही (P).

कामस्त is rendered by the Sanskrit commentator with कङ्गलम्, a neologism not without interest.

58. असरणसरण is understood as a compound by the commentaries of *BL* : असरणसरण तुम्हारौ विरद्द है *B*; हे असरणसरण (*U*), but *P* more ingeniously reads the two words as separate and understands : बोआउ सरण कोई नयो, i.e. to translate the text literally, “every other protection is without protection.” Notice that *P* also reads तूं जि instead of तुम्हा.

60. सालिग्राम सूक्त ग्रहि मङ्गुहि, सालिग्राम श्रीपरमेश्वर नी मूर्ति शूद्र ने घरे कोई उत्तम जनम द्वइ (*P*): शालिग्रामं गङ्गाकोनद्युत्पन्नं शृङ्गग्रहि (sic) संग्राहयन्ति ददते इव (*U*).

62. It will be noticed that the first line in this stanza does not conform to the general rule of the *vēnasagāī*, which requires that the first and the last word in the line should begin with the same letter. But the Poet is not to be found at fault here. By studying all the lines in the *Veli*, which apparently do not conform to the rule of the *vēnasagāī*, I have discovered that these, far from having no *vēnasagāī* at all, have two *vēnasagāīs*. In other words, the line is split in two, and each of the two parts has a *vēnasagāī* of its own. Thus in the present case

राठोड़ राज प्रियोराज री कही ।

६३

आँख forms *vēṇasagāī* with असुर, and नाम with नहि . The other examples of double *vēṇasagāī* which I have found in the *Veli* are :

सीधति कुण सु मति तूङ्ग गुण जु तवति (6).

सैसव तनि सुखपति जोवण न जायति (15).

कोकिल करण सुहाइ सर (20),

पश्चिहारि पटल दल वरण चंपक दल (49).

कुमकमै मँजण करि धौत वसत धरि (81),

इम कुँभ अन्धारी कुच सु कञ्चुकी (90).

गत्रा नवगही प्रेँचिया प्रेँचे (93),

चोर चक्र विप्र तीरथ वेल (186).

मुँ लोध . Strictly grammatically speaking, the reading मुँ

लोध of *BJKSU* would be more regular, as मुँ is not a direct, but an oblique form. But the reading मुँ is supported by the rule of the alliteration, which carries much weight in bardic poetry, and also by the large use which both Old Western Rājasthānī and Māravāṛī, especially colloquial, make of the impersonal passive construction of the past participle (*bhāvī prayoga*, see *Notes . . . etc.*, § 127) Thus in modern Māravāṛī one would not say to-day मुँ लोधी, but म नै लोधी . *P* renders accordingly : मुङ्ग नद लक्ष्मीरूप (*P*).

63. हूँ, अहं सीतारूपा (U); हूँ सीतारूप (P).

वेलाहरण कहताँ समुद (B).

64. बाहरि करि “Rescue me !”, an imperative. The Sanskrit commentator renders : मम . . . बाहरिं घट्टनाववद्यः पश्चादालगोपायं कुरु .

आँचोज for आँलोध, the °च being probably changed into °अ only for the sake of the rhyme.

65. Apparently, the second and third line in this stanza do not conform to the rule of the *vēṇasagāī*, because the first and the last word in each of the two lines do not begin with the same letter. It is however to be observed that the bards are often satisfied with making the initial syllable of the first

word in the line correspond to the second, third, or even fourth syllable of the last word, instead than to the initial syllable of it, as the general rule requires. Thus, in the present case, the त् of चिंशा has its correspondence in the त् of आतुरो, and the र् of राजि has its correspondence in the र् of विराजौ. This is not considered to be a breach of the rule of the *vēnasagāī*. For other examples of this case see stanzas 39, 40, 67, 107, 108, 109, 118, 119, 144, 161, 171, 174, 176, 178, 179, 188, 192, 194, 198, 208, 209, 216, 222, 247, 252, 264, 265, 288, 305.

दुरी इति दुःखोत्पादकः (U) : दुखदाई (P) : दूसमन (B).

66. तै is understood by P in the sense of a causal conjunction (तो इर्द् बारबर्द्) and connected with कहिजौ, but it is evidently connected with लग्न वेला. U renders : तस्य लग्नस्य वेलाया चक्करे चीपि दिवानि वर्तन्न इत्यर्थदर्शने (U).

चारान्, a Sanskritism which is hardly justified in bardic poetry. U renders it with निकटम्, B with बाहरि, and P with समीप.

68. इसै, an instrumental used adverbially "in such (a way), with such (speed)." The position of the qualitative demonstrative adjective इसै in this construction is similar to that of the correlative adverb "so" in English, in phrases like : "I like it so much! They go so fast!" etc. Cfr. वर्षकी इसै (*Vacanikā Ratana Singhaji* r̄i, 21), and चलना इसा (*Ditto.*, 23). In the present case, N renders the word with भलइ प्रकारदं, and P with भली परद. The reading ईसु of NPU is not clear to me, unless it is an incorrect reading for इसै, the neuter form of इसै used adverbially.

The commentary of U to this stanza is of particular interest inasmuch as it represents an attempt by its author, Sāraṅga, to throw aside the authority of his guide, Ārāna Lākhō, and give an interpretation of his own. But in this he fails, and his new interpretation is grossly absurd and altogether unacceptable : चारणैनैवमुक्तमस्ति सुग्रीवसेनो १ मेत्रपुष्पो २ वेगवान् ३ बलाहक एते कृत्यस्य रथे चलारो ऽश्वाः परं भयं मनसि नैवं स्फुरति यतो ज्ञायते सर्वमयोन्द्रथस्य चपलानिवर्णं तेन रथः कीदृशो वह्निं यादृशं वानरसन्यं समुत्थक्तमथ च न इ मेव पुहृप इति नदीजलपूर्-

समये यादृश् वह्यथवा बलाहकानां वर्षाभाणां यादृशं यादृशं वेगवत्त्व-
मिति रथगतेराधिक्यं तत्र सारथिं दूरं क्वात्रा खेच्छ्या चिमुवनपतिः
खयं रथं खेटयितुं लभो ऽतो ज्ञायते घरा पृथ्वी गिरयः पर्वताः पुराणि
मार्गनगराणि श्रीकृष्णासंमुखं समागच्छन्तीव महति जन अभ्यागतवति
संमुखमारगमनं महत्प्रदानमनयोक्त्या वेगवत्त्वया रथस्य निर्गमो ऽवगत्यः
(U).

69. जिम “So that, in order to.” For the employment of
जिम as a final conjunction in Old Western Rājasthānī. see
Notes...etc., § 111.

71. मुख धारणा, मुख नी धारणा नूर (P); मुखस्य धारणां
कान्ति तर्कयति सविशेषं पश्यति दूतस्य मुखे निर्मलता कार्यसिद्धिलक्षणं
प्रतीतम् (U).

72. महत्ति is evidently a feminine substantive, the object of
कही, and I identify it with Gujarātī माहिती, f. “Information,
particular knowledge.” The commentators, however, prefer
to connect the word with गुरुजण and to explain it as महत्तरा:
लियः “respectable women” (U), or महत्तर लोक “respectable
people” (P). One need only look at the place महत्ति occupies
in the sentence, to understand that the commentators’ interpre-
tation is a grammatical impossibility. But the lack of
common sense is often one of the most conspicuous qualities
of Indian commentators, especially of those who wish to
make a display of their undigested erudition.

73. चरिज को लाधै चरय. Here लाधै is my emendation.
BKMNS read लाधो which is untenable and has probably origi-
nated from a misreading of लाधै, whereas JPU read लाधा.
Also, most of the MSS. read क इ in the place of को. I do not
think there can be any doubt that the construction of the
phrase here is identical with the को चरिज मनुहारि तथौ in st. 78,
and therefore लाधै चरय is a genitive. But it might be understood
as a locative as well, the terminal ^०i of चरय being dropped to
form a rhyme with कथ. If the phrase लाधै चरय is understood as

a genitive, the reading **लाधा** of *JPU* would be equally correct, the oblique in ^०*े* and the oblique in ^०*ा* being equally permissible in the form of *Dīngala* in which the *Veli* is written. *U* renders the phrase with: अर्चलम्बः किमार्चर्यम् (*U*).

74. अेक उजाथर कलहि अेवाहा, जिके उजाथर संयामधीर ते साथइ वली जे कलहि अेवाहा अग्रेसरी आगइ चालिइ खामिभक्त ते साथइ लीधा (*P*): अेक अद्वितीय उजाध[र]इ (*sic*) क० ओज संयामइँ धीर ते साथइँ लीधा वली जिके कलहि संयामइँ अेवाहा अग्रेसरी क्वइ अथवा दुवाहा क० कलहइ वली (*N*); एके ये ओजाथरइ (*sic*) इति संयामेधीराः पुनर् अेवाहा इत्यग्रेसरगायोग्याः खामिभक्ताः (*U*).

आखाडसिध कहताँ जिके बि तीन वार् संयाम कीधा क्वइ किहाँ हारइ नहो अेहवा [*S*]भट (*P*).

75. Notice the reading **नाम रिक्त** of *BM*. It is obviously to be explained as a misreading of **नागरिक**, unless it is, indeed, an alteration introduced by some presumptuous copyist.

76. केवी दुर्जनाः (*U*).

77. आपपर इति यरस्परम् (*U*).

78. राजा कै, a colloquial phrase which is to be completed with a substantive in the locative like बरै “in the house.” It is, ultimately, the same idiom which is used in English and other European languages.

79. सीखावि सखी राखी आखै सजि, श्रीकृष्णजी आया जाणी रुकमणियइ सखियाँ सीखावि राखी क्वइ ते सखी राणी प्रति इम कहइ क्वइ ... (*P*).

The last line in this stanza does not violate the rule of the *vēṇasugāt*, because the bards in particular, and Marwari writers in general, always consider postpositions as forming one word with the substantive to which they are appended,

and therefore, according to their theory, the last word in the line with which we are concerned, is not तणी but अ विकातणी. Cfr. the similar case of मदन ची in st. 82, द्वाया उवि in st. 108, क्रिसन ची in st. 148, हरि सुं in st. 166, and नवी परि in st. 192.

80. श्यामा चारंभिया सिषग्गार. Here श्यामा ("the dark-complexioned one") is used by the Poet as a mere synonym or epithet of Rukmini, obviously without any particular intention, much as it is used throughout the poem, but the Sanskrit commentator apparently thinks that the word is here used intentionally and takes the opportunity to explain the meaning of it, by quoting two *slokas* which enumerate the characteristics of a *śyāmā* woman :—

यदुतां श्यामालक्षणम् :

श्यामा च श्यामवर्णा स्यात् श्यामा मधुरभाषिणी ।

अप्रसूता भवेत् श्यामा श्यामा घोडप्रवार्षिकी ॥ १ ॥

या श्रीते चोषणश्चरोरा उष्णे श्रीतश्चरीश्चिणी ।

मध्यकाले भवेन्मध्या सा श्यामा इत्युदाहृता ॥ २ ॥

81. The commentators do not seem to be sure about the exact meaning of इद्वाहा, a word which some render with जलावला "quick" and others with ढीला "loose." The commentary of *N* gives both the meanings. I quote below the different comments to the last two lines in the stanza : सु किसी देखिजै क्वै जैसे मखतूल कौ डोरौ तूटौ क्वै अर गुण मोती छक्कोहा कहताँ ऊतावला छिटकि छिटकि पड़ै क्वै इसी सोभा देखिजै क्वै (*B*) ; जाणे करि छीना कहताँ निबलइ मक्कूल पाट नइ गुण दोरइ छक्कोहा ढीला प्रोया ते हाथ थकी कूटा तूटा पड़िवा लागा (*P*) ; अहमेवं जाने गुणमुक्ताः चीर्णिनिर्बलैमक्कूलगुणैः श्यामपट्टदवशके छिक्कोहा इति ग्रिथिलं प्रोताश्छुटिता इव पतितुं लग्ना इव सादृश्य उद्धेक्षा (*U*) ; जाणे करि छीना क° निबला द्वीण मखतूल ना गुण दोरा थकी गुणरूप मोती छक्कोहा क° ढीला प्रोया थका अथवा छक्कोहा ऊतावला कूटा पड़ता जिसा दीसइ तिसा जलकगा दीसइ कइ (*N*).

84. करण कहताँ गलइँ पोत कहताँ वीडियउ बाँधउ जाणे
कपोत पारेवउ अथवा नीलकरण महादेव नौ गलौ जिस्तौ अथवा जाणे
करि हिमाचल् पर्वत याखइ यमुना वहइ कइ अथवा जाणे निष्ठाइँ
श्रीशङ्कर श्रीकृष्णाइ समइ भागि विचालइ अंकइ आँगुली भाल्यउ
शङ्क छोइ (P).

85. जमुणा फेणा पावन चग, उत्वेद्धते जगत्पावन्या गङ्गायाः फेन-
युक्ता यमुना इव (U).

कुमारमग पिटदण्डउ आसू काती री रातइ श्वेतदण्ड सरीखउ
(P); कुमारमार्गः सर्वदण्डक इवान्तिने कार्तिके मःसि नीरजस्ते गगने
श्वेतदण्डको दृश्यते (U).

86. चित्याङ्का तीक्षा (BNP), literally “ pointed.”

सिल्हो सिल्हो बरि, literally “ on the hone of the collyrium-pencil,” the former सिल्हो being used in the meaning of इङ्काक “ the pencil used for applying collyrium to the eyelids,” and the latter in the meaning of शिल्हा “ a hone.” N reads सिरी सिल्हो बरि and explains: अङ्कनक्षप सिल्हो उद्दरि वसी सिरी क’ ची तेज चदाया (N).

जल् वालियौ पाणी दीधउ (P); जलं दत्तम् (U).

87. वली रुकमणियइ आँपणइ निलाडरूप चन्द्रमायइ रोली नउ
तिलक कीधउ वली कलङ्क धूम बेत्तु काट कहताँ रातपणइँ करी महादेव
नउ चीजउ लोचन अभिसरीखउ तेह नेउ धूम काढ्यउ तीजउ
लोचन निर्धूम कीधउ आँपणा मुखइ ललाटरूप अर्धचन्द तेह नु श्यामता-
रूप कलङ्क काढ्यउ चन्द्रमा निकलङ्क कीधउ अे भावार्थ वेतलइ तिलक
भलउ वखारणउ (P).

काट, काटशब्देन दोषम् (U).

89. वाँकिया. I am not sure about the exact meaning of this word. The commentators simply say that it is a term for a part of a *ratha*, and P adds that the *vākiyās* are found at the two sides of the vehicle.

ताडङ्क ताडङ्कन्युगलं कर्णकुण्डले चक्राविव पेटकाविवेति (U). Notice here the use of the word पेटक- as a Sanskritisation of the vernacular word पट्टज “a wheel.” The latter word is, of course, not derived from पेटक- but from Apabhrāmṣa पट्छडज (Cfr. Prakrit परच्छ explained as रथचक्रम् in Hemacandra’s *Desināmamālā*).

90. कवच सम्मु काम कि कलह, जागे महादेवजी कवच
पहिरयै कै काम सौँ जुध करिवा कै ताँई (B); शमुना हरेण कामेन
सह कलिं कर्तुमानसा कवचः संनाहो इत इव प्राकृतकविसमये कुचस्य
शम्भुपमा प्रसिद्धा (U).

Notice the reading मन हरि आगै मरणप मर्डे of B, which is explained: श्रीकृष्णजी का मन कै ताँई मरणप छायौ कै जु मन आय
बैसिसी (B).

बारिगह, बारिगह सब्दहैं तम्बू वस्त्र ना दीधा क्षइ तिहाँ तम्बू-
यहैं रजुआदि बन्धण ऊइ अनइ हहाँ कसादि बन्धण जाखिवउ पट-
कुटीति बारिगहशब्देन चारणभाषयां तम्बूनाम (N); वारगहशब्देन
पटकुटीयुगलं रचितमिव (U).

91. कल क० मनोहर (N). The other commentators omit to explain the word.

93. वले वले विधि विधि वलित, वलो वलय श्यामपाटकउ
विधइ विधइ आँपापणा स्थानक बाँधा (P); तथा च वलयः श्यामपट-
स्त्रव्यथितो विधि विधि यथास्थानं निवेशिताः (sic) (U).

95. किमत्र, a Sanskritism bolder than जत्र and तत्र which are used by the Poet in other places. U renders: तेषां भृषणानं
कविरत्र ग्रन्थे किं वास्त्रानं कुर्यात् (U).

96. मापित करल इति मुष्टियाह्वा (U).

भावीसूचक... The Sanskrit commentator gives two different interpretations of the last two lines in this stanza, of which the latter interpretation rests on a reading भावीसोचक, which is not

evidenced by any MS. : उत्तेक्ष्यते भावीसूचका अनागतभाग्याविर्भविकथकाः सिंहशापौ ग्रहणाः सकल इति सर्वे ग्रहा अवस्थिता इव कथाः सिंहकटीसाम्बो सिंहशशित्वमेवोक्तं यतो रुक्मणास्तुलाशशिस्तस्याः सिंहस्याः सर्वे ग्रहा एकादशा ज्योतिःशास्त्रे फलदायिनो मनोवाच्छ्रितं ददत अतः श्रीकृष्णस्योत्सङ्के निवेशनं भावीति महद्भाग्योदयत्वं दर्शितमयमेकोर्ध्वे द्वितीये ऽर्थं एकस्यां राशौ स्थिताः सर्वे ग्रहा जन्मसंज्ञका भावीशोचका इतिपाठे दुर्दशादर्शकास्तस्या राशेः क्षीणत्वप्रतिपादको ऽतः कठो च्छीणा जातेतीदमपि विरक्तं न्यायं ग्रहणामपि विविधवर्णत्वमवगन्तव्यम् (U).

98. वली रुक्मणीयह नाकइ लटकतउ मोती दीधउ ते वखाणह दधि वीण समुद्र माहि थो वणतउ रुडउ जाणी लीधउ साख्यात गुणमय मोती नउ दाणउ ससत आधउ पाछउ हालतउ नाक नइ आगइ मुक्ताफल मोती निहसत लटकतउ शोभइ जाणे सुकदेव आस-पुच तेह नइ मुखि भागवत पुराण शोभइ सुक सरीखी नासा मोती सरीखौ भागवत (P).

The Dhūḍhārī commentary reads चु चत (for चसत) in the second line, and explains : समुद्र सोधि अर जु मोती लियौ थो जु वणतौ देख्यौ साख्यात गुणमै सु सब या वात सही (B).

99. कहि इक बीडौ.....The Sanskrit commentator gives two different interpretations of the sense of the last two lines, but the second interpretation could hardly be taken seriously : उत्तेक्ष्यते वीटकरूपः कीरुः शुक्रास्त्वं मुखकमलस्य मध्ये खजाया नाशा-रूपया शुक्या सह बीड़ां कर्तुमुद्यतोस्ति करकमलस्यः शुको मुखेस्थितना-श्राशुक्या खेच्छ्या इन्तुं प्रवृत्त इवेति चिन्त्यं तथा द्वितीये ऽर्थं वामायाः करे वीटकं शुकरूपं तस्य मुखकमलस्य जाया करकमलरूपया बीड़ते इत्यपि (U).

102. पान तम्बोल (P); बीड़ा रा डबा (N); पत्रभाजनम्, (U).

103. चकडोल् मुखासन (P); प्रसिद्ध मुखासणादि (N); नश्वा-ज्ञयानम् (U).

तै, the oblique singular form of the correlative pronoun (< तद्, cfr. st. 66), used in the same construction as in st. 95, above. The form is peculiar of the Vikānerī; standard Māravārī uses तिणि, तिणि instead.

104. तुशी लाग ले ताकि तिम, आँप आँप जोग्य तुशी घोड़ा ताकी नइ लीधा (P); खस्योग्यान् तुरगान् वेगवतो ऽश्वान् प्रथमं वितर्क्य ततो गृह्णीता (U). Apparently, लाग is here used in the sense of “fit, suitable.” (Cfr. Gujarāti લાગુ, “near to, close to; applicable; suitable, agreeable,” Belsare’s *Etym. Dict.*, p. 1002).

105. हिलवलिया कहताँ घणा ऊतावला छै (B); गुणविसतरा (P); बज्जसधनं विस्तुताः (U); हिलवलिया क० रुकमिणीजी रा चकडोल आगलि प्राक्षिल इतस्तत परिभ्रमणपशील थया घणुँ विस्तरा छइ (N).

मद गुडित मद भरता (P). Notice the reading गलित of *BKMN*. The reading गुडिता is of course preferable, not only because more difficult, but also because of the alliteration it makes with the first two syllables of गुडना.

106. चाहि is here used in the function of a postposition of the accusative-dative to give the meaning of “towards, in the direction of.” The form is, of course, a conjunctive participle from चाहणे in origin, and carries the meaning of “desiring.” The Sanskrit commentator literally enough renders with चनुच्छीकात्य, but the commentaries of *NP* mistake the real meaning of the word and explain it as चत्तं “four,” namely “the four directions of the compass” (!).

The third line in this verse does not conform to the rule of the *vēnasugāi*, and it would seem that the correct reading must be वैकुण्ठ किरि चजोधावाची, but as the reading is evidenced by the consensus of all the MSS., I have not ventured to alter it. Cfr. the similar case of किरि नीपायौ तदि निकुटोषे in st. 110, तिणि आप दो करायौ आदर in st. 168, जिम सिंगारि चकीधै सोइति in st. 228; and किरि परिवार सकल पहरायौ in st. 237. From the combined evidence of all these cases it would seem that when a line begins with an adverbial, pronominal, or conjunctional

form, or in general with a word having more or less the character of a proclitical, the *vēṇusagāī* may optionally be formed with the second word in the line instead than with the first, thereby leaving out of consideration the proclitical word with which the line begins. Cfr. the analogous case of lines ending with a postposition, for which see my note to st. 79, above. Cfr also the case of गौ चाके in *Vacanikā Ratana Singhajī* 170, 183, 187, 205, 206, an anomaly which probably finds its explanation in some reason analogous to that given above.

107. पारस् is understood differently by the different commentators: चउ पखेर (*N*); बिज्जं पासइ (*P*); परितः (*U*); पारस पाखाण [कौ देङ्गरौ] (*B*).

108. हाथा लगि. For the apparent violation of the rule of the *vēṇusagāī*, see note to st. 79. above.

109. In the third line the MSS. *NP* read मन in the place of मनि, and explain: आपणे स्वरूप मन सूँ जोइवउ तिगौँ चउथउ बाळ थाप्यउ (*N*); आँपणइ आँपणउ स्वरूप जोइवउ (*P*), both explanations concording with *U*'s: स्वतः सुदर्शनैन.

लसग्नि अङ्ग मोडणइ (*P*).

सच्च प्रपञ्चः क्षतः (*U*); उद्यम कियौ (*B*).

110. लह इति शक्तिः (*U*).

निकुटीच्चि सूत्रभारिभिः (*U*).

113. साङ्गलि पुकार (*B*); कूकरव बृँब सबङ (*N*); कूकडउ (*P*); कूकरवम् (*U*).

आलूदा सनद्वबद्ध थया (*P*), सज्जौभृताः (*U*).

बङ्गरूप योगीन्द्ररूपाः (*U*).

114. लारोवरि लारोलारि (*P*), शेणिच्चनेन (*U*).

नह खरता नर वै नर. Here the exact meaning of खरता is not quite clear, though the word could hardly be anything

but an abstract substantive derivative of **खर** “hard.” Following the clue given by the commentaries, I should feel inclined to understand something like: “With the hardness of the (horse’s) hoofs each man vies with the others (in speed).” But the use of an abstract like **खरता** in a similar connection is at least uncommon. I quote below the paraphrases of *PU*: तीखइ नखइ करी ओड़ो ओड़ो नइ नर नर नइ प्रेरइ कइ (*P*) ; नखै खरतरैरुत्यमानैरश्वैरसानरं बृन्ते प्रेरयन्ति स्मेति सखवेगाधिकदर्प्णनम् (*U*)

115. The third line in this stanza apparently does not conform to the rule of the *vēṇasagāī*, but probably the Poet is not at fault, as he considered न सुणिज्जि as a single word.

116. नैड़ी. It is strange that here and in all other passages where the adjective नैड़ी occurs, almost all the MSS. should read नै० instead of नै०, नू०. The word is from Sanskrit *निकटः, through Apabhrāmsa णिचउ > एदडउ, and its correct form in Rajasthāni is नू०डउ > नै॒डौ.

117. कालाहृणि कृष्णवर्ण (-/-) : कृष्णवर्णमेघाभ्युदय- (*U*).

आड़ंग जाणे अन्यकार जाणी (*N*) ; लोही वर्सिवउ जाणी (*P*) ; आड़ज्ञमिति वर्षणसमयं रुधिरमयमिव विज्ञाय (*U*).

बेपुड़ी वर्ते. Here बेपुड़ी evidently is only a feminine singular adjective, identical with the modern बेबड़ी “double,” and some substantive must be understood with it to complete the meaning. The commentaries of *NP* understand नू०, namely “a double river is flowing, the one of water and the other of blood,” but such a meaning can hardly be considered as satisfactory. The Sanskrit commentary is not very clear, but apparently understands वर्षा, namely “a double shower is pouring”, but this explanation is also far from satisfactory. The correct explanation is probably that given by the Dhūḍhārī commentary, which understands the word फौज and explains: बेपुड़ी कहताँ वादल् की बेपुड़ी कहै जो दो वडा वादल् आहो साम्हाँ होइ तब कहै जु मेघ वरससी तैसै फौज पिणा बेपुड़ी वर्ते सो जाणिजै रगत वरससी (*B*).

118. कुहकबाण दारून नी ऊखली बाँसे बाँधी (V).

गैगहण, गय हस्ती याँ की गहणि झई गहण कहताँ भीड़ झई (B).

The Sanskrit commentary thus renders the meaning of the peculiar Diigala terms occurring in the first two verses : हथनालिहवाइकुहकबाणः सर्वारथप्यातसबाजीलद्वणानि तेषां झविदित्युच्छ्लनं जातं वीराणां सुभटानां हक्काः खखबलवत्ताया वाढखरेण प्रकाशनमभूद्यग्नहणमिति रणभूमिः सूर्येष्टहीता (U).

120. असुभकारियौ, कायर इम कहिवा लागा जे असुभकारियौ क० अकालै असुभकारी उतपात ऊपनउ (V); तैर्जातमयं समयो ज्ञालिकासमेतमेववदशुभकार्युत्पातिकः (U).

121. चोटियाली is evidently a feminine adjective connected with चौमठि “the sixty-four (*yoginīs*),” but the Dhūḍhārī commentator ignores the real meaning of the word and most fantastically ascribes to it the meaning of “drops of blood”: रुधिर खेत माँहे बेकठौ झाँचौ कै अर ऊपरा जु रुधिर की बूँद पड़ै कै याँह की जु ऊँची बूँद ऊछलै कै सु चोटीयाली कहावै (B). The correct explanation of the word is that given by UP: कुटितवेणीका विस्तकेशाः (U); कुटे केसे (P).

चाचरि [रण]भूम्डङ्णे (U); रणभूमिकायइ (P).

औभडै शस्त्रमोक्षविवादे (I); माहोमाहे हथियार वाहइ (P); सम्भरा अउभड़इ (V).

122. ततः प्रवृद्धे संग्रामे रणाङ्गे रुधिराणि रलतलिया इति बज्जतरं चलितान्यतो योगिनीनां हस्तेभ्यो बज्जशः पतितानि पत्राणि पानभाजनानि प्रवाहे वेगवत्तथाधोमुखानि जातान्यतस्त्रीत्वा तरीत्वा गच्छन्ति कीदृशानि दृष्ट्यन्ते स्त्रोत्येतते जलप्रवाहे बुद्बुदाकाराः पम्पोटकरूपा इव ते उपि सम्भूता बज्जवृष्टिं सूचयन्ति वर्णतो उपि श्वेताः पत्राण्यपि नुक्तपलानीवेति साम्यम् (U).

The commentaries of NP, and so also the commentary of I which I have quoted above, understand the second घण्टा in the second line in the sense of “vessel,” apparently identifying

the word with घड़ा. Though the interchange of घ़ with घ is not unprecedented in Māravāri (cfr. for instance the double form रिणमल्ल and रिङ्मल्ल), I do not think the above interpretation is acceptable. In my opinion, the second घड़ा cannot be anything but a direct plural masculine from the adjective घड़ौ, connected with some word to be understood like "blows" or "men." The latter interpretation is the one preferred by the Dhūḍhāri commentator who paraphrases : घणा हाथाँ थे घणा औध पड़ा है (B).

123. हल in the fourth line is explained by *NP* (and apparently also by *U*, though this substitutes for it हव in the commentary) as an adverb meaning "quickly, immediately." I wonder if the meaning of "plough" would not be preferable, especially in view of the fact that चाहवियै in the third line has no object, and the only object which can be understood with it is हल "plough."

124. विसरियाँ विसर is a puzzle to me, and that it was also a puzzle to the commentators is clearly indicated by the different interpretations they have given of the phrase and by their attempts to obviate the difficulty by altering the original reading. From the commentaries, as well as from the general sense of the stanza, it would seem that the meaning of the phrase must be something like: "after doing the ploughing," but what the exact meaning of the two words विसरियाँ विसर is, I am unable to guess. Another difficulty is in the खारी in the second line, an adjective which, if it refers to बीज as it seems, ought to be in the masculine, and not in the feminine gender.

125. सिरा हंस नीसरै सति, तिहाँ खेती पाकै तहाँ सरा
नीसरै सो ये जोधा काँ सिर हंस नीसरै सोई मानुँ सरा नीसरै (B).
ततो हंसा जीवा निःसरन्ति क्रिमिति तत्र सिरोनामानि फलानीव
तत्रापि धान्याविर्भवि शिरा निःसरन्ति कथं सत्त्वेन साश्वत्या (U).

127. In all the MSS., the first line in this stanza falls short of two *mātrās*, but from the commentaries of *NP* as well as from a comparison with st. 128, where the phrase खलै खलौ occurs, we may conclude almost with absolute certainty that

the word which has been omitted is खलि. I quote below the commentary of *U* to the entire stanza : रामे सुजाभ्यां रणं डोहमाने खलानां स्थाने रणे सपरिवारचरणाः स्थिराः कृतास्ते एव मेडीभूता यतः क्षेचगाहटनस्थाने मर्यादार्थं स्तम्भो रोपितस्य (५८!) नाम मेडीति प्रसिद्धं पुनः पुनस्तत्र चतुर्नेन संहारं प्रेरयति भवति वृषस्थानीयवाजिपादैः सुशुग्र-हठं कृतम् (*U*).

128. खेती नीपचै तिहाँ कण आवै सो वडा वडा जोधा मारया सो अेही मानुँ कण लिया भाजि गया सो जाणे कणकण किया फौज का समूह भागा सो अेहीत्र नाज का गाडा खाँच्या भार खाँच्यै जहाँ खलै होइ तहाँ चुणिवा नइ चिड़ी आय बैठै बलभद्र है खलै खलै कहताँ दुरजनाँ ऊपरि गटभणी आइ बैठो मांस चुणै गटभणी चिड़ी झई अरु मांस ही नाज झवै (*B*).

129. वडफरि ऊरजतै विश्वधि. Here all the commentators understand विश्वधि in the sense of जमराण्ड “the god Yama.” *U*, for instance, renders : हृदयायन्यत्तखेटके गृह्णीतेषु परमुक्तलोहैषु सत्सु विश्वद्वो यमो भूत्वा लभ्यः।

भलाभली सति. From the commentaries it appears that there is here an allusion to a proverb (*òkhāñò*), whereof the entire form is भलाभली प्रियबी. The meaning is clearly explained by *U* : एकाद्वैको ज्यो इथिको भवति, namely “there is no good thing on earth than which there is not another still better.” सति is, of course, सत्य “true.” The proverb is still used in Gujarāti under the form भलाभली प्रियबी *बै*, but in a somewhat different sense. (See Belsare’s *Etym. Dict.*, p. 872).

130. अक्राव्येक अकस्मात् (*NPU*).

131. विलकुलियौ रक्तलमाश्चितवान् (*U*) ; रातडउ हळउ (*P*) ; रातउ हळयउ (*N*).

वेलखि वेलकं पुङ्क्षानम् (*U*) ; जिहाँ शर थापो खाँचीयइ ते वेलख (*P*).

अणो शरायभागं पुछिं च (*U*)

133. सनसि लज्जया (U).

अखियात आस्वर्यकारी वात (NP); स्थातिरास्वर्यं ... स्तुतियोग्या
वार्ता चेति (U).

134. सोनानामी रुक्माभिघः (U), literally “he whose name
is gold (रक्ष).”

क्षिणियै जीवि, an absolute locative. क्षणिके जीविते स्वाधीने
तज्जीविते (U); क्षणस्यायी स्वाधीन जीवतव्य जाणी नह (N); थोड़ी
वेला जीवतव्य जाणी (P).

135. All the commentaries, except the Dhūḍhārī commentary, which has altered the original reading, agree in saying
that the meaning of this stanza is ironical (बक्सोक्ति).

137. The word हालिया in the third line seems to have puzzled the commentators, for they all give different and absurd interpretations of it. PU read हा लिया. N seems to understand हालिया in the sense of अलगा कीधा हूँता, and [इ]लगाया in the sense of पाढ़ा किरी लगाया. If हालिया could be understood in the sense of “were restored,” the difficulty would be eliminated, but a verb हालूयो “to restore” is unknown to me. I quote below the comment of U, which contains two different interpretations of the passage: हा इति खेदभाकलय ये केश अलगाया ऊँता दूरीक्षता
आसन् ते तु इथालकश्चिरसि हल्लं फेरयित्वा स्वहस्तेन शिरः प्रस्पर्श (sic)
आलीया इति धरित्रीभाषया पञ्चाहन्ताः पुनर्नवीक्षता इतिभावार्थो ऊँथवा
हाथी लोया इति देशभाषया प्रकटिता इत्यपि (U)

139. चाहै वाट जोइवा लागा (N); विलोकितु लग्राः (U).

ओटे उच्चैःस्थाने (U); नगर बाह्विर ऊँचे स्थानके (N); ऊटले
ऊँचे ठामे (P).

The second and the fourth line in this stanza are irregular, in that they number thirteen syllabic instants, instead of fourteen. In the *reliyō gīta* as used by Prithi Rāja, the second and the fourth line always contain thirteen syllabic instants when ending in a periambus (^ ^), fourteen when ending in a iambus

(˘—), and fifteen when ending in a trochee (˘—). In the present case, we have a iambus, and therefore the second and the fourth line ought to have fourteen syllabic instants each.

140. नील डाल करि देखि, “seeing green twigs in the hands (of the messengers).” In this connection, the Dhūdhārī commentator remarks that it is a custom for the messengers to carry a green twig in their hands when bringing good news, so that people who see them approaching from a distance may prepare themselves for joy, before the messengers are near enough to speak.

The Sanskrit commentator gives an absurd interpretation of the fourth line, to wit : कुशस्थली दारिकापुरो कुसुमैर्वचिता कमलोऽकरैः सुखन्वीष्टता. namely : “they perfumed Kuśasthalī with lotus-flowers (!).” a blunder which is all the more extraordinary as the sense of the stanza is quite clear.

141. लहरितं लहरी आनन्दलीलाः (*U*) ; सुखतरङ्गं कम्लोलरूपं लहरि (*N*).

लहरीरवं समुद्रं (*All*).

143. तिकरि. This same word occurs again in st. 279, where it is explained by *U* as अत्यरे “in thy hand.” and by *P* as करि इथर “in the hand.” I doubt if “hand” is the real meaning of the word, though it cannot be said that such a meaning is altogether inconsistent with the sense of the two passages in which तिकरि occurs. I cannot avoid the suspicion that तिकरि is in both cases a pronominal or an adverbial form. Could it not be a curtailment from अतिकरि (< अति करि) “exceedingly, very much”?

147. पै वारि. Here पै is probably the contracted form of परि < अपरि “over, above,” but the commentary of *N* understands it as पय “water”: पयवारि कहताँ घपपाणी उवारइ तथा कोईक लूँगापाणी उवारइ इम पिण कहइ कहइ (*N*). As the meaning of “water” is given by वारि, which immediately follows, it would seem that here पै must have another meaning, i.e. the meaning suggested above.

151. साहौ लग्नम् (*U*); लग्नदिन (*N*).

152. सेस संसकार, सेस आकता बीजा संसकार सर्व आरिम-
कारिमादि (*P*).

153. अरजुनमै वेह, वेहोति मङ्गलकलशा अर्जुनं सर्वं तन्मयाः (*U*).

155. चाहै जोवइ (*P*); पश्यन्ति (*U*). Cfr. st. 139.

मङ्गल करि. Cfr. करि मङ्गल in st. 42.

158. आगलै चिया प्री चौथै आरंभि, चीन् वारान् चविकापार्श्वे
स्त्रीमग्नेसरी छात्वा झतं झताश्चं प्रदक्षिणीष्टाव चतुर्थे आरम्भे ज्ये पतिः
एषे स्त्रीति विधिवद्विधाय विवाहः प्रारब्धः (*U*).

159. करेण, a Sanskrit instrumental, which is of course
quite an anomaly in Dingala. Cfr. the similar case of बन्नरेण in
st. 234.

160. सूध मणि is explained by the Sanskrit commentary
in the sense of शुद्धमानसा सुभक्ष्या and connected with सुहसफलि.
Obviously the explanation is wrong, for मणि here is not an in-
strumental from मन “thought,” but from मणि “gem.”

161. मँदिरन्तरि, खिणन्तरि. From the point of view of
Sanskrit grammar, the correct spelling of these two words
would be मंदिरान्तरि, खिणान्तरि, but in Dingala an ā resulting from
the contraction of two as in the middle of a word, is commonly
shortened into a when followed by a double or compound con-
sonant. The explanation of this fact is that the ā in such
circumstances, even if changed into a, remains always proso-
dically long, thanks to the lengthening effect of the consonants
following.

विचिच्चे चतुर (*NP*).

162. किरणि, a feminine form for ordinary किरण “a ray
of light.” The Dhūḍhārī commentator in rendering the pass-

age uses किरण, but as a feminine gender : स्वरज री किरण पसरो थी
दु सङ्कडो (B).

163. इवडित. All the commentaries, except the Dhūḍhāṭī commentary which does not explain the word, understand इवडित in the sense of इविड़ “a thief, robber.” To make the text better suit such an interpretation, some commentators have even altered the original reading: thus *U* has changed इवडित into इविड़ कि . I have no doubt that इवडित has nothing to do with इविड़ “a robber,” but is a verbal form, i.e. a past participle perfect from इवडणौ, a secondary form of इवडणौ, इवडणौ “to run, go forth.” My interpretation is supported by the analogy of st. 162, where there is a past participle perfect सङ्कटित corresponding to our इवडित, and where there are also four subjects exactly as in our stanza, whereas if इवडित were understood as a substantive, our stanza would have five subjects as against four in st. 162. It is evident that the two stanzas were formed one after the analogy of the other, and hence the above argument carries great weight.

164. अन्येवां पक्षिणां पद्मौ बद्धावुड्होतुसप्तक्षौ चक्रवाक्यगलम-
संधे इयमिलितं रात्रौ वियोगित्वादहोनिश्चमपि प्रदोषे दम्पतीव मिलितौ
कालद्वयसंधित्वात् कामिकामिनीनां मनसा कामाभयो उत्तर्भूता बह्वः
प्रकटिता इव केन दीपकोद्योतमिषेणायं न दीपोद्योतः परं दम्पतीमनोभिः
(U).

166. कहै, a past participial perfect form equivalent to कहिथै. The existence of past participial perfects in °e in Dīngala, had been ignored by me till I came across the present passage which is so explicit that the nature of कहै could not possibly be mistaken. In all the other cases of perfects in °e which I had come across before, I had felt inclined to consider them as incorrect readings for °e, and interpret them as historical presents. I regret that I have made two or three such mistakes in my edition of the *Vacanikā Ratana Singhajī rī*. For instance in *kavitta* 243 in the last-mentioned work, I have repeatedly read पहै, whereas I ought to have read पहै, throughout.

168. जेहङ्गि इति चरणाभरणविशेषम् (U). Cfr. Hindi नेहर /.

For the third line in this stanza, which apparently does not conform to the rule of the *vēnasagāī*, see note to st. 106.

169. विहि, a feminine singular form of the remote demonstrative वौ (Hindi वह). The modern Māravāri form, for the feminine, would be वा.

171. बुद्धटपटान्तरे कटाक्षरूपा दूव्यायाति च पुनर्याति गतागतं
कुर्वती मनसोरमिलितयोर्मेलनार्थमेकोभूतकरणार्थमथवा द्वयोर्मनसि
सूचिते ताणवाणकरूपे कटाक्षमोक्षो नलिकाक्षेपणमिति वस्तुगुञ्चनविधिः
(U).

174. पति पत्रनि प्रारथित, वायश्च करी नइ कीधउ छइ सुख
नउ उपाय जेग्ग (sic) अेहवी कोधी अेतलइ श्रोक्षणाची वायु करिवा लागा
(N); पथा पवनेन वातकरणेन प्रार्थिता दत्तसुखोपाया (U).

In the last line in this stanza the *vēnasagāī* is obtained by making the initial letter of the first word correspond to the last letter of the last word, but the irregularity is explainable in that the नी is a suffix. Cfr. the similar case of आकुलना in st. 176, घण्डिका in st. 178, अङ्गरित in st. 198, कुङ्गमै in st. 199, गुडलपण in st. 208, and घङ्गतिवंत in st. 221.

176. ऊह, a poetical license for ऊई, introduced only to effect a rhyme with the ऊह of the fourth line.

धरि चखु लाज चक्षुषोर्लंज्ञा धृता अतो बुद्धादिकरण-
मिति चरणयोर्नेपुरधनिनिवारणं करणे कुङ्गरवस्य निवृत्तिरिति निःसरत्वं
सर्वाण्णपि लक्षणानि समुत्पन्नानि (U); कुङ्ग कुङ्ग अेहवउ कूचित
सबद सुरत माँहि हँतउ ते निवारण करे क° निवारउ (V).

177. घणा घाति वल्, प्रचुराण्णङ्गुलीवलकानि निविडं करणे
निच्छिप्प (U); अङ्गुलीइ घणा वलका आँकुड़ा घाति आँगुली माँहि
आँगुली भराइ निवड़ काठो सखी नइ गलइ लागी (P).

178. सा, साउ इति खादुपर्यायः खादुना संयुक्ता ... प्रीति-
खादुना (U).

कस कञ्जुकवन्धनार्णि (U); कुच नी कस (P).

179. मनश्चित्ते मनोरक्तकाभिष्कदोवर्तिनीभिः (U); मनमानी
(P); मन की शख्खाहार (B).

संचर्छ is understood by the commentaries of *NPU* in the sense of “spying or observing secretly,” but I am unable to see how the word संचर्छ could be capable of such a meaning. More reasonable is the explanation of the Dhūḍhārī commentator: त्वांह कौ (i.e. सचिह्याँ कौ) घरौ जुङ रङ्गो लै (B), but probably the right explanation is “crowd” or “crowded” according to the Sanskrit meaning of the word.

180. बिन्है गण, वे सरीखा जाणवा (P); बिन्हे गिण क° अे ह
बेडँ नै यथायोग्य बसति गणवी (N); द्वयमपि गणयित्वा यथायोग्यं
विचार्यम् (U). From the above renderings of the commentaries it is clear that they consider गण as an imperative form second singular, the correct form of which would be गणि or बिणि. Cfr. गिणि in st. 202.

जामी यामिका यमनियमब्रतादिकतत्परा योगीश्वराः (U).

181. हरखि निगरभर, अव्यन्त हर्ष भरि करी (NP); आणन्द का
समूह माँहि मगन (B); हर्षनिर्भरेण (U).

182. सै इति सत्याः स्त्रियः (U).

नासफरिम अदाटलेन (U); अदाटलपण गुणाईं करी (N); सफरिम
पाखै (B).

183. तस्मिन् समये विरहावध्यन्ते कोकस्य मनसि साध्रि इति
वाच्छा मिलिता प्रादुर्भूता कामिकानां मनसि रममाणानां चित्ते कोकेन
चतुरश्शीव्यासनसूचकेन शास्त्रेण जीडया इच्छा निवृत्ता दूरीभूता यतो
दिवसोदयो ज्युना भावोति कथं निःशङ्कः रन्तुं शक्यत अथ फुक्ष्यः कुसुमै-

वासा सुगन्धत्वं व्यक्तं म्लानित्वाद् यहैरामरणैमुक्तामयादिकैः शीतलता
शैव्यं एहीतेति (U).

184. प्राणायामे, an agentive-instrumental plural, प्राणायामैः
शास्प्रशासरोध्यैः (U).

187. With this stanza begins the description of the different seasons of the year. In some MSS. the new argument is introduced by the remark: अथ ऋतुवर्णनम्.

गाढ धरा, एथ्वी कठिना जाता (U); प्रिथी गाढ यकड़ौ कठोर
जई (B).

सूर राज्ञ किय जगत सिरि. Here some commentaries read राह and understand "road, track," and some maintain राज्ञ "the demon Rāhu, calamity." The Sanskrit commentator gives both the explanations: जगते लोकानां शिरसि सूर्यो राज्ञसिवोत्यात् इव
द्वातो महादुखावहो लग्नयन्यार्थं सूर्येण जगत्शिरसि राहो मार्गः द्वातः
सर्वाङ्गान् मत्तके तपनं बङ्गलं भवतीत्यवगन्तव्यम् (U).

188. केवि ऊब्र अचरिज, केइक लोकाँ नइ आस्तर्चर्य थयउ हा
हा कुण आकरउ तपइ छइ अथ[वा] अजूँ किसोइक तपइ छइ (N).

त्रिष्णु, in the fourth line, is used in the double meaning of उषरात्रि "the zodiacal sign Taurus," and छछ "a tree."

189. दलि मुगता आहरण दुति, द्युतेः काल्या आहरणे आनय-
नार्थं पीठिकामध्ये मौक्तिकानि दलयित्वा संचूर्णे पिण्डिद्वितानि तत्पीठिका-
मर्दनेनाङ्गस्य तेजस्तिता शैव्यमपि (U); शरीरदुतइ शरीरकान्तइ करिवा
पीठी ऊतारिवा भणी मुगता मोती दलि करि आटउ करी दुति कान्ति
आहरण आणवा (P).

190. माहू तणी माहूटइ गर्भइ हिमगर्भ छउ तेह सुं मिलि करि
आकाशू मिसवण्ठ छउ वरिसवा निमित्त काला वादल् थयाँ मेह वरसतइ
होइ [अ]न्धारो पक्ष होइ जिम आसाठ नउ सूर्य घण्ठुं तपी करी
जे मध्याह्न कीघउ ते लोके मध्याह्न मध्यरात्रि करी जाणी जाण्युं

हिवणाँ मध्यरात्रि क्षुइ किण कारण नृजनपणि कहताँ निव्यञ्जन (*sic!*) थकी (*P.*).

माघमासे यन्माझठि हिमगर्भे जातः यण्मासावधिलत्य संभूते-स्तेन गगनं मधीवर्णं पश्यामं भावि वर्षालद्यग्नं मिलितमाघाठस्य सूर्ये बङ्गतरं परित्यय यन्मध्याह्नं क्षतं तज्जनैर्निरन्तरं मध्यरात्रिसर्वनिश्चैव वर्तते इति ज्ञातं कस्मान् नृजनपण इति निर्जनत्वात्तस्यां वेलायां सर्वे लोका गृह्णं प्रतिश्य स्थिता अतः कोपि बह्नर्नायाति तच्चैवंविद्यं प्रति मध्याह्नं महानिश्चातोप्यधिकं जातमिति भावः (*U.*).

191. नैरन्ति प्रसरि निरधगा गिरि नीभर, तत्र मासि निर्धना गिरिनिर्भरप्रसरे वहति पानीये नैरन्तोति सुखमनुभवन्ति (*U.*).

कि., in the fourth line, apparently stays for किछ or किय (कियौ), the past participle perfect of करणौ, and is connected with इहन . Cfr. इहनं कृतम् (*U.*).

193. Notice the readings थथौ वैरो (*BM*), and झुज वर्दी (*NP*), for किया किहर in the third line. Seeing that the last is the most difficult of the three readings, it is very probable that it is also the original one. The Sanskrit commentator accepts it and explains: मृगश्चिरनामा सूर्यभुक्तनक्तव्येण वायुं सुक्ता मृगाः किङ्कराः कृता दुर्बलीकृता विह्वलतया इतत्तो भमणश्चीलाः (*U.*).

194. हरि क० इन्द्र तथा हरि भेष इन्द्रधनुखादिकाइँ करी तथा मिन्नभिन्नवर्णाइँ करी अम्बहर क० आकास नईँ सिंगगारइ (*N.*).

195. धरहस्तिया इति भूमिसिंचनकरो ज्मूत् (*U.*); धरती सींची (*NP*).

196. वरसतै दड़ नड़ अनड़ वाजिया, प्रचुरधाराभिर्वर्षति भेषे अनडानां नडा पर्वतानां निर्भरप्रवाहश्चन्द्रा बाढ़ प्रादुर्भूताः (*T.*).

197. विणु नौलाणौ, a curious construction of the preposition विणु, in which it is doing function for a negative prefix or particle, the phrase having somehow the value of an adjective

or past participle passive compounded with a negative prefix, as if it were अनीखाशी.

200. धरायाः स्त्रियो धराधररूपे खामिने मिलिते सति नदीनां तटा उत्पटिताः पानीयैवहिर्निर्गतं तक्षेशा विश्लीभूता इतिखरूपं दर्शयति केशा लटिप्राया यमुनैव कुसुमैर्मिश्रत्वं गङ्गैवाये वेणीसमुदाय उत्पेक्षते चिवेणीसंगम इव प्रतिभासते (U).

दोनुँ तटाँ जो नदी ऊलटि वही है सो जाणे चोटी विस्तुरी है विद्युरी कहताँ एथवी जो स्त्रो तिण तुँ धाराधर मेह जब भरतार मिलियौ तब चोटी विथर जाइ यमुना है जल् स्याम सो तो केस ऊया गङ्गाजी है जल् सो फल ऊया जहाँ चिवेणी होइ विहाँ जाणे चोटी गुम्झी इही प्रथिवी की चोटी ऊई (B).

201. चेष्टुचे. Notice that some MSS. read चेष्टुवे. The word being not used elsewhere, so far as I know, it is difficult to determine which of the two readings is preferable. चेष्टुचे is at any rate confirmed by the Sanskrit commentary which renders : चेष्टुवितौ एकीभूतौ (U).

203. पहल, in the second line, seems to be used in the sense of "other," or "that." I am uncertain as to whether the word could possibly be accepted as a modification of पहल (पहलच, see *Notes on the Grammar of the Old Western Rājasthāni*, etc., § 144), introduced just to make a rhyme with महल. The commentaries do not help to understand the nature of the word. *N* renders it with अनरद, and *P* with अनरद अनरद अनुया .

महाराज परमेश्वरस्य (U). For another instance of the employment of the honorific term महाराज to designate the Supreme Lord, i.e. Visnu, see *Vacanikā Ratana Singhañ ri*, 244.

204. पाचि पाचिश्वरमय (*N* *U*) ; पश्चरतनमय (*P*).

The MSS. *BK* read मिष्वरि in the place of विष्वर and understand "peacock": बराँ ऊपरि मोर बत्य करै है (B). The reading is evidently wrong and so is the interpretation.

205. प्रखोलित. I have adopted the reading of *NP*, but the fact that almost every MS. has a different reading of its own, leaves some doubt as to whether the reading I have adopted is the original one. *N* renders the term with: उच्चस्त् ध्वला बोधा.

206. वयणा वयणि नवा नवा वचने करी (*P*) ; वचनैभूयो भूयो इहं वाय्यास्यामि (*U*) ; वार वार वचनइँ करी वयाणीति (*N*).

207. सुरति, in the last line, is not from सुरत, but from सु-रति, hence the ^o*i*.

209. The Sanskrit commentator thus renders the sense of the last two lines: पितणामपि मर्यलोकः पियो वस्त्रमो लम्फस्तत्स्तमये दत्तपिण्डग्रहणाय पितरः समागच्छन्तीति लोकोक्तिः (*U*).

212. तरणिः सूर्यस्तुलायां तुलशापावर्द्धतुलाक्षते स्थितः काभ्यां तुलितस्तेजस्तमोभ्यामतस्तत्र दिनरात्री समसमे भवतो यथा कस्त्विन्नाजा कनकेन तुलति भू एव्वो तस्यामिति शीब्येदमपि तुलनं तेन कारणेण सदृशं तुलामारोपितौ द्वावपि कीदृशौ जाताविव्याह दिनं सर्वकार्यकरणे द्वामं ततो दिने दिने इमर्वतया लघुत्वं यातीव रात्रिः स्त्रीरूपालद्वयैस्तुच्छा ततो गर्विता सती रात्रौ रात्रौ गैरेवभावं प्रोत्पुक्षभावेन वृद्धत्वं याती-वेति यदुक्तं संपूर्णकुम्भो न करोति ग्रन्थम् (*U*).

215. नवा जना अर्थाद्वररूपेण देवा इव जगतां चिभुवनानां नवान्यभुक्तान्यथपि सर्वाणि सुखानि सेवने स्मेति जगद्वासमिषेण वयं द्वारिकावासिन इतिथाजेन यदुक्तम् ।

ताम्बूलमद्वं युवतीकटाद्वां गवां रसो बालकचेष्टितानि ।

इद्दौर्विकारा मतयः कवीनां सप्तप्रकारा न भवन्ति खर्गे ॥ १ ॥

सेवा दर्शयितुं रुक्मिणीरमणस्य शरदृतौ दीपमालिकानन्तरं सुक्त-राशिभिर्वैर्वैवैः पक्षान्नैः सुगन्धनव्यादिभिर्वस्त्रैश्च निष्ठिदिनं दिवारात्रौ भक्तिं कुर्वते स्वेव्यर्थः (*U*).

216. श्रीकृष्णस्यैषैव शीतिर्जीता यदा सुयोधनं दुर्योधनमुद्दिष्य
युद्धार्थं धनञ्जयस्यार्जुनस्य सहायते समागतास्तदापि सुप्त एव जाग्रतो
जनन्नो उभूतद्विधिना मासेषु मार्गशीर्षे भव्यं समागतो मिलितो यत्र
जनार्दनो निन्नां विहायोत्यित्वांस्तत्र देवउठिणी इति लोकोत्तिः (U).

भीरि सखाई (P).

मोंटि आँखि ऊघाड़ो जाग्या (N).

217. सज्जवे is an instrumental-locative plural form from
सज्ज “all, everybody,” apparently used in the agentive meaning
in connection with a verb like जापियौ, which is to be understood. The commentaries of *NU* take the form in the sense of
a genitive or dative, and explain : सज्जवे क° सर्वं पुरुषे सूह[व] क° सर्वं सधव आपणी स्त्री ना उर क° हृदयस्थल सरग क° सर्ग देवलोक
तुल्य थथा (N) ; सर्वेषां नराणां सधवस्त्रियामुरांसि हृदयानि सर्गतुल्यानि
जातानीति छाता पीडमालिङ्ग स्त्रीनराः सुखं शेरते (U).

219. जगा. The commentaries of *NPU* read जिचि in the
place of जग and explain : जिचि कारचि, जेन कारचेन. But the causal
is absolutely out of place here.

221. अलुभाया तन मन आप आप मै ... etc. रुक्मिण्या वरेण
[च] खदेहं मनः परस्परम् अलुभाया इत्येवं ग्रन्थसीत्या निविडं बद्धे यथा
श्रीतं विहितं दूरीक्षतम् (U); हिवइ रुखमणी अनइ दृष्णाइ आँपो आँप
मह माहोमाहि तनु शरीर मन स्युं अलुभाया काठी गाँठि बाँधी इति
यहइ विहित श्रीत गमायउ तन मन एकठा करी नइ (P).

222. अउर, बौजउ (P). Notice the reading अउर of *BJKM*.
If the reading अउर is the original one, as I believe it is, we
have here a proof that at the time when the *Veli* was com-
posed, the vocal compounds उइ, उउ were still capable of retain-
ing the hiatus in poetry, if not in the spoken language. It is
obvious to everybody that if in the present passage अउर were
pronounced as और, the line would become faulty and the
rhyme would be destroyed.

223. पारथिथा क्रिपण वयण दिसि पवणै, प्रार्थितक्षपणस्य किं वाक्यमुत्तरमेव नास्तिकथनं ततः प्रब्लेमेन तद्गामा दिगुत्तरदिक् तस्याः पवनेन (*U*). For the peculiar sense of उत्तर (“refusal”) in the passage, see st. 249.

224. The general meaning of the stanza, according to the commentators, is that in Dvārikā the cold of winter is hardly felt : द्वारिकामध्ये श्रीतः स्तोक इति लोके प्रसिद्धेऽपि (*U*).

225. उद्रच्छेवार्को उम्रिष्यं छत्वा दिवाराचौ संधाद्वये दम्पत्योः श्रीकृष्णकिमण्ठोरुपरि प्रथमं धूपं विधायारात्रिकामिषेण निजं श्वरोद्भुवारायति करद्वयेन भामयित्वा तदधीनं करोतीव कथं दश्मु दिव्यारात्रिकाभामणं किं छत्वा खं प्रतापं प्रतिहाशीकृत्य श्रीतागमं निवार्य पञ्चात्खयं सेवितुमना एवं विधातीवेत्येको उर्धो द्वितीयार्थे लोकाः सूर्यार्थं प्रत्युपकारकृत आरात्रिकामिषेण निजतनुस्तदधीनान् कुर्वन्तीवेत्यपि (*U*).

226. कलसि कुम्भे (*U*).

ठरे जु ब्रह्म कियौ हेम ठगण, हिमं ठरितमिति किंचिदूनीभूतं ब्रह्म ऋदः ठगणीकृता अकम्भनपराः छत्वा यतः कुम्भे श्रीतं च जर्जरम् (*U*); हेम पिणा ठरगड पाणी का ब्रह्म निवाणा ठगण कहताँ जामी नइ पालङ्ग थयउ (*P*).

227. शीरी इति बाढ्यरेण (*U*); नवन (*P*). Notice the reading रोटी of *BK M*.

228. थोड़. Notice the reading थुड़ (for थोड़), which is found in the MSS. *BK*, and is also supported by the commentaries of *NP* where the word is explained as an equivalent of माला or प्रतिमाला. Of all the commentaries, only *U* accepts the reading थोड़ and explains it as स्तोकू “a little.”

For the anomalous *vēṇasagāī* in the third line, cfr. note to st. 106.

229. The first line in this stanza does not conform to the rule of the *vènasagāī*. रनि is for रिनि, the *i* in the first syllable being dropped to produce an alliteration with पनि.

230. कसटि भंगि कष्टनिवर्तनसमयादनु (८).

231. Notice the reading मधूक्, for मधुप, in the third line. *U* adopts the former, but at the end of the commentary gives also the latter reading. I quote below the commentaries of *UB*: अथ च मधूकवृक्षमिषेण गलत्यव्यतया वसन्तपुच्चः शिशुरूपो रोदितो व कथं यतो इलेषु मलयानिले लभे सति कल इति रोगविशेषः समुत्पन्नः कीदृशे मलयानिले चिगुणे प्रसरति पानीयत्वेव लघा यथा छवितो बालः कलितो भूत्वाऽङ्गि मुञ्चति तथायमपि ततो मातेव वनस्पती दुर्घमिव मकरन्दं मधु अवति सप्रसवं क्षणति रुदनरक्षणार्थं स्तनदान-मिवान्यार्थं पाठान्तरे मधुपो भमरो रिषिष्वाटश्वमङ्गीवाय रोदतो वेति शेषा आख्या सैव (*U*) ; दल कहताँ सरीर थी जे बालक जब ऊपजै तब कलि ही जु वाड लागै तबही उहि बालक नूँ भूख चिस लागै क्वै औसै चिगुण कहताँ सीत मन्द सुगन्ध मलयानिल लागै सोई थेँही वसन्त जनमतही भूख चिसा लागै क्वै अे जु भमर बोलै क्वै सु ज्यों बालक रोवै क्वै थ्यै वसन्त रोवै क्वै अर वनस्पती जु रस चूवै क्वै सु जाणे माता दूध खवै क्वै (*B*).

233. अञ्जु, as I explain it, is only a poetical amplification of the relative pronominal form जु. The commentary of *N* renders it with अह जे.

बन्दरवाल (< Skt. वानरमाला ?) seems to be a term designating some floral ornamentation with which the house in which a male child was born, was decorated.

236. पीला वसन. Up to this day, in Rajputana, the woman who has given birth to a male child and whose child is living, wears a yellow scarf (पीलौ ओडणौ).

237. कणवीरपुष्पाणि रक्तानि करणिपुष्पाणि श्वेतानि सेवन्ती-पुष्पाणि द्वितवर्णानि कूजा इति पुष्पजातिविशेषः सुवर्णगामी जाती पीत-

पुष्पा गुलाली इष्टत्याटलवर्णा यत्र वसन्त आसन्नुयेक्षते सर्वोपि परिकरो
विविधवर्णवस्त्रैर्थथायोग्यं परिधापित इव (U).

किंति परिवार ... See note to st. 106.

238. अनेन विधिना विधिवद्धर्धापनैः छत्रा वसन्तो वर्धापितः सन्
भालिम इति भाष्यथा भव्यतया दिने दिने भरणेन बलेन चटितो वर्धित-
लत्र गहवरिथा इति गर्वितैः पुष्पादिसम्भृद्धिस्तरभिस्तरगैरिव पांगं
दलोक्षपितो यथा बालहारा (sic) गानादि छत्रा बालं रङ्गयति (U).

241. ल्हासि, घोडँ नो ल्हासि घोटकशाला पायगह (N); लासि-
रिति मन्दुरा (U).

242. तड़ि तरला. Here the commentaries understand तड़ि
as a locative (तटे शूलादारभ्य U), meaning “the stem or trunk (of
the palm-tree),” and तरला as an adjective meaning “broad
(पूज).” The sense deriving from such an explanation is, no
doubt, satisfactory, but an adjective तरला “broad” is unknown
to me.

बन्धिया जगहथ किंशि, वसन्ते पट्टे खिते राज्ञि जगत उपरि
जगहथ इति जगद्भास्तः पञ्चावलम्बनानीव बद्धा इवास्माकं यो जयतु
तेनागन्त्यमिति खर्गर्वपूर्वकं शिपूरां भयोत्पादनम् (U).

243. बवसर नाटारम्भः (PU).

नाइक रङ्गाचार्यः (PU).

मेलगर नाटिक ना जोवणहार लोक (NP); मेलगरः कौतुकप्रेदको
जनसमुदाय इव (U).

244. कलहंसा ज्ञातारो भव्यभव्येति भाषका अथवा यानं गति
तत्करा नानागतिकारिण इत्यपि मयूरा वृत्यकरा इव पवनो वायुस्तालघर
इव पञ्चाणि ताडवक्षादिपर्णान्वेत तालाः कांस्यमया इवाधारिश्चब्देन
काचिच्छटिकाज्ञातिविशेषस्तस्या जल्यनं तन्वीस्तर इव वीणेव अमरा
उपाङ्गि श्रीरोचालनचेष्टाकारिण इव तत्र चकोराः पद्मिणास् तीवटउघट
इति शब्देन तालविशेषस्तस्योऽपाटकाः कलोरः (U).

245. तत्र विधिपाठक ईदृशं वृत्तव्येति शास्ता शुक एवाथ
रसवज्ञकः सारस इव कोविदो विचक्षणे लीलया [गतिकारको]
गानपथः खञ्जशीटः खञ्जनपन्नीवेति पारापतस्य दाटिर्गुटककथनं प्रगल्भ-
लागिर्भमरीस्फुरणवृत्त्या मूर्छनाविकरणं चक्राकास्य विहारो गतागतं
विदुरशिक्षितस्य वेष्परावर्तनमिव (U).

प्रगलभ लागि दाटि पारेवा, प्रगलभ कहताँ विस्तीर्ण लागदाट
पारेवा ल्यै क्वै भाँति भाँति की जैसैं नटवा संगीत की लागदाट ल्यै
तिहिँ तिहिँ भाँति की मानों पारेवा ल्यै क्वै लाग दाट ऊरमई दोंको
अडवाई तिरप उरप सुलप वाली मुरु उलथा पलथा अे संगीत का भब
है (B).

246. The first line in this verse does not conform with the rule of the *vēṇasagāī*.

This is one of the most difficult verses in the *Veli*, on account of the musical terms used in it, which are not generally known and some of which are quite unheard of. In the second line, it is doubtful whether the reading is लिति मङ्ग or लिय तिमङ्ग. The commentaries of *NPU* adopt the latter reading, whereas the *Dhūḍhārī* commentary adopts the former. I have followed the *Dhūḍhārī* commentary, which seems to be right, not only on account of the *vēṇasagāī*, but also because लियति is a more satisfactory reading than लिति anyhow. Besides, the word मङ्ग (*मुङ्ग*) is found amongst the technical terms of the *sāṅgītāśṭra* enumerated in the *Dhūḍhārī* comment to st. 245, which has been quoted above. I give below both the explanation of the Sanskrit commentary—which mainly agrees with the commentaries of *NP*—and that of the *Dhūḍhārī* commentary: अङ्गणे
द्वर्णनं जलं स्थितं तत्र अमराः पिबन्ति ते कोदृशास् तिरप उरप
तालखरभेदकारका इव चक्राकारो मरुदर्थाद्वातूलकस् तिपरु मूर्छनावि-
शेषो ऊथवा तालभेदस्तं गृह्णन्तीति संभावना रामपरी खुमरी हे ऊपि
चटिकाविशेषस्ते रटितुं जल्पितुं लघे उत्क्रेते घृयामाठा चन्द्रास्ताल-
हस्तकभेदास्तान् घरत इवाङ्गीकुर्वत (?) इवेति (U); अँगण माहे जल
है सु पवन कौ प्रेरणौ चालै है इहै तिरप उरप ऊई मरुत चक्र कहताँ
वाड कौ चक्र वंतुलियौ इहै मरु ऊचौ रामसरा (*sic*) बोलै इहै मानों
घूचा माठा ऊचा खुँमरी बोलै है इहैं मानों चन्द्रघुरु (*sic*) संगीत का
सबद ऊचा (B).

248. पात्र, पात्रेण नत्वंयेव (U). The Sanskrit commentary, which reads रति in the place of रितु, understands the above as referring to Rati, the personification of the pleasure of love, instead than to the Spring-season. The commentary of P adds the following remark which helps to understand the simile contained in the last two lines: उत्तरवसरद्द मन्त्र पठि देवता रद्द चिरि पुफांजलि नांखीयद (P).

249. उत्तर (< Skt. उत्तर) is understood by the commentaries of NPU in the double sense of "North," and "refusal." The latter meaning is obviously a development of the meaning of "reply, answer," of which the word उत्तर is capable in Sanskrit. In st. 223 above, we have seen that the Author of our *Veli* alludes to the word उत्तर as meaning both "North" and "refusal." Therefore the meaning of "refusal" is legitimate, but in the present case it hardly seems to be necessary. The Dhūḍhāṛī commentary ignores such a meaning, and simply renders: उत्तर वाउ असन्त कहताँ दुष्ट सु तौ उथापियौ दूरि क्रियौ (B). I give below the renderings of the other commentaries: उत्तरेणानङ्गीकारेणासदुर्जन इवोत्थापितो दूरीघातः (U); उत्तरदिप्ति वायुरूप उत्तर नाकारइ करी असन्त दुर्जन नी परइ उथापियउ दूरइ कीयउ (P); उत्तरदिप्तिइ वायुरूपइ नइ कराई अङ्गीकार न कीघउ तिग वाल्हिइ उत्तर नाकारउ करी असन्त क° दुर्जन नी परिइ उथापियौ क° दूरि कीघउ (N).

न्याउ, न्यायो ढण्डेरकः (U); न्याय नौ ढण्डेरउ (N).

250. The sense of the last two lines is very explicitly rendered by the commentary of N: चम्पक क° चम्पा नइ वृक्षइ फूल मिसइ लाखे क° लाखधरसूचक लखेखरी गृह जाणी दीपक कीधा क° दीवा कीधा प्राइ लखेखरी ने घरे लाखे द्रव्य उपरि घृत नउ दीपक करइ छइ इति लोकोक्ति वली केइक केलिवृक्षे केलिपत्र मिसइ कोडिङ्ग-व्यसूचक कोडिधजा क° कोडिद्रव्य उपरि धजा फहरणां क° ऊँची लहलहती बाँधी अतेलइ कोडि द्रव्य ना धगी घर उपरि धजाबाँधइ छइ अतच्चेव कोडिधज (N).

253. तत्र राज्ये तस्मै मञ्चर्यादिष्य ग्रहणे ढङ्गन स्तोकं खादु-माचं दीयते दण्डः सर्वथालुण्ठनरूपो न दीयते कैरित्याह गानगदैः कलूसं-

चितैर्लिपिलेखिकैरिति भमैरैरिव एनस्तु एव भमरा गणनामाकलय कर-
ग्राहिणः सन्तः परिवृता यत्र तचागता राजदेयभागग्राहिण इव समा-
गतास्तेषां तरवः व्यषिष्टत इव कुसुमानां गन्धो मकरन्दास्तदय(?)रूपं
करं खासिदेयं भागं ददते (U); इहि वनस्पती नैं कोइ डङ्गन देयै क्वै
जैसैं प्रजा नै सुराज माहे डण्ड नहीं क्वै मवरित रुँख क्वै अेहो तौ
लेखागर झज्जा भमर क्वै अेहो उगाहा झज्जा अर भला भला पूलाँ कौ
वास ल्यै क्वै सु अेहो हाँसिल कर लोजै क्वै (B).

254. वहे वहिता (U); वही (NP).

वेसधर, a poetical form for वेसानर < Skt. वैशानर “fire.” The commentary of P gives the following amusing etymological explanation of the word: देषनर सरोषउ चमनि (P).

भुरडीतौ रहे निवार्यमाण इव... तिष्ठति (U); निवारीतौ रहे (N).

255. P contains no comment to this stanza.

पर्ण. चम are synonyms, but the commentaries distinguish between the one and the other by attributing to the former the meaning of “big birds” and to the latter the meaning of “small birds.” I think the distinction is merely artificial.

बन्दि बन्दिभिर्भट्टचारणादिभिरिव (U); बन्दीजन भाटचारणादि (N),

256. Notice the reading उदै, उदो (for ओडि) found in BK, which the Dhūḍhāri commentator explains: द्रुष्टमयुध करहताँ कामदेव तै के उदै करि केलि विलास छेल (B). The wording of the first two lines does not seem to have met with the approval of all the commentators. The Sanskrit commentator at least has substituted it with another reading, much simpler, to wit:—

पेखे अेक रुँख पाँति परिफूलित

वदै नारि अनि अनि वचन।

The same reading is found in J. There can be no doubt that the reading of the majority of the MSS. is the original one, and the reading of JU is merely a later manipulation intended to make the text more intelligible. I quote below the Sanskrit comment, which explains both the readings, and also the comment of P to the first two lines: नारीदयमेकां वृच्छपङ्किं पुष्पितां समकालं दृष्टा-
न्यदचनं नामग्राहं वक्ति स्तु किं तदिलाह कान्तसंयोगिन्याः स्त्रिया नामा-

किंशुकः कथितः किमिति वितर्के दृष्टुमात्रो ऽपि शु सुखं करोतोति किंशुकः । ... अथ च विरच्छिष्योक्तमिदं पलाश्वनं पलं मांसमआतोति पलाशो राज्ञसरूपो दृष्टोप्यसुखं ददातीति दयोरपि भिन्नं भिन्नं वाक्यं कुसुमित कुसुमायुधं ... इत्यपि पाठस्त्र बुसुमायुधस्य कामस्येयम् ओटिश्चाश्रयविशेषो थतः कुसुमितं दृष्टा सविशेषं कामक्रीडा समुत्पद्यत अतोयं किंशुकस्तथा तं दृष्टा वियोगिनीततुः द्वीणा सदुःखा जायत अतः पलाशः (U); कुसुमायुध कामि नी ओटि कहताँ आश्रयविशेष ठाँमइ चेक मूल्यउ वज्ञ देखी दोइ स्त्रीयइ चेक स्त्री क्रीडा करइ बोजी स्त्री खील शरीर अई ते कारण कहइ ... (P).

258. सभिन्न भिन्नः (U), भोनउ (NP) “wet. moist.”

260. केतकिपुष्पाणि कुसुमानि विविधानि च कुन्दः मच्चकुन्दः केतकवो रङ्गेण किंचित्पीताः सर्वेषां गन्धभारं परिमलभारं गृहीत्वा खन्नो-दहनेन आन्तः सन् अवतां वहनशीलानां निर्भराणां श्रीकारान् खाकैः प्रस्पर्शं पुनर्जलितस्तथापि बडभारभारितो गन्धवाहो वायुलेन कारणेन मन्दगतिरासीत् ... (U).

261. रेवा जलि क्रित सोच रति, रेवाया जले रथाः सुरतक्रीडायाः प्रौच्ये छत अतः प्रक्षालितकामलत एवेषन्मज्जनं छात्वा (U).

262. In the first line I have adopted the reading of *BKM* (ज परस्परम् के) which is undoubtedly the original and the only correct one. The reading परस्पर रङ्गे के of *JNPU* is unsatisfactory not only because it does not give a good sense, but also because it is not compatible with the rule of the *vēnasagās* which is almost unexceptionally observed throughout the poem. The Sanskrit commentary, which adopts the latter reading, explains: पुष्पवतो लतानां परस्परमिवेकां मुक्तान्यां प्रवर्जे ऽङ्ग आलिङ्गनं ददत्ताः प्रस्पर्शं प्रस्पर्शं (U).

264. भख भक्ष्यम् (U). For the insertion of euphonic *r* after initial consonants, see *Notes on the Grammar of the Old Western Rājasthāni*, § 31.

265. The wording of the last two lines in this stanza is not very explicit. The Sanskrit commentator renders : वसन्तः पक्षद्वये ऽपि शुद्धः सदृशदिवसरात्मावेन दयोरपि पक्षयोः साम्यं मा- सद्वये ऽपि सरसवत्तया ऽहर्निशं सदृशो वहति दिवसे ऽपि सुखकारी रात्रावपि सुखकारीति यथा सुपक्षो नरो ऽपि सर्वकालं सुखदातेति भावः (U). The chief difficulty is in the two forms ति and नात्, the exact meaning and function of which is not clear. The verse could perhaps be improved by reading in the last line वसन्ति नात् चारिका वहन्ति, namely : "in the spring both (day and night) pass away equally (pleasant)."

267. ग्रहणौ ग्रहणान्याभरणानि (U).

चरण, in the last line, is a word whereof the meaning is not quite clear. It is noteworthy that almost all the MSS. read चरणि. Possibly, we have here the same word as the Sanskrit चरणि "a road, path, a line, etc." But the commentators do not seem to understand it so : U for instance renders with चरणम्, and N with आसरति चलन्ति है.

268. मैरा (< Skt. मदन) is understood by the Dhūḍhārī commentator as an apposition of इकमणि कन्न, i.e. of Kṛṣṇa : कामदेव की ओरति इसी जु श्रीकृष्णजी, (B). I think the explanation is wrong. The other commentators omit to explain the word altogether. I would explain मैरा as an objective genitive connected with मासम, and translate the phrase : "the enjoyer of the pleasures of love."

माण्यति भुनक्ति (U); भोगवद् (NP).

269. तस्मिन्वरसरे वसन्तसमये मनसोर्दयोरपि परस्परं प्रीतिप्रस- रेण स्वेहाधिक्येनावसरेण लोकोक्त्याख्यर्येण नाम्याद्यायायेन पुना रुक्षिण्या ह्यावैर्मुखमोटनकटाद्यभूमङ्गरूपैर्भवैराभरणारचनादिभिः सर्वेरपि कर्ट- भूतैर्हरिः कृष्णो मोहितो वशीकृतो ज्ञो ज्ञातं हरक्रोधज्वालावलीठानि निजान्यङ्गानि गतानि खयमदङ्गेन योजितान्येकीकृतानि तानि सर्वाणि पूर्वोक्तानि मौहनिमित्तानि कामाङ्गान्यवगम्यानोति यतो मदनः प्रदुम्बत्त-

मङ्गीक्षात् रुक्मिण्या उदर उष्टित इति निवासं द्वतवान् ततः श्रीनन्दन
इति रुक्मिणीः (U).

272. सहचर्शिचे सहचरीभिः सखपनीभिः (U).

274. The first line in this stanza does not conform with the rule of the *vēnasagāī*, but the defect is compensated by the repetition of the letter **क्** four times in the line.

276. महति महत्वम् (U).

The commentaries of *NPU* do not seem to have realized that the terms enumerated in this stanza are the names of the *sahacaris* alluded to in st. 272 above. The Sanskrit commentator introduces the argument of the stanza with the explanation : एते सुहृपदार्थाः, and closes his comment thereon with the remark : एते पदार्था द्वारकादामवशिताः.

277. संसारसुप्रसुणा परमेश्वरेण गृहसंग्रहमर्थाद्दारकां कुर्वता
रचितवता एताः पञ्चापि ज्ञानस्य विद्यतायाच्छगडात्य इवास्पृश्या इव वृत्ता
मुक्ता दूरीक्षता अतो यत्र ज्ञानं तचैतासां दूरीभाव एव वरं ता आह
मदिरापानं १ रीस इथसूया २ हिंसा जीववधो ३ विन्दामतिः परापवा-
दजल्पनम् ४ एताच्छतत्वः पञ्चमी गालिर्विश्वप्रसंसनम् (U).

278. चाचण खण्डनं निर्वापणम् (U); खण्ड करिवउ (P); हार
मनावणी (N).

279. तिकरि. See note to st. 143, above.

उवरि अभ्यन्तरे (U); उदर हिया नइ विखइ (N); हीयइ (P).

282. साहणि साहणीर्गजाश्वरथरूपैः (U).

283. The commentators give different explanations of this stanza, amongst which the most probable, I think, is that of *B* : कवि कहै क्वै केइचेका दोइ मनुख्य आप माहे वाताँ कहै क्वै कज्जँ कै प्ररि

अनेक मङ्गलचार अनेक सुख अकेठा देखि आर कहै क्वै ये इतरा सुख
अकेठा लाधा क्वै सु कुण पुण्य कियौ थौ दूसरौ कहै क्वै जाणि जै जु वेलि
पढै क्वै तिहँ पुण्य झंता इतरा पदारथ पावै क्वै (B).

285. आधिभूतिकं स्यादाधिर्मानसीव्यथा श्रोकादितो जातम् १
आधिदेवं भूतोन्मादादिकम् २ अध्यात्मकं पूर्वकर्मार्जितं तापचयं तथा
पिण्डे शरीरे दोषचयं प्रभवति जायते किं तत्त्वयं कफवातपित्तलक्षणं सर्वे
रोगा न भवन्ति ये पुरुषा नियं वस्त्रौं सरन्ति तेषां शश्वन्नीशोरोगेति
भावं श्रीभगवत्कृपातः (U).

286. रुक्मणि मङ्गल् रुक्मिणीमङ्गलमर्थाद्वस्त्रीसंज्ञिकां स्तुतिम् (U).
दुर्दिन दुःखदिवसम् (U).

287. The second line in this stanza does not conform with the rule of the *vēnasagāī*.

288. Of the two चिया in the last line, the former one is understood by the commentary of *N* in the sense of an ablative postposition, like द्यि, and connected with भवसाद्यः—भवसाद्य
यिया क° संसारसमुद्र थी ऊतरइ पार यिया क° पइलइ पार यथा (*N*).

289. कौइ रे मन कलपसि क्रिपणा, रे मम मनस्त्वं छपणान्
वाच्चितवस्तुदातुमसमर्थान् किं कलपसि किं याचसे (U).

290. The general sense of this stanza is satisfactorily explained by the commentary of *P*: गङ्गा बेज छण्णा ईखर नइ सेवइ
वेलि अके क्षण्णा नइ सेवइ गङ्गा आतारू नइ बोलइ वेलि भगत नइ मुगध
नइ पिण तारइ गङ्गा भगत नइ पिण बोलइ ते भागीरथी गङ्गा रउ जल
सर्व संसार मतू मानइ क्वइ तउ पण गङ्गा अके पूर्वादिश [वहइ] वेलि
सर्व चिझँ दिस विस्तरइ तिण कारणि गङ्गा वेलि बराबरि कर्दे न थाइ
गङ्गा थी वेलि अधिकी (*P*), but the interpretation here given of the second line is hardly acceptable. I have adopted the reading of *BKM*, and accordingly I would explain the line : हे भागी-

रथी हे गङ्गा ते यब कहताँ तिसौ गर्व तूँ म करि . The Dhūḍhārī commentator scrupulously refrains from commenting on this stanza and amusingly remarks : गङ्गाजी की निन्दा करी है ता के लियाँ या दुवाला कौ अर्थ मैं नहीं लिखौ है (B).

291. अथ अस्य ग्रन्थस्य वस्त्रीखरूपमुद्दिश्य वर्णयति इयं नाम्नीति वस्त्रीति तत्र भागवतोक्तलक्षणं सुबीजं वापितं महां पृथिव्यामालवालः एव्याशजसुखं गानसमये तालो मूलरूपो ऽर्थाच्छटाः पृथग्भूताः सुस्थिरे कर्णरूपे मरणपे चटिता छायारूपं अतिसुखम् (U).

292. पत्र and इल are, of course, synonyms, but the commentaries distinguish between them, and attribute to the former the meaning of "small or fresh leaves," and to the latter the meaning of "large or old leaves." Cfr. the analogous case of पत्ति and चाल in st. 225.

293. चत्र चत्वारः पदार्थाः (U).

294. The sense of the first two lines is thus rendered by the commentary of N : अे ह किस्युँ वेलि छइ किना पञ्चविध क° पाँच प्रकार ना आगम शास्त्र नउ इस निरगम क° नीकलवा वहिवा भगी प्रसिद्ध क° प्रगट अखिल क° अखण्ड परनाली क° प्रणालि छइ जेह कारणइ रसादि परनालियइ वही चालइ (N).

Notice that the fourth line does not conform with the rule of the *vṛṇasagādī*.

295. मोती तगाउ विसाहणउ व्यापार करताँ अेक अेक घको अनूपम भला ग्रही लेरे करी कुण मूँकइ किल निस्बइ तिसा माहरा मुख रा वयण वचन रूपीया कण शोधिवा माहरउ मुखउ भलउ परै भला बुरा परिहित चालिनी छाज सरीखा भला नहीं जे भणी माहरा वचन कण माँहि अवगुण नहीं (P).

297. अे मरम्. The same phrase occurs again in st. 300.

सेज अन्तरिख, शश्यान्तरे मुखश्योपरि (U); सेज ऊपरि (NP).

298. पूरे इते . . . इते ओहे. The real meaning of the passage has been misunderstood by some commentators, but it is evident that the pronominals इते, इते refer to the persons enumerated in the stanza following. I should translate: "if all these (persons, whom I am going to mention) are in complete number, you shall obtain (a sense) complete. (but) if these are in deficient number (you shall obtain) a sense deficient."

299. भाखा चिच्च भाषाचतुर (*NPU*).

300. ममाक्षशाणं गुणस्येति मर्मेदं रहस्यं यतो ज्यं गुणो मुखमुखाद्वनवजनमुखाच्छ्रुतमात्रो एहीतो गिलिता पुनर्ग्रन्थग्रथनरीत्योदालितः पञ्चाङ्गिःकाशितो इतो महतो महतां पूज्यानां प्रसादो भुक्तशेषो भक्तिपरायणानां ग्राह्य एव परमात्मनो भुक्तशेषं समुच्छिष्टं मत्वा को ज्यधमो मूर्खो न ग्राह्यमिति कथयति तेनात्रविषये प्रङ्गान कार्येति बोद्धव्यम् (*U*).

301. मो पण्डिता वीनती मोख, हे पण्डिता ममैषा विज्ञासिरेका तस्या मोख इति भाषया विधिशिति तथा भोक्तः कथनमवधार्यमित्यधाहारः (*U*): अे माहरी वीनती कथन मोख क° अवधारउ अङ्गोकार करउ (*N*).

305. अथ [अ]चल क° पर्वत उ अवइ गुण क° सत्व १ रज २ तम इ अे चणि गुण ३ अङ्ग क° घटङ्ग ६ ससि क° चन्द्रमा १ इणि संवति वरसइ अवेतलइ संवत १६३७ वर्षे ... (*N*).

खी फल, लक्ष्मीरूप अविचल फल (*V*).



GLOSSARY.¹

- अस्तिथान**, f., “A wonderful feat”, व्यातिराज्यर्थम्, आज्ञायकारी वात, 133.
- अङ्गमाल** (< Skt. अङ्गपालि, cfr. Hindi अङ्गवार), f., “An embrace”, आलिङ्गन, 143, 169.
- अजु**, a poetical amplification of जु (? see Notes), 233.
- चन्नरिच** (< Skt. चन्नरीच), ind.. “Behind, at a distance”, 106 : “Upon”, 297.
- अभ्यारी**, f., “A blinder for elephants”, शुद्धाच्छदनविशेषाभरणम्, अँगिडँकण्ड, 90.
- अन्नहर**, for अन्नर, m., “The sky”, 14, 194.
- अन्न**, 1st pers. pron., oblique plur., 60.
- अन्नं**, ditto., genitive-oblique plur., 31.
- अन्नीणी**, poss. adj., “Our”, 69, 301.
- अल्ल**, adj.. “Much, many”, 113.
- अवसर**, m., “A theatrical performance”, नाटारसः, 243.
- असम्म** (< असभ्य), adj., “Marvellous, incomparable”, 39.
- अ॒**, dem. pron., fem. sing., 51, 66, 123.
- आखाड़चिह्न**, adj., “A veteran, a warrior who has fought in many battles”, जिष्ठे वि तीन वार संघात कीशा छट किछौं ढारइ नहीं अच्छा, 74.
- आडोइडि**, ind., “Crosswise, transversely”, तिर्यक्, तिरछत, 130.
- आड़ङ्ग**, m., “Cloudiness and darkness foreboding rain (?)”, अन्न-कार, वर्षणसमयं अधिरमथम्, 117.
- आपमर**, ind., “One another, reciprocally”, परस्यर, 77.
- आरात** (Skt. आरात्), ind., “Near, in the neighbourhood”, 66.
- आरि**, f. (?), “N. of some kind of small bird”, काचिचिंडिकाजातिविशेषः कोइक जाति चहौ, 244.
- आलूदौ**, adj.. “Ready, armed”, सज्जीभूत, सनक्षब्द, 113.
- आङ्गठण्णौ**, v., “To turn back, shrink (from fear)”, 165.
- इ**, ind., emphatic, 39. 182; pleonastic, 32, 183.

¹ This Glossary is only a small selection of words occurring in the *Veli*, compiled on about the same principle as the Glossary to my edition of the *Vacanikā Ratna Singhajī rī*. Like the latter, it contains a selection of the most difficult, peculiar, and interesting Dingala terms, with their meanings, and a complete register of all the pronominal, postpositional, adverbial, and conjunctional forms occurring in the poem. Dingala terms already explained in the Glossary to the *Vacanikā*, have been omitted in the present Glossary, and so also proper names, which, as they all belong to mythology, are of no interest in the present case.

- इच्चे, dem. pron., plur. instrum. (cfr. इच्चे), 298.
- इच्छि, dem. pron., sing. oblique, 56, 103, 156.
- इतरौ, dem. quantitative adj.; इतरै, loc. sing., “Then, in the meanwhile”, 83.
- इतौ, dem. quantitative adj., “So much, so many”; इता, direct plur. m.. 32; इते, instr.-loc. plur., 298.
- इस, dem. qualitative adv.. “Thus”, 31, 51, 69, 70, 76, 103, 135, 164, 181, 213, 282.
- इष्टौ, dem. qualitative adj.. “Such”; इष्टी, 70; इष्टा, 288.
- इसौ, dem. qualitative adj.. “Such”: इसी, 31; इसै, instrum. sing.. 68.
- इचाँ, dem. locative adv., “Here”, 9.
- ई, ind.. emphatic (cfr. ई), 149, 160, 267.
- ईच्चे (cfr. इच्चे), dem. pron.. plur. instrum. m.. 237.
- जजाघर, m.. “A gallant warrior”, संशामेधीरः, 74.
- जद्यात्, m.. “Splendour”, प्रकाश्, 22.
- जकवणौ, v., “To fight, to struggle”, 121.
- जखधी, f., “Grain, corn”, धान्यानि, 207.
- जगल्प्यौ, v. “To vomit”, 264.
- जपद्वौ, v.. “To vomit. to eject”, 300.
- जबजणौ, v., “To lift up”, 129.
- जजासह, for जजास, m.. “Light, brilliancy”, 211.
- जड्मणौ, v., “To run”, 116.
- जफणणौ, v., “To swell up (in anger)”, 34.
- जवल्प्यौ, v., “To begin to rain, to rain”, 120.
- ऐ, dem. pron., m. sing., 264 (?), 297; f. sing.. 13, 51 (?), 72, 133, 279; n. sing., 51, 135; m. plur., 144; चेत्तिज, obl. f.. emphatic, 216; ऐहो, m. sing., emphatic, 1 (?); f., 189.
- अचि, dem. pron., obl. sing. m., 238, 268; obl. sing. f., 235; instrum. sing. m., 283.
- अस, dem. qualitative adv., “Thus”, 56, 144, 145, 152.
- अतलौ, dem. quantitative adj., “This much”: अतलाँ, gen. plur.. m.. 185, 186.
- अरिसौ, dem. qualitative adj., “Such”: अरिसा, dir. plur. m.. 30
- अवाहौ, m.. “A leader”, अपेस्तो, 74.
- अह, dem. pron. adj., 18, 19.
- अहवौ, dem. qualitative adj., “Such”; अहवी f., 15, 205, 207.
- अह (see अह), dem. pron. adj., dir. m., 180.

चैरति, f., “The remnants or refuse of food, left after eating”,
उच्चिति, उच्चित्त, 60.

चोट (or चोटी ?), m. (?). “A raised platform erected in front of
a house (?) ; any raised spot”, उच्चकस्तान, जटलौ, 139, 155.

चोलांडणौ (Skt. चोलखद्यति), v.. “To reject, refuse”. 32.

चै। dem. pron., m. sing.. 69, 71, 77. [121.]

चैभाहौ, m., “An encounter, a clashing of swords”. अस्तमोक्तविवाद,
कई (cfr. तई), indef. pron. adv.. “Ever, at some time”, कदापि, 70.
कटकवयम्, m., “An arrayed army, an armed force”. सेनासमुदाय, 74.
कठडणौ, v., “To prepare oneself (for a fight), to get ready”. सज्जा
शावणौ, 117.

कदि, interr. temporal adv.. “When?”, 149.

करग, m.. “The hand”. 23, 102, 254.

करल, m. “The hand, span”, मुहिति, 96.

करि, ind.. A pleonastic particle used after instrumentals. 30, 64.

करि, ind.. for किरि q.v.. 233.

कल्कलणौ, v.. “To glitter”. 119.

कवण, interr. pron. adj., m. sing., 283.

कह (< Skt. कथा), f., “Voices of people, confused uproar of a
multitude”. 48.

कहकहाइठ, m.. “A prolonged echo of laughter”, 179.

कहौ, indef. adv.. “Somewhere, in some part”, 48, 84.

काँइ, interr. pron. n., 288, 289.

काँडिति, f.. “A line or mass of clouds”. मेषवटा, 195.

कालारणि, f., “A dark mass of assembled clouds”, 117.

कि, ind.. interr. particle, 4; disjunctive “Or”. 27, 41, 51, 84,
107 (?); comparative “Like, as if”, 16, 21, 27, 88, 89, 90,
96, 98, 113, 114, 125, 294; temporal “When, before (?)”,
111.

किष्मि, interr. pron., agentive sing., 61.

किले, ditto, 62.

किन, ind., interr. disjunctive particle (cfr. कि), 41.

किना, ditto, 51.

किस, interr. adv. “How”, 4, 150, 173.

किरणि, f. (*sic*), “A ray of light”, 162.

किरि, ind., comparative particle “Like, as if”. 2, 12, 16, 23, 24,
40, 60, 84, 85, 86, 89, 92, 106, 110, 144, 156, 197, 200, 234,
236, 237, 242, 246.

किरोटी, m.. “A cock”. 181.

किसौ, interr. qualitative pron. “Which ? ”, ५ ; **किसी**, f.. ३१. ४७. ६३ ;
किसुं, n.. “What ? ”. ६४. २१।

किहि, indef. pron.. obl. sing.. १०२. १७३. २६५.

कुण, interr. pron., direct, ३७. २९५, ३०३. ३०४ : oblique, ६.

कुचकबाण, m.. (?) “N. of some kind of fire-arm”, दाढ़ जी जखली वांगे
बाँधी, ११८.

कैइ, indef. pron., m.. plur.. २१९.

केतलौ, interr. quantitative adj. “How much or many” ; **केतला**,
dir. plur. m.. ३७.

केम, interr. adv. “How ? ”. ७.

केवि, indef. pron., m. plur., १८८.

केवी, m.. “An enemy”, दुर्जन, ७६.

को, interr. pron.. m. sing., ७३. ७८.

को, indef. pron., m. sing., १६८ ; **ज को** “Nobody”. ३४. २५५.

कोइ, indef. pron., ३२. ४६. ११२, २१९, २८३, २८७.

कोरण, m.. “A cyclone of dust preceding rain”, नवीनमेष्वर्षशसमथात्
प्राक सरजीवाय शुभाधदर्शनमिति, ४१. १९५.

कौ, adjectival genitive postpos. :—**को**, f. obl. sing.. ९२ ; **का**, m
dir. plur., २७२ ; **काँ**, m. obl.-gen. plur., १२४.

खनि, f., Impatience ; **खनि लागौ**, adj. “Grown impatient”. ६८.

खुम्ही, (for **कुम्ही**), f.. “The base of a pillar”. ३९.

गड़डयौ, v.. “To thunder”. १२०.

गरकाव, adj.. “Sunk, immersed in ” **गरग**, १०४.

गलिचागौ, (liter. “He who wears a string round his neck”), m.,
“A brahmin”. विष, ४४.

गचमह, f., “Brilliancy, splendour (of lamps or stars)”. **गचमहाड**,
अतिप्रकाश, औति, ४६.

गचवरणौ, v.. “To become bold, proud, elated”. २३८.

गादरणौ, v.. “To sprout, bud, germinate”, २२८.

गाढ़ठणौ, v.. “To thrash”, १२७.

गुड़पण, m.. “Turbidness (of water)”, २०८.

गुड़िन, adj. (?). used in **मद गुड़िन**, “Streaming iehor from the
temples (said of an elephant in rut)”, मद आरता, १०५.

गैगचण, m. (?). “A battle of elephants”. गय इस्ती त्याँ की गच्छि, ११८.

गोघोक, m.. “A cow-house or station”, गोकुल, १८५.

घात, f., “A stratagem, opportunity, the right time for acting”,
६६.

- धुरण्डे**, v.. “To thunder”, 40.
- धुंधुचाणौ**, v.. “To unite oneself with another. to become one”, 201
- चकडोल्**, m. (?). “A vehicle with cushions for women”, सुखासन.
नरवाह्यान, 103.
- चन्द्रवौ**, m.. “An awning. canopy”, उक्षोचः चन्द्रोदयः, चन्द्रयज, 160.
- चाचर**, m.. “A field. battle-field”, भूम्यज्ञा, रणभूमिका, 121.
- चाचणौ**, v.. “To destroy. defeat”, खष्ट करिवत, चार मनावणी, 278
- चाहि**, a conj. participial form from चाहणौ “to wish”, used in
the function of a postpos. meaning “towards”, 106.
- चूबणौ**, v.. “To drop. fall in drops”, छिटक छिटक पडणौ, चोटितुम्
चरितुम्, 81.
- चोटिथालौ**, f.. “Having dishevelled hair”, छितवणीका, विरस्तकेश,
121.
- चौ**, adjectival genitive postposition. m. sing.. 12, 37, 58, 67, 87,
133, 148, 173, 215; ची, f.. 82, 148; चै, loc.-instrum. m.. 82.
- छबोहौ**, adj.. “Loose (?)”, डीलौ, श्रिथिल; or “Quick (?)”, जतावलौ,
81.
- छिटक**, f.. “A drop”, छाँडा, विशुषो, 125.
- विपिणौ**, adj.. “Ephemeral” चणिक, 134.
- जई** (cfr. नई), rel. pron. adv.. “When”, यदा, 62, 151, 172.
- जच**, rel. loc. adv.. “Where”, 45, 237.
- जलवाला**, (Skt. जलवालिका), f.. “Lightning”, 196.
- जस्तु**, rel. pron.. gen. sing., 33, 272
- जा**, for जाइ rel. pron.. m. plur., 137
- जाँ**, rel. locative adv.. “Where”, 50.
- जार**, rel. pron., sing. f. 169: plur. m. (or n.). 104, 304.
- जातु** (cfr. जस्तु), rel. pron.. gen. sing.. 135.
- जि**, ind. emphatic enclitic, 15, 79, 133, 173
- जिका**, compound rel. pron.. f sing.. 29.
- जिणि**, rel. pron., obl. sing. m., 5, 214; f., 269: agentive sing. m.. 7.
- जिम**, rel. qualitative adv.. “As”, 71, 104, 181, 208, 218, 221,
228, 255, 261, 282, 296: final “So that. in order to . . .”, 69
- जिबडौ**, rel. qualitative adj.. “Such”, जिबड़ी, f.. 9.
- ज़**, rel. pron., m. sing., 7, 88, 215 (?), 216: f. sing.. 277; n. sing..
3; m. plur.. 41, 226 (?); explicative “That”, 133, 134;
final “That”, 6; conditional “If”, 123.
- जूसहरी** (mod. झूसरी), f.. “A yoke”, 89.
- जैहि**, rel. pron., agentive sing.. 2, 8: obl. sing.. 36, 37

- जे॒श, rel. qualitative adv. "In which way", 131, 207, 296.
जे॒हङ्गि (cfr. Hindi जे॒हर), f.. "A female ornament of the feet".
चरणाभरणविशेष 168.
- जे॒है॑, rel. qualitative adj ; जे॒हवी, f., 26.
- जे॒हो, rel. comparative adv.. "Like . .", 166, 170, 220.
- जा॑, for ज q.v.. f. sing. (?). 9.
- जो॒इ, f.. "A woman, female", 40.
- जौ॑, ind.. conditional "If", 59, 298.
- भाङ्हर (Pkt. भाङ्हन्ते भृङ्गत्, Hem., *Desī*) m.. "A dried-up tree, a tree without leaves", 191.
- भाङ्ह (for भाङ्ह), f.. "A flame", 140.
- भॉङ्हावै॑, p.p.. "Withered", विलक्षीभूत, 140.
- आलरी, f.. "A fringe", 144.
- उङ्हन, m.. "A small tribute payed to a sovereign (?)", खांकं खाहु-माचम्, 253.
- उङ्ह, f.. "A kind of large flat drum", चङ्ह, 227.
- दल्कावणै॑, v.. "To shake", 241.
- दल्पणै॑, v.. "To break off and drop to the ground", 121.
- ढील, f.. "Delay", 45, 70
- दे॒रवणै॑, v.. "To loosen, make loose", 116.
- तई॑ (cfr. कई जई), correl. temporal adv., "Then, at that time"
- तदा, तिवारद, 61, 62.
- तणै॑, for तष्टै॑ q.v.. 132.
- तणै॑, adjectival genitive postpos., dir. sing. m., 7, 19, 21, 23, 32, 77, 78, 111, 142, 163, 166, 190, 202, 267, 300, 302; तणा, obl. sing. m., 97, 100; तणै॑, instrum. sing. m., 133, 160; loc. sing. m., 57, 59, 175, 224; तणी॑, dir. sing. f., 3, 25, 79, 164, 210, 277, 294, 302, 303; obl. sing. f., 190; dir. plur. f., 252; तणा॑, dir. plur. m., 23, 97, 122, 208, 215, 259, 260, 303, 304.
- तच॑, ind.. tatsama, 'There', 174, 244.
- तदि॑, correl. temporal adv., "Then", 80, 110, 123, 134, 187.
- तपन, m., "The sun", 190
- तरलौ॑, adj.. "Broad, thick (?)", अ॒ल, 242. [291.]
- तष्ट॑, correl. pron., gen. sing., 26, 28, 43, 49, 159, 257, 261, 285,
- तष्ट॑, f.. "Strength, firmness", शक्ति॑, 110.
- ताँ॑, correl. pron.. gen. plur., 279.
- ताद॑ (cfr. आह॑), correl. pron., 11, 265 (?); n. sing., 13, 303; gen. sing., 12; n. plur., 4.

ताड़का, m., "An ear-ring", वर्षकुषल, 89.

ताल, m., "Time (musical)"; तिथि तालि "At that time, that moment", नश्चिन्द्रचल, 177.

तालु (cfr. तहु), correl. pron., gen. sing., 52, 126, 272, 302.

ताहरौ, possess. adj., "Thy". 45.

तिकरि (for उत्करि ?), ind., "Exceedingly, very much (?)", 143, 279.

तिथि, correl. pron., obl. sing. m., 7, 57, 177, 192, 201, 267, 269; f., 19 (?), 29, 111, 161 (?); agent.-instrum. sing. m., 5, 8, 51, 168; instrum. sing. n. used in the function of a causal. "Therefore", 94, 212, 224, 259, 260.

तितरौ, correl. quantitative adj.: तितरै. loc. sing. used adverbially, "At that time", 44.

तिम, correl. qualitative adv., "So", 70, 71, 104, 170, 255.

तिसो, correl. qualitative adj.: तिसो. f. sing., 210; तिसा, m. plur., 304.

तिहाँ, correl. loc. adv., "There", 239, 253.

तिहि, correl. pron., accus. sing. (?), 256.

तीवड उचट, a musical technical term, 244.

तुम्ह, 2nd pers. pron., obl. plur., 60.

तुम्हाँ, ditto., 61; accus. plur., 62.

तुम्हाँसौ, possess. adj., "Your", 301.

तूँ, 2nd pers. pron., dir. sing., 4, 290; obl.-gen. sing., 303.

तूळ, 2nd pers. pron., gen. sing., 6, 58.

ते, correl. pron., dir. sing. m., 173, 290; f., 210 (?); dir. plur. m., 8.

तेहि, correl. pron., instrum. sing.. 54; obl. sing., 122; loc. sing., 160.

तेम, correl. qualitative adv., "Thus", 302.

तेही (cfr. जेही), correl. comparative adv., 177.

तै, correl. pron., obl. sing., 66, 95, 103.

तो (for तु or तौ, cfr. जु, जौ), correl. ind., 78, 79, 278, 299; तोजि, ind., "Nevertheless (?)", 129.

तौ, correl. ind., conditional. "Then", 298; "Certainly (?)", 95.

दहड, ind. onomat. expressive of the noise of falling water, 196.

दुरो, adj., "Hostile, harmful, painful", दुरोति दुःखोनादकः, 65.

दूनौ, m., "Command, permission", 58, 80.

देखालौ, m., "Sight, the coming in sight", 116.

- धड्कणौ, v., "To flash", 119.
 धरहरणौ, v., "To pour (rain)", 195.
 धसणौ, v., "To pass through", 168.
 धार्कजल, m., "A downpour of rain", 119.
 धीर, f. (*sic*), "Firmness, courage, confidence", 70.
 धुङ्गीरव, m., "A dust-storm", वात्तिलि, वात्तिलि कोरण तेह नी रज, 193.
 ध्रगधगी, f., "Throbbing, pulsation, palpitation of the heart", 176.
 धू, m., "The head, skull", 121 : ध्रुमाळा, f., "A garland of skulls", 107.
 नह, m., "A water-fall (?)", पर्वतानां निर्भरप्रवाहशब्द, 196.
 नहणौ, v., "To place", आपणौ, 62.
 नासफरिम, m., "Avarice, parsimony, sparingness", 182.
 निकुण्डी, m., "A mason, a stone-cutter", खूबधार, 110.
 निगरभर, adj., "Full of . . .", 181 ; "Crowded, dense, crammed", 247.
 निठ, for नीठि q.v., 163.
 निहस, f., "Noise (of drums)", निर्वेच, 38.
 निहसणौ, v., "To hang, swing", 98 : "To rage, to be strong or violent", 197.
 नीचर, adj., "Limpid, clear", निर्मल, 206.
 नीढि, ind., "With difficulty", कथमपि, कहद, 220
 नीरोवर, m., "The sea, ocean", 145.
 नेचौ, (for नेतरौ), m., "Churning-rope", 62.
 नै, accus.-dat. postpos., "To", 69.
 नैरणौ, v., "To enjoy find pleasure in", सुख अनुभवणौ, 191.
 पकवान, m. (?), "Cooked food", 230.
 पङ्कुरण, m., "A garment", पङ्कुरण वस्त्रम्, 220.
 परदणौ, v., "To put, place", 40, 154 ; "To shoot (an arrow)", 109.
 परवरणौ, v., "To spread about (intr.), to go everywhere", विमत्तरणौ, 253.
 परि, instrum. used as a postpos., "Like, after the manner of", 14, 25, 42, 174, 216, 221 : चेष्टि परि, 235 ; चेहबी परि, 15 : नवी परि, 20, 126, 192.
 पहल, dem. adj. (?), "That, yonder", 203.
 पांतरणौ, v., "To aberrate, become imbecile", 32, 33.
 पारम, adv., "All around, on all sides", परितः, चउ पर्छर, 107.
 पुणणौ, v., "To say, talk", 77.

પુણિ, ind. copulative. 1

પ્રસ્તુતિ (cfr. Skt. પ્રસ્તુતિ), p.p.. "Washed, whitened", 205.

પ્રતિ, postpos. of the accus.-dat., "To", 223; "to, towards", (with verbs of speaking to, addressing, etc.), 31. 283; comparative, "Than", 9. 190, 295; distributive, 39.

પ્રાર્થિત (Skt. પ્રાર્થિત), p.p., "Revived", દનસુચોપાય, 174.

પ્રાસપૌ, v.. "To eat up", 59.

પ્રોષ્ણૌ, v.. "To tie, bind, clasp", 93.

ફરજરણૌ, v.. "To break loose, to get loose (said of the wind)", 217.

ફરજરાવણૌ, v.. "To cause to fly or flutter", 250.

વાખણૌ (Ap. વાખાદ < Skt. વધાત), v. pass "To be bound", 38.

વાયકારણૌ, v.. "To stimulate, rouse, excite to fight, praise", પચારણૌ, ઝસ્યાર કરણૌ, 123.

વારિગઢ, f., "A tent, canopy", તસ્બુ, પઢકૃટી, 90.

વીરજ, for વીજ, "The second day of the moon", 14.

વેપુડી, for વૈપુડી, adj. f., "Double, twofold", 117.

વેલાણ, m. (?), "The shaft of an arrow", પુરુષાનશ, જિચો શર આપો ખાંચીયદ તે વેલાણ, 131.

વેલી, m.. "A companion, mate, helper", 123.

ભાલિયલુ, m.. "The forehead", લલાઠ, 88.

ભોરિ, f.. "Help, succour", 216.

ભુરઙ્ઘણૌ, v.. "To subdue, restrain, curb, coerce", 254.

મણતુલ, m. (?). "A black ribbon or string", મણતુલગુણ છાનપદ્ધતિ વરક, 81

મચ્છાન, m. (?); "Marrow, pith, core (of a fruit)", મચ્છા, સીંઝો, 234.

મધિ, loc. postpos.. "In, in the middle, inside", 28.

મનરચી, adj. f.. "Capricious, independent". મનમાની, મનોરચકા, ઇન્દ્રોવતિની, 179.

મહણ, m. "The sea, ocean", 118.

મહિનિ (cfr. Guj. મહિની), f.. "Information, news", 72.

મહર, m., "A milkman, herdsman", ગૂજર, 114.

મહિયારી, f. from the preceding. "Milkmaid", ગૂજરી, 114

મહુવરિ, f., "A kind of flute, a snake-charmer's flute". અછ તુંબો વાજિચ, 227.

માણગ, m., "Enjoyer", ભોક્ક, ભોગવણાર, 268.

માણણૌ, v.. "To enjoy", માણણનિ ભુનક્ષિ. ભોગવદ, 268.

મારછુ, m., "A robber", 116.

मावीच, m. plur., “The parents. father and mother ”. 34.

माहरौ, possess. adj., “My”, 45, 303.

मीं उणौ, v.. “To open the eyes (on awaking) ”. 216. [62.]

मैं, 1st pers. pron., gen. sing . 103, 296, 300, 302 ; accus. sing.,

मूळ, 1st pers. pron., gen. sing., 295, 297, 298 ; accus. sing., 59.

मेडि, f., “A thrashing-stake, the stake round which the thrashing
is made with a couple of bullocks”, 127.

मेलगर, m., “A spectator”, कौतुकप्रेचक. 243.

मैं, 1st pers. pron., agentive sing., 2, 302, 304.

मो, 1st pers. pron.. gen. sing., 301.

रड़े, f.. “A churning staff, bran ”, 62, 185.

रडणौ, v., “To weep. whine”, रोदितुम्, 231.

रलतस्थौ, v.. “To flow in abundance ”. 122.

रहरह, ind. onomat.. “?”, 46.

रामि (Skt. रम्भि), f.. “A rein ”. 89.

रिषाई, m., “A money-lender. creditor ”, लक्षितात्, 220.

रीरी, ind. (?). “Loudly ?”, बाढ़खरेण. 227.

रस्त, see रस्ति, 42.

रस्ति, instrum.. used in the function of a postpos.. “Like. after
the manner of . . . ”, 22, 26, 205.

रेमि, f. (?), “Wish, de-sire ”. वाज्ञा, इच्छा ; often used as a post-
position, “In order to, with the object, or for the purpose
of . . . ”. 141.

रौ, adjectival genitive postpos.; रै, loc. sing. m.. 78 : रे loc. plur..
20 ; रा, dir. plur. m., 23.

लजि, loc. postpos.. “Up to. till ”. 108, 123, 296.

लगै, ditto, “To ”. 56 ; “As far as ”. 103.

लगी, ditto, 44.

लङ्गर, m., “A chain or shackle for elephants ”. 167.

लवली, f.. “A creeper ”. 191.

लमण, m., “Flexuous gait, graceful movements of the body in
walking ”, अङ्ग सोङ्गण्ड, 109.

लसष्टौ, v.. “To shine, appear beautiful or conspicuous ”. 197.

लाहरीरव, m., “The sea, ocean ”. 141.

लाग, adj., “Worthy, suitable ”. योग्य, 104.

लारोवरि, ind.. “In a row ”, लारोवरीति शेखिवन्धेन, 114.

ल्हाचि, f., “A stable (of horses) ”, लासिरिति मन्दुरा, घोड़कशाला, पाइमर,
241.

- वडफरि, f., "A shield", खेठक, 129.
- वण्टौ, adj., "Beautiful, comely", खड्ड, चार, 98.
- वन्द्रवाल् (Skt. *वानरमाला), f., "Some kind of floral ornamentation. wherewith the house in which a male child was born, was decorated, 233.
- वरि, ind., "Like, as if", 15, 34, 182; "Over, upon", 86.
- वाजचौ, m., "A prattler", वाचाल, 4.
- वाजलौ, adj., "Mad, crazy", 4.
- वाकारणौ, v., "To stimulate, excite", चरोष प्रेरितुम्, 131.
- वांकिया, plur., see Notes, 89.
- वाग्घौ, v., "To speak, talk", 130.
- वारण्णौ, for उवारण्णौ, v., "To wave something over somebody's head as a prevention against the evil eye", 147.
- वाराङ्गु, m., "A lotus", वारिज, 177.
- वावरणौ, v., "To handle, wave (a sword)", तरवार वाहणौ, 138.
- वाहरि, f., "Rescue (of property stolen by armed robbers or enemies)"; वाहरि करणौ, v., "To rescue, recover (stolen property)", वाहरिं करुतुम्, 64, 112.
- वाहरू, m., "A rescuer (of stolen property)", 116.
- विलङ्कुलणौ, v., "To become flushed in the face (from anger, etc.)", 131.
- विसाहष, m., "Commerce, trade", विसाहण्ड, वापार, व्यवसाय, 295.
- विहि, for वहि, remote dem. pron., fem. sing., 169.
- बीर, m., "A brother", 44, 75, 130.
- बीरहक, f., "A boast, a challenge", बीराचां सुभद्रानां चक्राः स्त्रवल-वत्ताचा वाढस्वरेष प्रकाशनम्, 118.
- बेहणौ, v., "To mow, cut", 126.
- बेलाहरण, m., "The sea, ocean", 63.
- बेह, m. (?), "An auspicious vessel used on festive occasions", मङ्गलकलाण, 153.
- सङ्घार, m., "Harrowing, destruction"; सङ्घार फेरणौ, v., "To carry destruction", 127.
- सङ्घोवणौ, v., "To place", 101.
- सधर, adj., "Firm, stout, compact", 25, 239.
- सनस, f., "Concern, anxiety, consideration", लज्जा, 133.
- समरवै, m., "Lightning", वीजलौ, विद्युता, 119.
- समा, postpos. (?), occurring in the phrase: इस मास समा "for quite ten months", 229.

- समुद्भवौ**, v., "To prepare one's self to fight, to go against the enemy", सञ्चीथावणौ, 117.
- सम्भवि**, ind. used as a subst., "Reality (as opposed to सप्त्र 'a dream')", प्रत्यक्ष, 51.
- सरि**, (for सरिस ?), adj., or postpos. (?), "Like, equal to", 34.
- सरिस**, postpos., "With, together with", 32, 150, 201.
- सम्भव**, adj., "Unstable, oscillating (?)", सप्त्र इत्यनन्दनादृष्टम्, 98.
- सा**, (< साज < Skt. सादु), m., "Taste, enjoyment", साद, 178.
- साजजम्**, adj., "Eager, full of zeal, passion, or excitement". सोद्धम, 141.
- चापि**, f., "Desire", 183.
- सारङ्ग**, m., "A bow", धनुष, 67.
- साहण**, m., "A vehicle, conveyance, draught-animal, horse, elephant, etc.", साहण गजाश्वरथरूप, हाथी घोड़ा रथ आदि, 282.
- साङ्गलि**, f. (?), "A cry for help, invocation, call", द्रुकरव, पुकार, बैच, 113.
- साहौ**, m., "An astrological moment", 151.
- सिरहर** (< चिह्नहर < Skt. शिर्हर), m., "A diadem, crest (fig.)", 10.
- सिरौ**, m., "An ear of corn", सरठौ, 125, 126.
- सिल्लाच**, m. (?), "The flash of the lightning", विस्फुरणम्, 119.
- सिल्लोमुख**, m., "An arrow", वाण, 67.
- सिंहर**, (cfr. Skt. सहिर, a mountain, L.), m., "A cloud", सहर, अब्र, 119.
- सु**, correl. pron., m. sing., 47, 73, 173, 194, 204; m. plur., 23, 41, 95, 104, 127, 173, 284, 292; f. sing., 6; f. plur., 26, 79, 233; सुआ, 51; सु अहो, 1; सुजु, 19, 22, 32, 46, 94; pleonastic, 15, 39, 90, 99, 174.
- सुग्रह**, adj., "Thrashed, ground, pounded", 127.
- सुं**, ablative postpos., 53, 61, 64, 103, 129, 152, 156, 166, 190, 290.
- सुणहर**, m., "A sleeping-room", शथनस्थ, 158.
- सुंधौ**, m., "Scent, fragrance". सुग्रव, 166.
- सुहव**, f., "A wife whose husband is living", सघवस्त्री, 217.
- सोइ**, emphatic form of सु, q.v., 40.
- सोजि**, ditto, 133.
- स्थनालि**, f., "A match-lock", 118.
- हरि**, f., "Desire, wish", इच्छा, 29, 77
- हरिहंस**, m., "The sun", 27.
- हज्ज**, ind., "Quickly, at once (?)", 123.

हवाई, f., "A kind of gun", 118.

हिल्वल्पौ, v., "To be scattered all around, to swarm", 105.

डबणौ, v., "To blow, go off, explode". डविरित्युच्छलनम्, 118.

डलरावणौ, v., "To rock (a baby) in the arms", 238.

हैं, 1st pers. pron., dir. sing., 2, 51, 53, 61, 63, 65, 130.

हैंति, ablative postpos. (cfr. से), "From", 61, 122.

हैंतौ, ablative postpos., "From", 259.

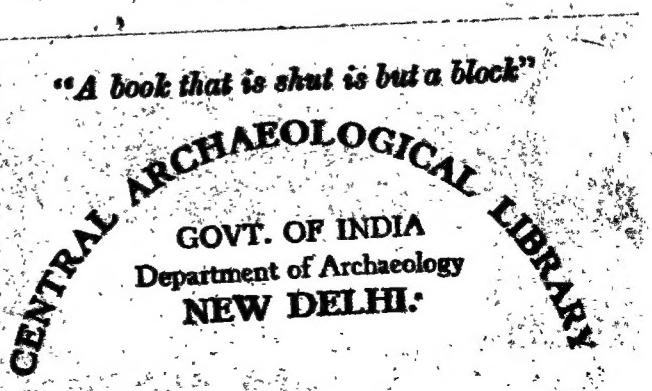
हैंतौ, adjectival ablative postpos.; हैंतौ, f. sing., 63, 91; हैंता, m.. plur., 45, 56, 72.

हैका ... हैका, adv., "On the one side . . . on the other side here . . . there", 48.





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